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THE BOOK OF SAINTS

A DICTIONARY OF SERVANTS OF GOD CANONISED BY THE CATHOLIC CHURCH: EXTRACTED FROM THE ROMAN & OTHER MARTYROLOGIES

COMPILED BY

THE BENEDICTINE MONKS OF ST. AUGUSTINE'S ABBEY, RAMSGATE



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PREFACE.

MENTION of the Saints of the Catholic Church very frequently occurs both in general reading and as having given their names to churches, towns, villages and topographical features. The object of this compilation is to enable the personage referred to readily to be identified. Nothing more is attempted in this volume. Of a certain number of the Saints detailed Lives have been published in English. Of many more full accounts in other languages, particularly in French and Italian, are easily accessible. Again, there are several good and reliable Series of Lives of the more prominent Saints. The best known of these to English-speaking people is Alban Butler's *Lives of the Saints*, an eighteenth century work which has been many times reprinted. In no language, however, does there exist any exhaustive work of the kind; nor in the nature of things can there be. The nearest approach thereto we have is the Latin "Acta Sanctorum" of the Bollandists, a body of Jesuit Fathers gathered together in Belgium for the special purpose of carefully sifting and reproducing all documents bearing historically on the life and *cultus* after death of each individual Saint. Of their work, begun in the seventeenth century by a certain Father Bolland, nearly seventy huge folio volumes have appeared. It is still far from complete, and on account of the results of modern historical research in many places needs development and extensive revision. Moreover, of no small number of canonised Saints no record at all now remains. We have to be content with proof that in bygone times they were popularly honoured as Saints, and by the Church formally recognised as such. Nor is it even possible to estimate the number of God's servants whom the Church has at one place or another venerated as Saints. In the first Ages of Christianity canonisation was effected in each country by the joint act of one or more Bishops and their people. Of this act they left as a rule sufficient testimony by dedicating a church in honour of the new Saint, whose name it thenceforth bore, and by instituting an annual festival in his honour. From about the eleventh century the procedure began to be systemised and centralised, with the result that canonising is now reserved exclusively to the Holy

See. The legislation of Pope Alexander III in the twelfth century and of Urban VIII in the seventeenth has firmly established this principle.

The present process of Canonisation is exceedingly complex. It consists in the first place of a thorough investigation into all the particulars that can be ascertained of the life and death of the alleged Saint, all facts connected with whose career, both public and private, together with all his utterances and writings, are tested in every way. He must be shown to have been God-fearing, pious, just in his dealings, patient, self-denying, charitable, and so on, far above the average of ordinary good men. In this, as in all subsequent stages of the procedure, every witness is examined under oath and in the presence of a trained Church lawyer, who is obliged to urge all the objections he can think of, and who is at liberty not only to cross-examine the witnesses put forward but to call any number of others he pleases in order to rebut their testimony. Supposing the judgment of the Court of First Instance to be favourable, the case goes for retrial to a higher tribunal. In these proceedings not only are witnesses called to testify to individual facts, but particular stress is put upon the popular verdict concerning the alleged Saint, that is, upon the repute in which he was held by those who may have had dealings with him or had opportunities of forming an opinion about him. Depositions of all kinds must be gathered together with as little delay as possible, and duly sworn to; but in order to guard against mere enthusiasm playing any part in the matter, at one stage of the proceedings a surcease of at least ten years is enjoined.

The above official enquiry into the conduct in life and virtues of the deceased Christian for whom the supreme honour of canonisation is claimed is deemed unnecessary only in the case of a Martyr, that is, of one of the Faithful who has deliberately laid down his life rather than deny Christ. In his case it has to be fully proved that he was put to death on account of his religion, and not because he was guilty of some political or other crime, true or only alleged.

Canonisation is the official recognition by the Church of the fact that one of her children has won his place in Heaven; and since Almighty God alone can make known this fact to mankind every canonisation essentially depends on proof that miracles have been wrought in witness thereto. It must be shown that because of the alleged Saint the laws of Nature have by Almighty God in some particular instances been overruled. This, from the circumstances of the happening, may well bear testimony to the fact, otherwise unascertainable, that a servant of God deceased is already among those who in the glory of Heaven are yet mindful of their fellow-creatures on earth, and are interceding with God on their behalf. Among the miracles required for a canonisation are such wonders as the giving sight to the blind, hearing to the deaf, instantaneous healing

of the sick, raising of the dead to life, the very wonders wrought by Christ and His disciples in proof of the truth of the revelation they announced to mankind. Clear proof of at least four miracles is required as a condition of canonisation. It must be shown in each case that the fact alleged as miraculous has really taken place, that it cannot be explained away or attributed to any natural cause, and that the miracle directly followed upon an appeal made to Almighty God through His servant departed this life. All possible objections are freely urged and have to be fully answered. In cases of alleged miraculous healing of the sick competent medical experts are called in and all theories advanced by them patiently discussed. It cannot be wondered at that a great number of alleged miracles, perhaps the major part, are rejected, the limits of the powers of Nature being so little known to us and so great allowance having to be made for the play of imagination, and for what there may be of truth in processes of purely natural "Faith-healing."

Usually, the procedure in Causes of canonisation takes many years to complete; for there are numerous hearings and rehearings to be allowed for. A first stage is that of "Beatification," which is reached on proof of extraordinary holiness of life and of two miracles. In modern procedure this is rarely reached within fifty years of the death of the Saint. At Beatification, permission is given for local veneration. For Canonisation proper, proof of two more miracles wrought since Beatification is demanded. The Servant of God is then enrolled in the Canon of Saints, his or her name being inserted in the Roman Martyrology or official catalogue of Saints proposed to the veneration of the Universal Church.

The Roman Martyrology contains about five thousand entries; but in the case of the Martyrs of the first centuries of Christianity, they often appear in groups, the name of only the leaders of each band of heroes being registered. It is impossible to reckon up the number of holy men and women reputed and locally honoured as Saints in various places during the many ages which preceded the formulating the minute rules for the Process of Canonisation which have obtained for the last few centuries. In many instances the claims of those commonly and from early times styled Saints have in modern times been officially enquired into with the result that their *cultus* has been sanctioned; in others, as, for example, that of the famous Christian writer, Clement of Alexandria, who flourished and died about A.D. 216, the claim has been disallowed. This does not mean that the Church condemns or repudiates the individual; but only that She has no proof that he was a Saint in the strict sense of the word.

But there are many hundreds of "Saints" whose claims to that title rest on the traditional veneration accorded them from ancient times, and

witnessed to in many cases by the Dedication of churches in their honour, but of the legitimacy of whose canonisation, from dearth of documents or for other reason, no proof is now extant. These remain with that recognition only which was given them by the ancient Bishops and peoples, their contemporaries, but with a strict prohibition of any extension of their *cultus*.

Although the scope of this book of reference only admits of the cataloguing of Saints of some prominence, an endeavour has been made to include, in addition to the Saints of the Roman Martyrology, all others generally known, at least by name, especially those who have given place-names to towns or villages in the British Isles.

Liturgically, Saints are classified as Apostles, Martyrs, Bishops or Confessors (Saints who were neither Bishops nor Martyrs); similarly female Saints are Martyrs, Virgins, Widows, Penitents, etc. These designations have been added (as far as needful) in every instance.

In regard to the more ancient Saints, considerable difficulty is often occasioned by the varying spelling of the Saint's name. Certain names indeed are at first sight all but unrecognisable. St. Olaus or Olave corrupted into Tooley, and St. Vedast written Foster, are examples.

Again, the early converts to Christianity often changed their names on receiving Baptism. Saul of Tarsus, our St. Paul, at once occurs to the mind. The new names assumed were ordinarily Greek or Latin nouns significant of some virtue or quality. Hence, the countless SS. Eusebius, Victor, Justus, Probus, etc. Later too, when Christianity spread among the then Barbarians of Northern and Western Europe, for Teutonic and Celtic appellations Latin forms were frequently substituted. Thus the Anglo-Saxon Winfried is the famous St. Boniface, Apostle of Germany.

From confusion of names have arisen difficulties and uncertainties in distinguishing the early Saints, when more or less contemporaries, the one from the other, and frequent mistakes made by Mediæval biographers. We find at times a single happening attributed by one writer to one Saint and by another writer to another Saint of the same or similar name; and on the other hand a personage with two names is at times presented to us as two distinct individuals. But in the accounts we have of Saints who have lived within the last thousand years these errors scarcely occur, and the official or approved Lives of Saints of the Middle Ages and of modern times may be taken as substantially accurate.

As the present compilation aims at no more than the stretching of the historical framework of a Saint's life, the sifting of the details elaborated by the chroniclers of the old legends does not occur. Similarly, it has not been deemed necessary specially to particularise the miracles which in every case have borne witness to the holy man or woman's right to

a place in a catalogue of Saints. In the main (as stated above) these miracles are of the kind performed by our Blessed Lord and his Apostles. Their occurrence from time to time was foretold by Him : " They shall cast out devils. They shall speak with new tongues. They shall take up serpents ; and if they shall drink any deadly thing, it shall not hurt them. They shall lay their hands on the sick and they shall recover " (Mark xvi. 17, 18). Or again, the supernatural power abides in their earthly remains : " They cast the body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life and stood upon his feet " (4 Kings xiii. 21). Wonders like to this last take place in the twentieth century, even as they did in past ages ; and they justify the veneration which the Catholic Church teaches her children to be due to the relics of God's Saints.

In the Lives of the Saints, fulfilments of Christ's prophecy are frequently recorded either as effected by the Saint himself in life or as occurring after his death in response to a call upon him for help.

Lastly, in going over one by one the names of Saints specially and publicly venerated as such by the Church of God on earth, it must never be forgotten that they form but a small proportion of the " great multitude which no man can number of all nations and tribes and peoples and tongues, standing before the throne and in sight of the Lamb, clothed with white robes and palms in their hands " (Apoc. vii. 9). We rely on the intercession of all the Blessed in Heaven, for " the prayers of all are offered, upon the golden Altar which is before the throne of God " (Apoc. viii. 3).

ABBREVIATIONS.

Bp. = Bishop.

Bl. = Saint beatified, but not yet canonised.

M. = Martyr.

MM. = Martyrs.

V. = Virgin.

VV. = Virgins.

THE
BOOK OF SAINTS

NOTE. ** To names of Saints not included up to the present date in the ROMAN MARTYROLOGY, the Official Church Register, an asterisk is prefixed.*

A

***AARON (St.)** Abbot. (June 21)
(6th cent.) A Briton who crossing into Armorica (Bretagne) founded a monastery in an island called after him, until in the twelfth century it took the name of St. Malo, St. Aaron's most famous disciple.

AARON (St.) M. (July 1)
See SS. JULIUS and AAKON.

AARON (St.) High Priest of the Old Law. (July 1)
(15th cent. B.C.) The great grandson of Levi, son of Jacob, and the first of the Jewish High Priests, to which office he was appointed by God Himself. He was the brother of Moses, the Hebrew Lawgiver, with whom he shared the leadership of the people of Israel. Like Moses, he never entered the land of Promise; but died on Mount Hor, on the borders of Edom. He was succeeded by his son Eliezer (B.C. 1471) In art he is represented with a rod in flower, a censer and a Jewish mitre. The Book of Exodus contains all that we know concerning him.

ABACHUM (St.) M. (Jan. 19)
See SS. MARIS, AUDIFAX, &c.

***ABB (St.)** V. (Aug. 25)
Otherwise St. EBBA, *which see.*

***ABBAN of KILL-ABBAN (St.)** Abbot. (Mch. 16)
(5th cent.) An Irish Saint, contemporary of St. Patrick and nephew of St. Ibar. He was the Founder of Kill-Abban Abbey (Leinster).

***ABBAN of MAGH-ARMUIDHE (St.)** (Oct. 27)
Abbot.
(6th cent.) A nephew of St. Kevin, and Founder of many monasteries, mostly in the South of Ireland. Butler and others confuse the two Saints Abban. Of neither have we reliable Lives.

***ABBO (St.)** M. (Nov. 13)
(10th cent.) A French Benedictine monk of literary attainments rare in the age in which he lived, who was invited by St. Oswald of Worcester to preside over the community he had founded at Ramsey Abbey. After the death of St. Oswald St. Abbo returned to France and became Abbot of Fleury on the Loire. He afterwards conducted skilfully and successfully various negotiations between the Holy See and the King of France. He lost his life while endeavouring to stop a riot (A.D. 1004), and by his people was at once honoured as a Martyr.

ABDAS (St.) M. (May 16)
Otherwise St. AUDAS, *which see.*

ABDECALAS (St.) M. (April 21)
(4th cent.) A Persian of advanced age who, together with another priest, St. Ananias, and about a hundred Christians, was a fellow-sufferer with St. Simeon, Archbishop of Seleucia and Ctesiphon, under the tyrant King Sapor II. They were put to death as Christians on Good Friday, A.D. 345. The Greek historian Sozomen reckons at sixteen thousand the number of the Faithful in Persia who laid down their lives for Christ during the forty years of the reign of Sapor.

ABDIAS (OBADIAH) (St.) Prophet. (Nov. 19)
(9th cent. B.C.) Abdis (Servant of the Lord) is the fourth of the twelve minor prophets, and is generally supposed to have been a contemporary of Osee (Hosea), Joel and Amos. But some identify him with Achab's steward (3 Kings, xviii. 3), making him much more ancient. His prophetic writings are short and are contained in a single chapter of twenty-five verses. He foretells the destruction of Edom on account of the pride of the Idumaeans and of the wrongs they had done to the Jews.

ABDIESUS (HEBEDJESUS) (St.) M. (April 22)
(4th cent.) Styled a deacon in the Roman Martyrology, he was one of the vast multitude of Persians (named and unnamed), who by the savage edict of their King Sapor were called to the crown of martyrdom. This persecution raged from A.D. 341 to A.D. 380, that is, at intervals during the last forty years of Sapor's reign.

ABDON and SENNEN (SS.) MM. (July 30)
(3rd cent.) Two Persian nobles who, coming to Rome, or rather brought thither as captives by Decius, when returning from his first successful campaign against the Persians, under the Emperor Gordian, devoted themselves to the service of the imprisoned Christians and to the reverent interring of the bodies of the Martyrs. They were themselves thrown to the wild beasts in the Amphitheatre in the persecution decreed by Decius when he became Emperor (A.D. 250). They were long gratefully remembered by the Christians of Rome and are still annually commemorated in the Liturgy of the Church. The details given concerning them in the otherwise doubtful Acts of St. Laurence the Martyr, their contemporary, seem fairly trustworthy.

***ABEL (Thomas) (St.)** M. (July 30)
See Bl. THOMAS ABEL.

ABERCIUS (St.) Bp. (Oct. 22)
(2nd cent.) Bishop of Hierapolis in Phrygia (Asia Minor) in which See he is reported to have succeeded the famous Papias. He was zealous against Paganism, and appears to have suffered imprisonment on that account under the philosophic Emperor Marcus Aurelius. But a miracle wrought by him in favour of her daughter secured him the protection of the Empress Faustina, and he returned to die in peace at Hierapolis (about A.D. 167), after following on his journeys one of the routes traced out by the Apostle St. Paul, everywhere preaching, baptising and healing the sick. His epitaph, composed by himself, discovered in 1882 and now in the Vatican Museum, is one of the most interesting Christian monuments of the second century.

ABIBO (ABIBAS) (St.) Conf. (Aug. 3)
(1st cent.) The second son of Gamaliel (Acts v. 24; xxii. 3), at whose feet St. Paul had sat. Following his father's example, he embraced the Christian Faith and lived an unsullied life to his eightieth year. His body was buried near that of St. Stephen, the First Martyr, at Capergamela, a town distant about twenty miles from Jerusalem. The Church commemorates annually the anniversary (Aug. 3) of the Finding (A.D. 415) of the bodies of the four Saints, Stephen, Gamaliel, Nicodemus and Abibo, there interred.

ABIBUS (St.) M. (Nov. 15)
(4th cent.) A Martyr at Edessa in Syria under the Emperor Licinius (A.D. 316). He was burned to death at the stake.

ABILIUS (St.) Bp. (Feb. 22)
(First cent.) The third Bishop, in succession to SS. Mark and Anianus, of Alexandria in Egypt, to which See he was advanced A.D. 84, and over which he presided for thirteen years. The particulars of his life and Episcopate have been lost.

***ABRA (ABRE)** (St.) V. (Dec. 13)
(4th cent.) A daughter of St. Hilary of Poitiers, born before his father's conversion. Following her father's advice, she consecrated herself to God as a nun; but died (A.D. 361) when only in her eighteenth year.

***ABRAHAM (ABRAAMIUS)** (St.) Bp. M (Feb. 5)
(4th cent.) Bishop of Abela in Assyria, a place famous for the victory there of Alexander the Great over the Persians. St. Abraham was put to death (A.D. 348) by the persecuting King Sapor II.

***ABRAHAM (ABRAAMES)** (St.) Bp. (Feb. 14)
(5th cent.) A famous Solitary of Mount Lebanon, who, as Bishop of Carrhes (Charan), showed himself a zealous pastor of souls and, later, did much work useful to the Church at the Court of the Emperor Theodosius the Younger. He died at Constantinople, A.D. 422.

ABRAHAM (St.) Conf. (March 16)
(4th cent.) A hermit of Edessa and native of Chidana in Mesopotamia, famous for his austerity of life, for his fruitful preaching and for the miraculous conversion of his niece, venerated with him as St. Mary. His life was written by St. Ephrem and he is honoured in all the Liturgies. He died about A.D. 360.

ABRAHAM (St.) Conf. (June 16)
(5th cent.) A Syrian Saint who on a journey to Egypt to visit the Solitaries of the desert was seized by a band of robbers and remained five years in bonds. He succeeded in the end in escaping and making his way to the coast. There he boarded a ship bound for Gaul, where he settled near Clermont in Auvergne. Numerous disciples gathered round him for whom he built a monastery. He died, famous for miracles, A.D. 472.

ABRAHAM (St.) Patriarch. (Oct. 9)
(19th and 20th cent. B.C.) The Father of all believers, and the progenitor, according to the flesh, of the Hebrew nation. He is also the father of Ismael, from whom the Ismaelites or Arabs are descended. When seventy years of age, he went forth from Babylonia, his native land, at God's bidding, to dwell henceforth in Canaan, the land flowing with milk and honey promised to his seed. There, he led a pastoral and nomad life. Moreover, God made a covenant with him, changing his name from Abram to Abraham (Father of nations), promising at the same time that his descendants should be more numerous than the stars of Heaven and that in his seed all peoples should be blessed. Of him Our Lord said: "Abraham rejoiced that he might see my day; He saw it and was glad" (John viii. 56). All through their eventful history it was the glory of the Jewish people to claim descent from him and from his son and grandson, Isaac and Jacob. To them, in words spoken to Moses (Exod. iii. 6), God was the God of Abraham, Isaac and Jacob. The Patriarch died in Palestine at the age of one hundred and seventy-five years (B.C. 1821). These and similar Old Testament dates are given according to the traditional Chronology; but are still disputed.

***ABROSIMUS** (St.) M. (April 22)
(4th cent.) A Persian priest stoned to death, with many of his flock, under King Sapor II, A.D. 341.

ABSALON (St.) M. (March 2)
See SS. LUCIUS, ABSALON, &c.

ABUDEMIUS (St.) M. (July 15)
(4th cent.) A native of the Island of Tenedos in the Ægean Sea who, after enduring frightful torture, was there put to death as a Christian in the persecution under the Emperor Diocletian and his colleagues in the first years of the fourth century.

ABUNDANTIUS (St.) M. (March 1)
See SS. LEO, DONATUS, &c.

ABUNDANTIUS (St.) M. (Sept. 16)
See SS. ABUNDIUS, ABUNDANTIUS, &c.

ABUNDIUS (St.) M. (Feb. 27)
See SS. ALEXANDER, ABUNDIUS, &c.

ABUNDIUS (St.) Bp. (April 2)
(5th cent.) A celebrated Bishop of Como in North Italy, charged by Pope St. Leo the Great with the important mission to the Emperor Theodosius the Younger which resulted in the convocation of the great Council of Chalcedon (A.D. 451) and in the final condemnation of the heresiarch Eutyches, who denied the two-fold Nature of Christ God-Man (whence his followers have their name of Monophysites—assertors of One Nature only). St. Abundius died A.D. 469. He is often represented in art in the act of raising a dead man to life, one of the miracles he wrought and which led to his enrolment in the catalogue of Saints.

ABUNDIUS (St.) Conf. (April 14)
(6th cent.) A Sacristan of the Church of St. Peter in Rome. St. Gregory the Great makes mention of his humble but Divinely favoured life. He is said to have passed away about the year 564.

ABUNDIUS (St.) M. (July 11)
(9th cent.) A Parish priest of a mountain village near Cordova in Spain during the Moorish domination. He entertained no thought of martyrdom, but found himself in the year 854 suddenly drawn into the conflict, and, laying his head on the block, made a glorious sacrifice of his life for the Christian Faith.

ABUNDIUS (St.) M. (Aug. 26)
See SS. IRENAEUS and ABUNDIUS.

ABUNDIUS, ABUNDANTIUS, MARCIAN and JOHN (SS.) MM. (Sept. 16)
(3rd or 4th cent.) Abundius, a Roman Priest, and Abundantius, his deacon, had converted to Christianity Marcian, a citizen of distinction, by miraculously raising to life his son John. The Emperor Diocletian, informed of what had happened, ordered all four to be beheaded together, without the walls of the Imperial City. The precise date, between the years 274 and 308 is uncertain.

ABUNDIUS (St.) M. (Dec. 10)
See SS. CARPOPHORUS and ABUNDIUS.

ABUNDIUS (St.) M. (Dec. 14)
See SS. JUSTUS and ABUNDIUS.

ACACIUS (St.) M. (Nov. 27)
See SS. HIRENARCHUS, ACACIUS, &c.

ACACIUS (ACHATES) (St.) Bp. (March 31)
(3rd cent.) Surnamed Agathangelus (Good Angel). A Bishop in Phrygia (Asia Minor) who in the Decian persecution (A.D. 250) became famous for having by his prudence and constancy so impressed the tyrant as to obtain his discharge from custody. It is not known how long he survived. He is held in great veneration in the East.

ACATHIUS (St.) M (May 8)
(4th cent.) A Christian centurion in the Roman army, tortured and beheaded at Constantinople under Diocletian (A.D. 303). Constantine the Great built a noble church in his honour. He is the St. Agazio venerated at Squillace in Calabria.

ACATHIUS (ACACIUS) (St.) Bp. (April 9)
(5th cent.) A Bishop of Amida in Mesopotamia, distinguished for his compassionate charity to the Persian prisoners taken in their successful invasion of Persia by the Romans of Constantinople in the reign of King Bahram (or Varannes) V, who is said chiefly on that account to have ceased for a time from persecuting the Christians. St. Acathius died some time after A.D. 421. Some of his letters are still extant.

ACATIUS (ACATHIUS) M. (April 28)
See SS. PATRITIUS, ACATIUS, &c.

***ACCA (St.) Bp.** (Oct. 20)
(8th cent.) A disciple of Bosa of York and of St. Wilfrid, and successor of the latter Saint at Hexham. St. Acca was held in the highest veneration by Venerable Bede. He seems to have died (A.D. 740), perhaps in exile, or shortly after his return to Hexham. A solemn Translation of his relics took place three centuries later. St. Acca was certainly one of the most learned Anglo-Saxon prelates of his century.

ACCURTIUS (St.) M. (Jan. 16)
See SS. BERARDUS, PETER, &c.

ACEPSIMAS (St.) Bp. M. (April 22)
(4th cent.) A venerable old man, Bishop of Honita in Assyria, who was imprisoned, tortured and put to death by King Sapor II of Persia, between A.D. 341 and A.D. 380.

ACESTES (St.) M. (July 2)
(1st cent.) One of the three soldiers that tradition tells us were converted by St. Paul, while acting as guards at his execution. They sealed their Faith with their own blood, a few days later (July 2, A.D. 67).

ACHARD (St.) Abbot. (Sept. 15)
Otherwise St. AICHARDUS, *which see.*

ACHE and ACHEUL (SS.) MM. (May 1)
Otherwise SS. ACIUS and ACEOLUS, *which see.*

ACHILLAS (St.) Bp. (Nov. 7)
(4th cent.) The Patriarch of Alexandria who succeeded St. Peter the Martyr. Deceived by the hypocrisy of the afterwards notorious heretic Arius, he ordained him priest. Two years later (A.D. 313) St. Achillas passed away, reverenced by all for his many virtues, and had for his successor St. Alexander, who was followed by the great St. Athanasius.

ACHILLES (St.) (May 15)
(4th cent.) A Bishop of Larissa in Thessaly, who died A.D. 331 and is venerated in the East as a Saint.

ACHILLEUS (St.) M. (April 23)
See SS. FELIX, FORTUNATUS, &c.

ACHILLEUS (St.) M. (May 12)
See SS. NEREUS, ACHILLEUS, &c.

ACIUS (ACHE) and ACEOLUS (ACHEUL) MM. (May 1)
(3rd cent.) Martyrs near Amiens (France) early in the reign of Diocletian. Several churches have been built in their honour, and they are regarded as Patron Saints of more than one village. But trustworthy particulars of their career are lacking.

ACINDYNUS (St.) M. (April 20)
See SS. VICTOR, ZOTICUS, &c.

ACINDYNUS, PEGASIUS, APHDONIUS, ELPIDEPHORUS, and ANEMPODISTUS (SS. MM. (Nov. 2)
(4th cent.) Persian Christians who suffered for the Faith under King Sapor II, about A.D. 345. From MSS. in the Vatican and Imperial (Vienna) Libraries, the Bollandists have published a Greek narrative of the Passion of St. Acindynus and his companions, from which it would appear that all or nearly all of them were priests or clerics.

ACISCLUS and VICTORIA (SS.) MM. (Nov. 1)
(4th cent.) A brother and sister who, arrested as Christians, underwent many cruel tortures before being beheaded, under Diocletian, at Cordova (A.D. 304). Their *cultus* is widespread in Spain.

ACUTIUS (St.) M. (Sept. 19)
See SS. JANUARIUS, FESTUS, &c.

ACYLLINUS (St.) M. (July 17)
See SCILLITAN MARTYRS.

ADAL-, AETHEL-, AL-, AU-, EDIL-, ETHEL-
All these prefixes to names of Teutonic origin are more or less interchangeable. Thus, St. Etheldreda, St. Ediltrudis, St. Audrey, are one and the same personage. That which appears the more usual manner of spelling a Saint's name in English has, as a rule, been followed in these pages in each case. In Latinising Proper Names, mediaeval writers usually substitute D for TH, or simply omit the H. So, the letter T, especially in terminations, has a tendency to be replaced by C. Again, the terminations BERT and BRIGHT are mere variants. Thus, we talk of St. Cuthbert, but we write Kirkcudbright for the town that takes its appellation from him. In fine, FRED, FRIDE, FRID, FRIDA, FREDE, &c., are undistinguishable.

***ADALARDUS (ADELHARDUS, ALARD) (St.) Abbot.** (Jan. 2)
(9th cent.) An Abbot of Corbie (France), related to the Emperor Charlemagne and one of his chief ministers and advisers. At one time he lost the favour of that monarch's son and successor, Louis the Pious, and was banished. On his return, he gave himself entirely to the discharge of his monastic duties, dying at Corbie, A.D. 827, at the age of seventy-three. During his tenure of office he founded the great Abbey of New Corbie in Saxony.

***ADALBALD (St.) Conf.** (Feb. 2)
(7th cent.) A pious nobleman of the Court of King Clovis II of France. He was the husband of St. Rictrude, and, like their parents, their four children are publicly venerated as Saints. St. Adalbald was murdered while on a journey (A.D. 645), under circumstances which have led to his being honoured in many places as a Martyr.

ADALBERT (St.) Bp., M. (April 23)
(10th cent.) One of the Patron Saints of Bohemia and Poland. A Bohemian by birth, consecrated in his infancy to Our Blessed Lady, he was educated by Adalbert, Archbishop of Magdeburg and, on his return to Bohemia, was ordained priest by Diethmar, Archbishop of Prague, whom he succeeded shortly afterwards. Driven from Prague, he retired for a time to the Abbey of St. Boniface in Rome; and after vain efforts to re-enter his own Diocese, directed his zeal to the conversion of Hungary, Poland and Russia. His missionary success was great, and his labours only ceased on his receiving the crown of martyrdom at Dantzig (A.D. 997).

***ADALSINDIS (St.) V.** (Dec. 24)
(8th cent.) One of the daughters of SS. Adalbald and Rictrudis, who sanctified herself in the monastery of Hamay, of which her own

sister, St. Eusebia, was Abbess. A.D. 715 is given as the year of her death.

***ADAMNAN** (St.) Conf. (Jan. 31)
(7th cent.) A monk of Coldingham Abbey in the Saxon Kingdom of Northumbria. He expiated by a long life of austerities and prayer the sins of his youth, and deserved well of the Church by co-operating with St. Ebba in reforming the discipline of the convent which she had founded and over which she presided to the day of her death. St. Adamnan himself passed away about the year 679.

ADAMNAN (ADAM) (St.) Abbot. (Sept. 6)
(8th cent.) An Irish Abbot of Iona in Scotland—"a wise and good man, well versed in the Holy Scriptures"—best known by the Life of St. Columba he has left and by a description of the Holy Places of Palestine which he compiled. He was remarkable for his success in procuring in Scotland and Ireland the adoption of the Roman practice as to the date of Easter. He died A.D. 704. Whether or not he is one and the same with St. Eunan the Patron Saint of the Diocese of Raphoe in Ireland, remains an open question. His name has been popularly abbreviated into Adam, and is still frequently given in Scotland at Baptism.

ADAUCUS (ADAUCTUS) (St.) M. (Feb. 7)
(4th cent.) By birth an Italian, and an Imperial favourite at the Court of the pitiless Diocletian, who sacrificed him on discovering his religion. He was executed in Phrygia (A.D. 304), and had a number of companions in his Martyrdom, some of whom were of senatorial or other high rank. Among them there were also many women and children. Historians attribute the special barbarity of the tortures he endured rather to the savageness of Galerius, Diocletian's colleague, than to the evil disposition of the old Emperor himself.

ADAUCTUS (St.) M. (July 30)
See SS. FELIX and ADAUCTUS.

ADAUCTUS and CALLISTHENE (SS.) (Oct. 4)
(4th cent.) Ephesians, one of whom, St. Adauctus, suffered under the tyrant Maximinus Daza, about the year 312. The Martyr's daughter, Callisthene, escaped and lived a saintly life, devoted to works of charity, till her death at Ephesus.

***ADELA** (St.) Widow. (Sept. 8)
(11th cent.) The wife of Count Baldwin IV of Flanders who, after her husband's death, took the veil at the hands of Pope Alexander II (A.D. 1067) and retired to the Benedictine Abbey of Messines, near Ipres, where she died A.D. 1071.

***ADELA and IRMINA** (SS.) VV. (Dec. 24)
(7th and 8th cent.) Two sisters, daughters of Dagobert, King of the Franks, for whom he founded a monastery at Treves, where their devotedness to the service of the poor led to their being after their deaths honoured as Saints.

***ADELAIDE (ADELHEID)** (St.) Empress. (Dec. 16)
(10th cent.) A Burgundian princess, wife of Lothaire, King of Italy, and, after his death and much persecution patiently endured, married to Otho, Emperor of Germany. She was an able woman and, especially during her second widowhood and guardianship of her grandson, Otho III, rendered great services to Church and State, acting as the Peacemaker of Europe in that lawless age. It is said of St. Adelaide that "she never forgot a kindness, nor ever remembered an injury." In the end she retired to a monastery in Alsace, where she died A.D. 999.

ADELBERT (St.) Conf. (June 25)
(8th cent.) A Northumbrian by birth and said to have been of royal blood. He became a disciple of St. Egbert and afterwards joined St. Willebrord, in the latter's Apostolate of Holland. He was made Archdeacon of the recently founded See of Utrecht and died at Egmund about A.D. 740.

***ADELELMUS** (St.) Abbot. (Jan. 30)
(11th cent.) A French monk, who, having given great proofs of skill and piety in the government of his Abbey was called to Spain by King Alphonsus V and there re-established good order and monastic discipline in the monasteries committed to his charge. The date of his death early in the twelfth century is uncertain.

***ADELHEID** (St.) V. (Feb. 5)
(11th cent.) An Abbess of Villich (Gueldres), a saintly nun, who passed away A.D. 1015.

***ADELHEID** (St.) Empress. (Dec. 16)
Otherwise St. ADELAIDE, *which see.*

***ADELOGA (HADELOGA)** (St.) V. (Feb. 2)
(8th cent.) A Frankish Princess, daughter of the famous Charles Martel, and foundress of the great Abbey of Kitzingen, under the Rule of St. Benedict (A.D. 745).

ADELPHIUS (St.) Bp. (Aug. 29)
(5th cent.) The successor of St. Rufus in the See of Metz, which Diocese he governed for seventeen years, converting many pagans to Christianity. But nothing certain concerning him is known; and it is only conjecturally that he is dated in the fifth century. His *cultus* at Metz from early ages is, however, indisputable; and the Solemn Translation of his relics to Neuweiler in Alsace in the ninth century was the occasion of great popular rejoicings.

ADEODATUS.
Saints of this name are better known as DEUSDEDIT or DIEUDONNE (God-Given).

ADERITUS (ABDERITUS, ADERY) (St.) Bp.
(2nd cent.) A Greek by birth and the first successor of St. Apollinaris (the missionary sent thither by the Apostle St. Peter) in the See of Ravenna, where he died early in the second century. No reliable account of his life now exists. His body, originally buried outside the walls of Ravenna, was in the Middle Ages enshrined in one of the chief churches of the city.

ADILIA (St.) V. (Dec. 13)
Otherwise St. OTHILIA or ODILIA, *which see.*

***ADJUTOR (AJUTRE).** (April 30)
(12th cent.) A Norman knight who took part in the Crusades, and, on his return from the Holy Land, led the life of a hermit at Vernon on the river Seine, where he died (A.D. 1131).

ADJUTOR (St.) Conf. (Sept. 1)
See SS. PRISCUS, CASTRENSIS, &c.

ADJUTOR (St.) M. (Dec. 18)
See SS. VICTURUS, VICTOR, &c.

ADJUTUS (St.) M. (Jan. 16)
See SS. BERARDUS, PETER, &c.

ADJUTUS (St.) Conf. (Dec. 10)
(Date uncertain.) Described as Abbot of Orleans and often assigned to as early as the fifth century. He is inscribed as ADJUTUS in the Roman Martyrology; but French authors mostly style him AVITUS or AVY. The learned Mabillon holds, in accordance with Baronius, that there were really two Abbots of this name in the Orléanais, the one of Perche, the other of Micy, both honoured as Saints. Neither of course must be confused with the much better known St Avitus, Bishop of Vienne, who flourished at about the same period. It is to be noted that St. Gregory of Tours, a thousand years before Mabillon, had distinguished one from the other, the two holy Abbots. Nevertheless, the modern compilers of the Analecta Bollandiana, adopting the seventeenth century criticisms of Ruinart, insist that the earlier MSS. know of only one Abbot Adjutus, or Avitus, recognised as a Saint in the fifth, sixth or seventh century. This would be the St. Avitus, Abbot, of June 17) Various developments of his legend have (they contend) led to the mistake. Krusch ventures the suggestion that two festivals were locally kept in his honour, one (Dec. 10) commemorating his death, the other (June 17)

the Translation at some later period of his relics.

ADO (St.) Bp. (Dec. 16)
(9th cent.) Born in Burgundy of rich and noble parents (A.D. 799), St. Ado was educated in the Benedictine Abbey of Ferrières in the Diocese of Sens. Ordained priest, he taught sacred and profane science in the Schools of the Abbey of Prum, near Treves. He next spent four years in Rome, engaged in literary researches, and returning to France, discovered at Ravenna much important material from which he published his famous Martyrology. He worked on this at Lyons as the guest of St. Remigius, Archbishop of that city. On the death of Agilmar, Archbishop of Vienne in Dauphiné, St. Ado was consecrated his successor and received the Pallium from Pope Nicholas I. He died in the year 875. In art, he is usually represented studying the Scriptures in a library. Besides the Martyrology, we have several others of his writings. Ado's Martyrology has largely influenced the compilers of later revisions of the Roman Martyrology itself, and full account must therefore in the study of the latter be taken of the shortcomings of Ado's work. The valuable volume of the erudite Dom Quentin (issued in 1908) should be consulted for details.

***ADOLPHUS (St.)** Bp. (Feb. 11)
(13th cent.) A Bishop of Osnabruck in Germany, remarkable for his saintliness of life and especially for his self-sacrificing care for the poor. He died A.D. 1222.

ADRIA (St.) M. (Dec. 2)
See SS. EUSEBIUS, MARCELLUS, &c.

ADRIAN.
This proper name is also spelled in certain cases with an initial H (Hadrian).

***ADRIAN (St.)** Abbot. (Jan. 9)
(8th cent.) An African by birth who embraced the religious life as a Benedictine in Italy and was sent to England with the famous St. Theodore, by Pope St. Vitalian. St. Adrian succeeded St. Benet Biscop as Abbot of Canterbury. He was a man not only of saintly life, but also of great learning and conspicuous ability. He founded in England several schools for the education of youth. He died A.D. 710.

***ADRIAN FORTESCUE (Bl.)** M. (July 10)
(16th cent.) A brave knight, condemned to death for refusing to admit the supremacy in matters of religion of King Henry VIII. He was beheaded on Tower Hill A.D. 1539.

***ADRIAN and OTHERS (SS.)** MM. (March 4)
(9th cent.) A band of Martyrs (some say many thousands in number) massacred by the Heathen Danes (A.D. 874) in the Isle of May (Firth of Forth). St. Adrian, Bishop of St. Andrews, was leader of this glorious array of Christian victims. Their burial-place was a noted pilgrimage in Catholic Scotland.

ADRIO, VICTOR and BASILLA (SS.) MM. (May 17)
(4th cent.) Egyptian Martyrs at Alexandria. It seems certain that they suffered in one of the persecutions of the fourth century, but whether at the hands of the Pagans at its commencement, or later under the Arians, is not clear, all particulars being lost.

***ADULPHUS (St.)** Bp. (June 17)
(8th cent.) The brother of St. Botolph, who with that Saint journeyed in his youth from England to Saxony, where he remained for many years and was promoted to the Episcopal dignity. He seems, however, to have returned to England before his death, which happened about the year 700, and his relics were there mingled with those of his holy brother.

***ADRIAN (St.)** M. (March 19)
(7th cent.) A disciple of St. Landoald who was murdered by robbers while begging alms for his community near Maestricht (A.D. 668 about) and afterwards locally venerated as a Martyr.

ADULPHUS and JOHN (SS.) MM. (Sept. 27)
(9th cent.) Martyrs at Cordova in Spain (about A.D. 850) in the fierce persecution under which the Christians suffered under the Moorish Caliph Abderrahman.

ADVENTOR (S.) M. (Nov. 20)
See SS. OCTAVIUS, SOLUTOR, &c.

Æ. *Names of Saints beginning with this diphthong are frequently spelled with A or E only as initial. Thus for Ælphege, we have Alphage (Alphege) and Elphege.*

***AED (AOD, ÆDSIND) (St.)** Bp. (Nov. 10)
(7th cent.) Related to SS. Fursey and Foillan. A Bishop in Meath or perhaps somewhere in Connaught.

***ÆDAN (AIDAN, EDAN)** Bp. (Jan. 31)
(7th cent.) An Irish Bishop, disciple in his youth of St. David of Wales, who on his return to Ireland, laboured zealously in the interests of religion and died Bishop of Ferns (A.D. 632). He is also called MAIDHOC, MAODHOG and MOGUE. He is known in Brittany as St. DE.

ÆDESIUS (St.) M. (April 8)
(4th cent.) The elder brother of St. Amphianus and a pupil of St. Pamphilius of Caesarea. After having in various ways suffered for the Faith, he passed into Egypt, where we read of his venturing to reproach Heraclius, the governor of the province, for the cruelties practised by him against the Christians. He was put to the torture for his boldness and eventually cast into the sea (A.D. 306).

***ÆLRED (St.)** Abbot. (March 2)
(12th cent.) A holy man of Anglo-Saxon origin, who, abandoning a high post at the Court of David I., King of Scots, retired to the Cistercian Abbey of Rievaulx in Yorkshire, of which monastery he was in the end to become Abbot. His repute as a Saint, great during his life, increased after his holy death, Jan. 12, 1166.

ÆLPHLEAH (St.) Bp. (April 19)
Otherwise St. ELPHEGE, *which see.*

***ÆLGIFU (St.)** V. (May 18)
Otherwise St ELGIVA, *which see.*

ÆMILIAN (St.) bbot. (Nov. 12)
(6th cent.) A poor shepherd in Aragon (Spain), who, from the age of twenty lived for forty years as a hermit in the mountains near his birthplace, Vergaja, until his Bishop constrained him to take priests' orders and made him parish priest of his native village. But his zeal created him enemies, and he soon returned to his hermitage, where, celebrated for his miracles and virtues, he died (A.D. 574). His body, interred at first in his hermitage, was later transferred to a magnificent monastery built in memory of him. It is alleged that he had had many disciples living with him; and on that account he has always been venerated as an Abbot and as the introducer of the Benedictine Rule into Spain.

ÆMILIAN (St.) Bp. M. (Feb. 8)
See SS. DIONYSIUS, ÆMILIAN, &c.
Some writers, however, identify this St. Æmilian with another Martyr of the same name, likewise an Armenian, venerated at Trebbia (Trevi) in Central Italy, as first Bishop of that city (4th century).

***ÆMILIAN (St.)** Abbot. (March 10)
(8th cent.) An Irish Saint, related to St. Rumold, who founded and presided over a Benedictine Abbey in Flanders.

ÆMILIAN (St.) M. (April 29)
See SS. AGAPIUS, SECUNDINUS, &c.

ÆMILIAN (St.) M. (July 18)
(4th cent.) A Christian of Dorostorium (Silistria) on the Danube. He suffered under Julian the Apostate, being burned to death by order of the Prefect Capitolinus (A.D. 362).

ÆMILIAN (St.) Bp. (Aug. 8)
(9th cent.) The Menology of Basil ascribes to this holy Bishop of Cyzicus all the qualities and virtues of a perfect pastor of souls, emphasises his zeal for the Orthodox Faith and

enlarges especially on his fearless denunciation of the Iconoclasts. He was brought before the Emperor Leo the Armenian, subjected to many indignities, and died in exile (A.D. 820).

Cyzicus, standing on the island of the same name off the Southern shore of the Sea of Marmora, was one of the most important of the Greek cities in Asia Minor, a great Christian centre, and boasted of a succession of fifty-nine Bishops.

ÆMILIAN (St.) Bp. (Sept. 11)
(6th cent.) In the ancient records of the Church of Vercelli (Piedmont), St. Æmilian is said to have lived as a hermit for forty years before his elevation to the Bishopric of that city. He thrice visited Rome and attended the three Synods held by Pope St. Symmachus. He died, a centenarian in the year 520. Translations of his relics took place in the year 1181 and again towards the end of the seventeenth century.

***ÆMILIAN** (St.) Conf. (Oct 11)
(Date uncertain.) The Roman Martyrology assigns this St. Æmilian to Rennes in Brittany; but no trace of a Saint of this name can be found in the Breton records. The Bollandists conclude that Æmilian in this case is a corruption of the name Melanius. A Saint Melanius, according to Albert Legrand and other local authorities, was Bishop of Rennes for sixty-two years and died on the Feast of the Epiphany, A.D. 567. In the year 878 the body of this Saint was rescued from the outrages of the Norman invasion, and, with the body of St. Clair, carried to Bourges. This Translation (ninth century) may have been commemorated on Oct. 11 with Æmilianus in error substituted for Melanius in the official documents.

ÆMILIAN (St.) M. (Dec. 6)
(5th cent.) An African physician, a Martyr of the Vandal persecution under the Arian King Hunneric (A.D. 484). The name of St. Æmilian appears in a curious old French litany of "Saints of the Medical Profession."

ÆMILIANA (St.) V. (Jan. 5)
(6th cent.) A Roman lady, and the paternal aunt of St. Gregory the Great, who tells us, in his Life of St. Felix, that her dead sister Tarsilla appeared to St. Æmiliana and foretold to her that she would die and spend the Epiphany with her in Paradise. An old English Martyrology thus relates the above incident. "Her sister's ghost appeared to her in a nightly vision, saying to her: 'Without thee, I celebrated the Holiday of the Lord's Birth, but with thee, I shall keep the holiday of the Lord's manifestation, that is, the Twelfth holiday of the Lord, the day of His Baptism.'"

ÆMILIANA (St.) V.M. (June 30)
(Date unknown.) She is stated to have been a Christian maiden who lived in Rome and died a Martyr. But all particulars are lacking. A priest, Eutychius, mentioned as having assisted at the first Roman Synod of Pope St. Symmachus (A.D. 499), is described as being of the Church of St. Æmiliana.

ÆMILIUS (St.) M. (May 22)
See SS. CASTUS, ÆMILIUS, &c.

ÆMILIUS, FELIX, PRIAM and AEMILIAN (SS.) MM. (May 28)
(Date uncertain.) Churches are dedicated in honour of these Saints in the Island of Sardinia; but otherwise nothing is now known concerning them.

ÆMILIUS (St.) M. (Oct. 6)
See SS. MARCELLUS, CASTUS, &c.

***ÆNGUS (ANGUS)** (St.) Bp. (March 11)
(9th cent.) An Irish Saint, Abbot of Cluain-Edneach and consecrated a Bishop; famous as a compiler of a valuable Irish Martyrology. He died at Desert-Ængus A.D. 824.

***ÆSCHILUS** (St.) Bp. M. (June 12)
(12th cent.) An Englishman who followed St. Anschar as a missionary to Sweden, where he was raised to the Episcopal dignity. His zeal for the propagation of the Christian religion led at length to his being condemned to death by King Swerker I, surnamed the "Bloody." St. Æschilus laid down his life for Christ on Good Friday A.D. 1131.

***ÆTHELHEARD** (Bl.) Bp. (May 21)
(9th cent.) The fourteenth Archbishop of Canterbury, who died A.D. 805, and after his death appears to have been locally venerated as a Saint.

***ÆTHELGIFU** (St.) V. (Dec. 9)
Otherwise St. ETHELGIVA or ELGIVA, *which see.*

ÆTHERIUS (St.) Bp. M. (March 4)
See SS. BASIL, EUGENE, &c.

ÆTHERIUS (St.) Bp. (June 14)
(7th cent.) A holy Bishop of Vienne (France), commemorated in all the Martyrologies as famous for his virtues, learning and miracles. He flourished in the first half of the seventh century. Nothing further is now known about him.

ÆTHERIUS (St.) M. (June 18)
(4th cent.) One of the countless Christians who suffered torture and death under the Emperor Diocletian. His martyrdom took place probably at Nicomedia (Asia Minor), A.D. 304.

ÆTHERIUS (St.) Bp. (July 27)
(6th cent.) The eighteenth Bishop of Auxerre (France), which Diocese he governed till his holy death in the tenth year of his Episcopate (A.D. 573).

***ÆTIUS** (St.) M. (March 6)
(9th cent.) A General in the Christian army and chief among the heroic band of forty-two soldiers who, taken prisoners by the Caliph Montassem (A.D. 836) at Amorium in Syria, resisted all threats and allurements to become Mohammedans, and, after nine years of prison and repeated tortures, were put to death by his orders.

***AFAN** (St.) Conf. (Nov. 16)
(6th cent.) A Welsh Saint of the Cunedda family, by some supposed to have been a Bishop. He has given its title to the Church of Llanafan (Brecknock).

AFRIQUE (AFRICUS) Bp. (April 28)
(7th cent.) A Bishop of Comminges in the South of France, celebrated for his zeal for Orthodoxy. His memory is still held in great veneration, though his shrine and relics were destroyed by the Calvinists in the sixteenth century.

AFFROSA (St.) M. (Jan. 4)
Otherwise St. DAFROSA *or* DAPHROSA, *which see.*

AFRA (St.) M. (May 24)
(2nd cent.) A convert to Christianity, made by the Martyrs SS. Faustinus and Jovita, and baptised by the Bishop St. Apollonius. She was the wife of a nobleman of the city of Brescia in Lombardy, where in the end she suffered martyrdom about A.D. 133. It was in her church at Brescia that St. Angela Merici founded the Ursuline Order and was herself buried.

AFRA (St.) M. (Aug. 5)
(4th cent.) Said to have been a courtesan in the city of Augsburg in Bavaria, but converted by a saintly Bishop, whom she sheltered in his flight from his persecutors. When the persecution reached Augsburg, Afra was seized and taken before the judge, who, failing to move her constancy, condemned her to be burned alive (A.D. 304). The same fate attended her mother, St Hilaria, and her maids, Digna, Eunomia and Eutropia. These pious women, whilst occupied in the interment of St. Afra, were imprisoned in the burial vault by soldiers, who filled it with burning logs and branches, and so roasted them to death. An Abbey Church was built over the vault and dedicated to St. Afra.

AFRICAN MARTYRS.
The early Church of North Africa was one of the most flourishing and one of the most

prolific of Saints in Christendom. African Saints, of whom St. Augustine and St. Cyprian are the best known, will be found in their order. Similarly, groups of Martyrs taking their names from the chief sufferers in each. Of those who are simply registered without mention of name in the old Martyrologies certain groups claim special notice.

It may be remarked that African Martyrs can chronologically be distributed in three series: 1. Sufferers in the persecutions under the Roman Emperors. 2. Those of the persecution by the Arian Vandals. 3. Victims of the Mohammedan hatred of Christianity.

The North African Church was a branch of the Latin Church. Egyptian Martyrs were under the Patriarchate of Alexandria, and therefore are treated apart.

AFRICA (MARTYRS IN). (Jan 6)
(3rd cent.) A number of Christian men and women, burned at the stake in Africa about A.D. 210, under the Emperor Septimius Severus.

AFRICA (MARTYRS IN). (Feb. 11)
(4th cent.) Martyrs known as the "Guardians of the Holy Scriptures." They elected rather to die than to deliver up the Sacred Books to be burned as ordered in the great persecution under Diocletian. Those commemorated on Feb. 11 suffered in the Province of Numidia (A.D. 303). St. Augustine makes special mention of them.

AFRICA (MARTYRS IN). (April 5)
(5th cent.) A congregation of Catholic Christians massacred on Easter Sunday (A.D. 459), by order of the Arian Genseric, King of the Vandals, while assisting at Mass. The lector, who was in the act of intoning the Alleluia from the lectern at the moment when the soldiers rushed into the church, had his throat pierced by an arrow.

AFRICA (MARTYRS IN). (April 9)
(Date unknown.) A body of Christians done to death at Masyla, probably near Fez in Morocco, in one of the early persecutions. They were held in great veneration in the African Church. A panegyric preached by St. Augustine in their honour is extant. They are also commemorated in one of the Hymns of the Christian poet, Prudentius.

AFRICA (MARTYRS IN). (Oct. 16)
(Date uncertain.) Two hundred and twenty Christians commemorated from ancient times as having suffered death for Christ on a sixteenth day of October. But neither the year, nor the precise place, nor any details of their martyrdom, have come down to us.

AFRICA (MARTYRS IN). (Oct. 30)
(Date unknown.) A group of between one hundred and two hundred Christians, massacred in one of the earlier persecutions. The Martyrologies, however, give no particulars as to date, place, or nature of their passion. It should always be remembered that one of the objects of the great persecution, for which the Emperor Diocletian is responsible at the close of the third century of the Christian Aera, was the destruction of the Sacred Books and records of the Christians. In this the Pagans were only too successful, and the loss to Ecclesiastical History has been irreparable. The Annals of the early Martyrs, in particular, have become very incomplete. In regard to the Churches of Africa and of the East, the laying waste by the Arabs of the countries involved the destruction of libraries and Archives, and has had a similar disastrous result. In Western Europe, thanks to the scholarly copyists maintained in the monasteries, much has survived, not only of classical literature, but also of records of early Christianity dating at least from the fourth century.

AFRICA (MARTYRS IN). (Dec. 16)
(5th cent.) A number of holy women (probably nuns), who laid down their lives (A.D. 482), in witness to the Catholic Faith, then proscribed by the Arian Vandal King of Africa, Hunneric. The bodies of some were crushed by heavy weights, and of others were scorched by red-hot metal plates. The lives of the rest were taken after slow tortures.

AFRICANUS (St.) M. (April 10)
See SS. TERENTIUS, AFRICANUS, &c.

AGABIUS (St.) Bp. (Aug. 4)
(3rd cent.) An early Bishop of Verona (North Italy), "eminent (according to Cardinal Baronius) for his love of God, for his gentle manners and for his liberality towards the poor." The date of his death is uncertain.

AGABUS (St.) Conf. (Feb. 13)
(1st cent.) Said to have been one of the seventy-two disciples sent out to preach by Our Lord (Luke x.) and thus an eye-witness of His miracles. He is mentioned as a disciple and prophet in the Acts of the Apostles (xi. 28). The Greek Church commemorates the martyrdom of St. Agabus at Antioch on March 8. From a tradition among the Carmelites, he is usually represented in art robed in the habit of that Order and holding the model of a church in his hand.

***AGAMUND (St.) M.** (April 9)
(9th cent.) One of the Croyland Abbey monks, who had attained his hundredth year when, in the irruption of the heathen Danes (about A.D. 870), he, with his Abbot St. Theodore and many of his brethren, was barbarously put to death. As in the case of many others of the ancient Saints, the circumstances of his death were thought sufficient to justify the giving to him the title of Martyr.

AGAPE (St.) M. (Jan. 25)
See SS. DONATUS, SABINUS, &c.

AGAPE and CHIONIA (SS.) VV.MM. (April 3)
(4th cent.) Two sisters who, with a third sister, by name Irene, and some other Christians, were charged with concealing the Sacred Books of the Christians which had been ordered to be given up to be destroyed, and who were on that account burned at the stake at Thessalonica, under the Emperor Diocletian (A.D. 304).

AGAPE (St.) V.M. (Aug. 1)
Otherwise St. CHARITY, *which see.*

AGAPE (St.) V.M. (Dec. 28)
See SS. INDES, DOMNA, &c.

AGAPITUS (AGAPETUS) (St.) Bp. (March 16)
(3rd cent.) A Bishop of Ravenna (Italy), said to have been chosen to that See, as had been his ten predecessors, in consequence of the alighting of a white dove on his shoulders at the moment of the election. Some authors confuse this St. Agapitus with another Bishop of Ravenna of the same name, but who does not seem to have been publicly venerated after his death (4th cent.) as a Saint.

AGAPITUS (St.) Bp. (March 24)
(3rd cent.) A Bishop of Synnada in Phrygia (Asia Minor), who flourished in the first half of the third century, and who seems to have undergone much suffering in one of the persecutions of the period.

AGAPITUS (St.) (Aug. 6)
See SS. XYSTUS, FELICISSIMUS, &c.

AGAPITUS (St.) M. (Aug. 18)
(3rd cent.) The Patron Saint of Palestrina (Praeneste), near Rome. He was a youth of noble birth who, at the age of fifteen was arrested as a Christian, and after being put to the torture was sentenced to death. The brave boy was thrown to the wild beasts in the Amphitheatre; but, as not rarely happened in the case of Christian Martyrs, the fierce creatures refused to do him any harm. The sight of the miracle astounded the spectators, and was followed by the conversion to Christianity of not a few among them, of whom one was St. Anastasius, a tribune in the army. The judge cut matters short by ordering Agapitus to be forthwith beheaded. This passed during the so-called ninth persecution, that under the Emperor Aurelian (A.D. 274). The Cathedral

of Palestrina now stands on the site of the martyrdom of St. Agapitus. In the year 974, his relics were enshrined in a natural cave or grotto in its crypt; but five centuries later translated in great part to Corneto, near Civita Vecchia. A liturgical commemoration of St. Agapitus is made in the Universal Church annually on Aug. 18, the anniversary of his passion.

AGAPITUS (St.) M. (Sept. 20)
See SS. EUSTACE, THEOPISTUS, &c.

AGAPIA (AGAPES) V.M. (Feb. 15)
(3rd cent.) A Christian maiden instructed by St. Valentine, Bishop of Terni, by whom she was chosen to preside over a body of religious women. She suffered martyrdom about A.D. 270.

AGAPITUS (St.) Pope. (Sept. 20)
(6th cent.) By birth a Roman, he, when only Archdeacon of the Roman Church, according to a custom prevalent in that age, was elected (A.D. 535) to succeed Pope John II. In the following year he repaired to Constantinople, partly to avert the war on Italy threatened by the Emperor Justinian, and partly to put order into the troubled Eastern Churches. He failed in his political mission, but succeeded in rescuing the Church of Constantinople from the Eutychian heretics. With great courage he denounced and cancelled the election as Patriarch of the metropolis of the East, of Anthimus, a time server who refused to subscribe the Canons of the Council of Chalcedon, then the test of Orthodoxy. He then, as Supreme Pontiff, appointed to the vacant See, Mennas, an Ecclesiastic of undoubted virtue and of great learning. Whilst occupied in dealing with complaints of heterodoxy made against various Eastern Bishops, St. Agapitus died at Constantinople that same year. His body was taken to Rome and interred with those of his predecessors in the Basilica of St. Peter. The Greeks commemorate him as a Saint on April 17, the anniversary of his death. Several of his letters are still extant.

AGAPITUS (St.) (Nov. 20)
See SS. BASSUS, DIONYSIUS, &c.

AGAPIUS (St.) M. (March 24)
See SS. TIMOLAUS, DIONYSIUS, &c.

AGAPIUS (St.) M. (April 28)
See SS. APHRODISIUS, CARALIPPUS, &c.

AGAPIUS, SECUNDINUS, TERTULLA, ÆMILIAN and OTHERS (SS.) MM. (April 29)
(3rd cent.) The Spanish Saints, Agapius and Secundinus (said to have been Bishops), were banished to Africa in the persecution under Valerian. There, at Cirrha (near Constantine), they were put to death (A.D. 259) together with Tertulla, Æmilian and other Christians, among whom was a mother with her twin children.

AGAPIUS (St.) M. (Aug. 19)
See SS. TIMOTHY, THECLA, &c.
St. Agapius is also commemorated separately on Nov. 20, which see.

AGAPIUS (St.) M. (Aug. 21)
See SS. BASSA, THEOGONIUS, &c.

AGAPIUS (St.) Bp. (Sept. 10)
(5th cent.) During twenty years, Bishop of Novara in Piedmont, where he died, A.D. 438. He is described as having in all things walked in the footsteps of his holy predecessor, St. Gaudentius.

AGAPIUS (St.) M. (Nov. 2)
See SS. CARTERIUS, STYRIACUS, &c.

AGAPIUS (St.) M. (Nov. 20)
(4th cent.) A Martyr of Caesarea in Palestine. During the first years of the persecution under Diocletian, he thrice suffered imprisonment for the Faith. At last, again arrested by order of the Emperor Galerius and chained to a murderer, he was brought to the public amphitheatre to be cast to the wild beasts. His companion obtained the Emperor's pardon; and to Agapius also liberty was offered, but on condition of his renouncing Christ. He refused, and a bear was let loose upon him; but after having been terribly mauled by the animal, he was found to be still alive. Weighted with heavy stones, his body was then cast into the sea (A.D. 306). St. Agapius is also commemorated with SS. Timothy, Thecla and others on Aug. 19.

AGATHA (St.) V.M. (Feb. 5)
(3rd cent.) Palermo and Catania both claim the honour of being the birthplace of this famous Sicilian Saint, whose name, enshrined in the Litany of the Saints and in the Canon of the Mass, appears in the old Martyrology of Carthage and in all others, Greek and Latin. In the numerous frescoes and sculptures which have come down to us from antiquity, she is represented holding a pair of pincers or with other instruments of the tortures to which she was subjected. The traditional details of her bitter Passion are given in the Lections for her Feast in the Roman Breviary. After suffering exquisite tortures, she died of her wounds in prison at Catania, during the persecution under Decius (A.D. 250). The miracles by which her intercession has preserved Catania in successive eruptions of Mount Etna are well authenticated. Her Acts in Latin, alleged to be based on others from the pen of an eye-witness of her martyrdom, are substantially reliable.

***AGATHA (St.) Matron.** (Feb. 5)
(11th cent.) The wife of a Count of Carinthia, devoted to her domestic duties and a model of patience under the most grievous trials. She was ever occupied in good works and especially in the care of the poor and distressed. She died A.D. 1024, and many miracles since worked at her tomb bear witness to her sanctity.

AGATHANGELUS (St.) M. (Jan. 23)
(4th cent.) A deacon of Ancyra in Galatia, who suffered martyrdom with his Bishop, St. Clement, about the year 309. Their relics were brought to Paris by the Crusaders in the thirteenth century. The existence and *cultus* of these Martyrs is undoubted, though the learned Baronius, and, after him, modern historians in general, reject the legends concerning them current in the Middle Ages, as romances based on spurious documents which had been put forth as genuine Acts. The Greeks have a special commemoration of St. Agathangelus on Nov. 5, and they give him two other deacons, Pheugon and Chariton, and several Christian children as his companions in martyrdom.

AGATHO (St.) Pope. (Jan. 10)
(7th cent.) The Patron Saint of Palermo in Sicily, his birthplace. He embraced there the monastic life in the Benedictine monastery of St. Hermes, but was elected to the Papal throne on June 27 A.D. 678. The Sixth Ecumenical Council was held at Constantinople during his Pontificate (A.D. 680). He restored St. Wilfrid to the See of York and otherwise benefited the Church in England, whither he sent skilled masters to reintroduce the Roman Church-chant. The tradition is that he was already a centenarian on his elevation to the Papacy. He was endued in an extraordinary degree with the grace of working miracles, and hence surnamed "Thaumaturgus" (the wonder worker). He died and was buried in St. Peter's, A.D. 682.

AGATHO (St.) M. (Feb. 14)
See SS. CYRIO, BASSIANUS, &c.

AGATHO and TRIPHINA (SS.) MM. (July 5)
(4th cent. probably). Of the Sicilian Martyr St. Agatho little is known; but his name has become prominent on account of the controversy among the learned concerning the St. Triphina bracketed with him in the Registers. Some authors go so far as to assert that this fellow-sufferer with St. Agatho was not a woman, but a Christian man, by name Triphonius or Tryphon. Others hold the view that the Saint Triphina of July 5 is identical with the St. Triphomena to whom the Cathedral of Minori near Salerno is dedicated. This latter Saint

is admitted by all to have been a Sicilian; and her martyrdom is assigned to the first years of the fourth century under Diocletian. But antiquaries cannot yet be said to have solved satisfactorily the problem of SS. Agatho and Triphina.

AGATHO (St.) (Dec. 7)
(3rd cent.) A soldier, posted at Alexandria as guard over the bodies of certain Christian Martyrs, which he prevented a mob of Pagans from outraging. For this humane act, he was set upon and dragged before the magistrates as a suspected Christian. Whether he had been previously such or not is uncertain; but in the Court of Justice he fearlessly confessed Christ, and on his own confession was sentenced to death and beheaded. He was one of the victims of the persecution under the Emperor Decius (A.D. 250).

AGATHOCLIA (St.) V. M. (Sept. 11)
(3rd cent.) The Christian servant maid of a Pagan lady in Spain, and by her cruelly treated on account of her religion. In the end she was denounced to the authorities during one of the persecuting decades of the third century—one of the most troubled in the annals of the Church. The poor slave girl was savagely scourged; and to prevent her repeating again and again, as was her wont, the comforting name of Jesus, her tongue was torn out. She was at last beheaded; but neither the precise time nor the place are now known.

AGATHODORUS (St.) Bp. M. (March 4)
See SS. BASIL, EUGENE, &c.

AGATHODORUS (St.) M. (April 13)
See SS. CARPUS, PAPYLUS, &c.

AGATHONICUS, ZOTICUS and OTHERS (SS.) MM. (Aug. 22)
(3rd cent.) According to the Menology of Basil, St. Agathonicus was a Christian of patrician family put to death for the Faith in the neighbourhood of Constantinople, during the persecution under Diocletian and Maximian Herculeus, towards the close of the third century. With him suffered Zoticus, by profession a philosopher, and several of the pupils, or, as they were called, disciples of the latter. The Emperor Justinian, more than a hundred years later, built a magnificent church in their honour. They are mentioned in the Latin Martyrologies, and in the Imperial Library at Vienna there is preserved a valuable MS. record of their Passion.

AGATHOPEDES and THEODULUS (SS.) MM. (April 4)
(4th cent.) A deacon with his lector, arrested at Thessalonica as Christians, and drowned in the sea by order of the President Faustinus, during the persecution of the savage Maximian Herculeus, colleague of Diocletian. This happened in one of the first years of the fourth century.

AGATHOPODES (St.) Conf. (April 25)
See SS. PHILO and AGATHOPODES.

AGATHOPUS (St.) M. (Dec. 23)
See SS. THEODULUS, SATURNINUS, &c.

AGATHIUS (St.) M. (Jan. 18)
(Date unknown.) One of a band of thirty-six missionaries, who, in the first or second century, sought to propagate Christianity in Egypt, which country they for that purpose divided into four regions. To St. Agathius with eight others fell the eastern districts. The conversions they made were numerous and continual. Eventually arrested, they were condemned to death and were burned at the stake as "impious men, disturbers of public order."

AGERICUS (AGUY, AIRY) (St.) Bp. (Dec. 1)
(6th cent.) The successor of St. Desideratus (Désiré) in the See of Verdun (France). His charity and kindliness endeared him to princes and people alike; and his prayers and counsel were sought by all. He worked many miracles, both in his life and after his holy death, which came to pass in the year 591.

AGGAEUS (AGGEUS, HAGGAI) Prophet. (July 4)
(6th cent. B.C.) The tenth among the Minor Prophets of the Old Testament. Very little is recorded or preserved by tradition concerning him. His prophecy is brief and contains his commission to deliver the Divine message to King Darius Hystaspes of Persia, to forward the rebuilding of the Temple of Jerusalem. He seems himself to have seen the former Temple, in which supposition he must have been a very aged man when he delivered his prophecy; but a contrary belief among the Jews has it that he was born during the exile, and that he lived to see the second temple (B.C. 516).

AGGAEUS (St.) M. (Jan. 4)
See SS. HERMES, AGGAEUS, &c.

***AGIA (St.)** Widow. (Sept. 1)
(6th cent.) The mother of St. Lupus of Sens (France), a holy woman, after her death venerated as a Saint.

AGILAEUS (AGLEUS) (St.) M. (Oct. 15)
(4th cent.) An African who suffered at Carthage in the last great persecution, about A.D. 300. His relics were afterwards translated to Rome; and hence he became well know in the Western Church. One of the Homilies of St. Augustine was preached on his Festival.

***AGILULPH (St.)** Bp. M. (July 9)
(8th cent.) A monk, and later, Abbot of Stavelot, who became Bishop of Cologne, and, incurring in the zealous discharge of his ministry the enmity of the famous potentate Charles Martel, was put to death by his connivance (A.D. 770).

***AGILUS (AISLE, AIL)** Abbot. (Aug. 30)
(7th cent.) A young nobleman of the Frankish Court who became a disciple of the Irish Saint Columbanus at Luxeuil in Eastern France. There he lived a holy life under St. Eustasius for many years. Later he went as a missionary into Bavaria, and finally became Abbot of Rebais, near Paris, where he died A.D. 650, at the age of sixty-six.

AGLIBERT (St.) M. (June 24)
See SS. AGOARD, AGLIBERT, &c.

AGNELLUS (St.) Conf. (Dec. 14)
(7th cent.) Agnellus, otherwise Anellus, born at Naples of wealthy parents, at the age of fifteen, became a hermit. Later in his life some African monks, who had been driven into exile by the Arians and had settled at Naples, prevailed upon him to become their Abbot. He died A.D. 596. As to the Rule followed in his monastery, some think it to have been that of St. Basil, others that of St. Benedict. He is represented clothed with the religious habit and bearing a cross or standard, as in such guise he has often appeared at Naples and repulsed the enemies who were assailing the town. His relics were enshrined in an ancient church of Our Blessed Lady which later was named after him. Moroni relates that during his lifetime, when the Saracens (A.D. 674) besieged the city of Naples, St. Agnellus raised the standard of the Cross, and, at the head of the Neapolitan troops, put the besiegers to flight.

AGNES (AGNA) V.M. (Jan. 21)
(4th cent.) A Virgin-Martyr, everywhere venerated and one of those daily commemorated in the Canon of the Mass. At the tender age of thirteen, she obtained the double crown of martyrdom and chastity. Failing to burn her at the stake, the Prefect of Rome under Maximian Herculeus ordered her to be beheaded (A.D. 304), though this precise date is much contested. She was buried on the Via Nomentana, where a church was built by Constantia, daughter of the Emperor Constantine. St. Agnes is represented in various ways, but mostly with a lamb at her feet and a sword in her hand. Many details of the fifth century Acts of St. Agnes are open to criticism, though substantially the circumstances of her martyrdom are authentic.

AGNES OF BOHEMIA (St.) V. (March 6)
(13th cent.) A princess, daughter of the King of Bohemia and sister of the King of Hungary, who to a marriage with the Emperor Frederick II. preferred the life of a Poor Clare. By her gentle piety she gained the hearts of all with whom she had to deal. Pope Gregory IX., who greatly valued her, placed her at the head of all the convents of her Order. She passed away, A.D. 1282, at the age of seventy-seven years.

AGNES OF MONTE PULCIANO (St.) V. (April 20)
(14th cent.) Born at Monte Pulciano in Tuscany, at an early age Agnes embraced the religious life in the Dominican convent of Proceno, of which she became the Prioress, passing later to that founded by herself at her birthplace, where, famous for sanctity of life and for the supernatural graces bestowed upon her, she died in her forty-ninth year (A.D. 1317). She was canonised four hundred years later.

***AGNES OF POITIERS** (St.) V. (May 13)
(6th cent.) Chosen by St. Radegund to be Abbess of the two hundred nuns of her monastery of Holy Cross at Poitiers, the two Saints journeyed together to Arles where from the hands of St. Caesarius they received the Rule of their community. St. Agnes died shortly after her holy mistress (A.D. 588).

***AGNES** (St.) V.M. (Aug. 28)
(Date uncertain.) Reputed of British birth, and venerated at Cologne as a Martyr. She was possibly one of the sufferers with St. Ursula.

***AGNES OF ASSISI** (Bl.) V. (Nov. 16)
(13th cent.) The sister of St. Clare and one of the first to embrace the religious life under the Rule of St. Francis, as a Poor Clare or Minoress. St. Francis placed her as Abbess over the convent of these nuns which he had founded at Florence. She returned to Assisi in 1253 to assist at the death-bed of her holy sister, and three months later rejoined her in Heaven. On earth they shared the same tomb.

AGOARDUS, AGLIBERTUS and OTHERS (SS.) MM. (June 24)
(3rd cent.) A group of Martyrs described as having been so numerous as to defy counting. They appear to have been massacred in a popular outbreak against the Christians, at Creteil, near Paris. The tradition is that SS. Agoardus and Aglibert, their leaders, had come from the Rhine country, and that SS. Ewaldus, Altinus and Savinian had converted them to Christianity. The details concerning these Martyrs, now available, are very untrustworthy; and the dates given still more so. But A.D. 273 seems likely as the year of their triumph.

***AGOFRIDUS (AGOFROI)** (St.) Abbot. (Aug. 24)
(8th cent.) The brother and successor of St. Leofridus as Abbot of Lacroix, a Benedictine monastery of the Diocese of Evreux in Normandy. He became Abbot A.D. 738. The date of his death is not given.

AGRICOLA (AREGLE, AGRELE) (St.) Bp. (March 17)
(6th cent.) A holy Bishop of Chalon-sur-Saone, zealous for the spiritual good of his flock and for the orderly performance of Divine service. He took part in several French Church Councils. St. Gregory of Tours enlarges upon the austerity of his private life. He died A.D. 580, at the age of eighty-three.

AGRICOLA (AGRICOLUS) (St.) (Sept. 2)
(7th cent.) The son of St. Magnus, a Frankish noble, who late in life took Holy Orders and eventually was promoted to the See of Avignon. St. Agricolus, his son, entered the monastery of Lérins as a Religious, and there acquired a great reputation for piety and learning. Summoned by his father to Avignon, he speedily made himself beloved and esteemed by clergy and laity alike, and was in due course called to occupy that Metropolitan See. He governed his Diocese for forty years to the great profit of his people, and died A.D. 700, in the sixty-fourth year of his age.

AGRICOLA (St.) M. (Nov. 4)
See SS. VITALIS and AGRICOLA.

AGRICOLA (St.) M. (Dec. 3)
(Date unknown.) A Martyr in Hungary whose "gesta" have not come down to us, but whose name appears in all the ancient Registers.

AGRICOLA (St.) M. (Dec. 16)
See SS. VALENTINE, CONCORDIUS, &c.

AGRIPPINA (St.) V.M. (June 23)
(3rd cent.) According to the Greeks, she was a Roman maiden of tender years who courageously and joyfully endured cruel torture and death for the Faith in the reign of the Emperor Valerian (A.D. 256). Her relics were removed from Rome to Sicily by SS. Bassa and Paula.

AGRIPPINUS (St.) Bp. (Nov. 9)
(2nd cent.) A holy man who, in the second century of the Christian Aera made the See of Naples illustrious by his zeal for the Catholic Faith and by his working of miracles. His relics, originally interred in the old Cathedral Church called "Stephania," were subsequently enshrined under the High Altar of the actual Cathedral of Naples, with the bodies of SS. Eutychetes and Acutius, fellow-sufferers with St. Januarius.

AGRITIUS (AGRICE, AGUY) (St.) Bp. (Jan. 13)
(4th cent.) A Syrian, chosen at the instance of the Empress Helena from the ranks of the clergy of Antioch to become Bishop of Treves in Germany. He was consecrated to that See by Pope St. Sylvester. The Empress Helena further committed to his care the Seamless Tunic of Our Blessed Lord, thenceforth known as the Holy Coat of Treves and the object of a famous pilgrimage. The Imperial Palace at Treves was converted into a Cathedral, and the Emperor Constantine was lavish of favours to the missionary Bishop sent thither from the East. St. Agritius laboured zealously and successfully during twenty years at the conversion of Gaul and of Western Germany. After his death (A.D. 335) his remains were interred in the Basilica of St. John, now called St. Maximin's, after his famous successor in the Bishopric.

AGUY (St.)
An abbreviated popular form of the names AGERICUS and AGRITIUS.

***AIBERT** (St.) Conf. (April 7)
(12th cent.) A Benedictine monk in the north of France, who passed to the life of a hermit. His long life of eighty years was, almost from infancy, one of continuous prayer and penance. It is related of him that he never missed saying two Masses daily, one for the Dead and one for the Living. He died A.D. 1140.

***AIDAN** (St.) Bp. (Oct. 20)
(8th cent.) An Irish Bishop in Mayo. He died A.D. 768.

AICHARDUS (AICARD, ACHARD) (St.) Abbot. (Sept. 1)
(7th cent.) The son of an officer at the Court of Clotaire II, born at Poitiers and destined by his father for a military career. But his own wish, which was also that of his mother, that he should consecrate himself to God, was eventually fulfilled, and he took the monastic habit in the Abbey of St. Jouin in Poitou. He became in succession Abbot of the monasteries of Quinzay and Jumièges. Throughout his life, a model of prayer, austerity, and of observance of Religious Rule, he, at his own request, expired (A.D. 687) on a couch of sackcloth and ashes.

***AID** (St.) Abbot. (April 11)
(Date uncertain.) An Abbot of Achad-Finglas in County Carlow, possibly one and the same with St. Aed or Maedhogh of Clonmore.

AIDAN (AEDAN) (St.) Bp. (Aug. 31)
(7th cent.) In response to a request from

St. Oswald, King of Northumbria, St. Aidan, a monk of the famous Abbey of Hy or Iona, was chosen by the Abbot Seghen for the special mission of rekindling the Faith in the Kingdom of Northumbria. He was forthwith consecrated Bishop and, on his arrival in the North of England, took for his See the Island of Lindisfarne (Holy Island), where he founded a famous Abbey. His Diocese reached from the Forth to the Humber. The account of the miracles he worked and other particulars of his saintly life are to be found in the writings of Venerable Bede. He founded many churches and schools for which he provided masters from among his fellow monks. He died at Bamborough in the eighteenth year of a fruitful Episcopate (A.D. 651). A graceful tradition is to the effect that the young shepherd boy Cuthbert, at the moment of the passing away of St. Aidan, saw in a vision the soul of the Saint carried up by angels into Heaven, and thereupon himself set about preparing by a life in the cloister for carrying on the work for God to which the Saint had been devoted. Nor did the fame of St. Cuthbert fall short of that of St. Aidan. St. Aidan is represented in art, sometimes with a torch in his hand, sometimes with a stag near him, suggested by a legend that once he by his prayer rendered invisible a deer pursued by huntsmen.

AIGNAN (AGNAN) (St.) Bp. (Nov. 1)
Otherwise St. ANIANUS, *which see.*

AIGULPHUS and OTHERS (SS.) MM. (Sept. 3)
(7th cent.) Monks of Fleury, an Abbey on the Loire. St. Aigulphus was sent by his Abbot, St. Mommolus, to rescue the relics of St. Benedict from the ruins of Monte Cassino, where they were enshrined. He afterwards undertook a much needed reform of discipline in the Abbey of Lerins off the coast of Provence, but was resisted by a local chieftain or baron, who, in the end, caused him to be murdered with several of his fellow monks (A.D. 676).

***AILBHE (ALBEUS) (St.)** Bp. (Sept. 12)
(5th cent.) An Irish Saint, concerning whose life and Apostolic labours there are few reliable particulars extant. He must have been contemporary with St. Patrick in the fifth century, and have worked chiefly in the South of Ireland, where he is venerated as Patron Saint of Munster and as first Bishop of the See of Emly, later united to Cashel.

AIME (AME) (St.) Bp. (Sept. 12)
Otherwise St. AMATUS, *which see.*

AIRY (St.) Bp. (Sept. 1)
Otherwise St. AGERICUS, *which see.*

AISLE (AILEU) (St.) Abbot. (Aug. 30)
Otherwise St. AGILUS, *which see.*

AITHELAS (St.) M. (April 22)
(4th cent.) One of the band of Persian Martyrs of which the leader was St. Abdiesus.

***AIZAN and SAZAN (SS.)** MM. Conf. (Oct. 1)
(4th cent.) Two brothers, kings or chieftains in Abyssinia, distinguished for their attachment to the Catholic Faith and for their zeal in propagating Christianity in Africa. They were honoured with the friendship of the great St. Athanasius. One or other of them appears to have survived till nearly the year 400, and their *cultus* was at once, after their deaths, established among the Ethiopians.

AJOU (AJON) Abbot, M. (Sept. 3)
Otherwise St. AIGULPHUS, *which see.*

AJUTRE (St.) Conf. (April 30)
Otherwise St. ADJUTOR, *which see.*

***ALANUS and ALORUS (SS.)** Bps. (Oct. 26)
(5th cent.) Two Bishops of Quimper in Brittany, who flourished in the fifth century, but concerning whom no reliable particulars have come down to us, except the fact of the popular and Liturgical veneration given to them from early ages.

ALBAN (St.) M. (June 21)
(4th cent.) A Greek priest of Naxos who, sent into exile by the Arians, preached the Gospel in parts of Germany about Mainz. Here he was again attacked by the Arians, and eventually put to death by them, towards A.D. 400. A celebrated Abbey at Mainz, dedicated in his honour, has preserved his memory.

ALBAN (St.) M. (June 22)
(4th cent.) The first Martyr of Britain. He suffered in the persecution under Diocletian (probably A.D. 303), though the Edicts of persecution were only rarely enforced in the provinces governed by Constantius Chlorus. St. Alban was converted to the Faith by a priest to whom he had given shelter and whose life he had thus saved. Several wonderful occurrences signalised his martyrdom, as related by Bede and others. It took place at Verulam, a town which received the name of St. Albans after the erection there of the famous Abbey of that name, the work of King Offa of Mercia in the eighth century. With St. Alban suffered one of the executioners, who, at sight of the Saint's courage and constancy, had declared himself also to be ready to embrace Christianity. The priest who was saved by St. Alban, who disguised him in his own cloak (styled a *Caracalla*), and who is commonly known as St. Amphibalus, is said to have fled into Wales, there to have effected many conversions, and ultimately to have sealed his Faith with his blood. In art, St. Alban is usually represented with a cross in one hand and a sword in the other, with a river or spring in the foreground.

***ALBERIC (Bl.)** Abbot. (Jan. 26)
(12th cent.) Abbot of Citeaux and one of the founders of the Cistercian Order of Monks under the Rule of St. Benedict, the characteristic feature of which order was insistence on the observance to the letter of that ancient Western Rule. St. Alban placed his reform under the special patronage of Our Blessed Lady, and in her honour gave his monks the white robe they still wear. He died A.D. 1109.

***ALBERT (St.)** Bp. (Jan 8)
(7th cent.) The Patron Saint of Cashel in Ireland. Unfortunately a reliable account of the life of St Albert does not exist. We know of him that with St. Erard, he took part in the evangelising of Bavaria, and that he died and was interred at Ratisbon. He flourished at the close of the seventh century.

ALBERT (St.) Conf. (Aug. 7)
(14th cent.) A Sicilian Friar of the Order of Mount Carmel, to which his mother, hitherto childless, had vowed him before his birth. When of sufficient age he willingly ratified his mother's vow and entered among the Carmelites of Mount Trapani. He lived a life of extreme austerity and, by his zeal in preaching, called many sinners back to the paths of virtue. He also converted numerous Jews to the true Faith. He died in a solitude, that is, in a lonely hermitage of his Order, in the year 1306, and was buried in the Carmelite Church at Messina, of which city he is recognised as one of the Patron Saints. He was canonised about the middle of the fifteenth century.

***ALBERT (Bl.)** Bp. M. (Sept. 14)
(13th cent.) An Italian Bishop of the Order of Canons Regular who, after governing the Sees of Bobbio and Vercelli and labouring strenuously to reconcile the German Emperor with the Holy See, became, under Innocent III, Patriarch of Jerusalem. The Holy City having unhappily again fallen under the sway of the Infidels, Bl. Albert established his See at Acre, and for eight years until his death (A.D. 1214), distinguished himself for piety and pastoral zeal. At the request of St. Brocard, he composed a wise and accepted Rule for the Carmelite Order. He was assassinated by an evil-liver whom he had, as was his duty, sternly rebuked, and has since been venerated as a Martyr.

***ALBERT THE GREAT (Bl.)** Bp. (Nov. 15)
(13th cent.) The famous Dominican philosopher and theologian who had St. Thomas

Aquinas for his pupil and whose own works place him in the first ranks of Mediaeval Schoolmen. A German by birth, after refusing many Ecclesiastical dignities, content to serve in his own Order, he was constrained by the Pope to accept the Bishopric of Ratisbon; but, after three years of able and successful pastoral work, was allowed to retire to his convent at Cologne, where he died A.D. 1280, being then in his eighty-eighth year. His works are published in twenty-six folio volumes.

ALBERT (St.) Bp. M. (Nov. 21)
(12th cent.) The son of Godfrey III and brother of Henry, Duke of Lorraine and Brabant. Choosing the clerical profession, he was appointed to the Cathedral Chapter of Liége, of which Diocese he became Archdeacon. His virtues were such as to recommend him as the successor of his Bishop, Radulphus, though his promotion was opposed both by Baldwin, Count of Hainault, and by Henry VI, Emperor of Germany. St. Albert appealed to Rome, whither he travelled in disguise. Pope Celestine not only declared his election to the See of Liége perfectly legitimate, but further raised him to the dignity of Cardinal. Consecrated at Rheims by the Archbishop and awaiting there an opportunity of returning to his Bishopric, he was lured outside the city walls by some creatures of the Emperor, who pretended to be, like himself, victims of persecution, and murdered by them (A.D. 1192). Of his relics part are at Liége and part at Louvain.

ALBERT (St.) Bp. (Dec. 13)
Otherwise St. AUBERT or AUTHBERT, *which see.*

***ALBERTA (St.)** V.M. (March 11)
(3rd cent.) One of the earlier victims of the persecution under Diocletian (A.D. 286). She suffered at Agen in the South of France.

***ALBEUS (St.)** Bp. (Sept. 3)
Otherwise St. AILBHE, *which see.*

ALBINA (St.) V.M. (Dec. 16)
(3rd cent.) A young Christian maiden who suffered at Caesarea in Palestine, in the persecution under Decius (A.D. 250). But the Roman Martyrology seems to imply that she was carried to Italy and there put to death. Her relics have certainly from time immemorial been enshrined in the Cathedral of Gaeta in the Neapolitan territory. The Greeks allow this, but explain it by urging a miraculous translation of her body after martyrdom.

ALBINUS (St.) Bp. (Feb. 5)
See SS. GENUINUS and ALBINUS.

ALBINUS (AUBIN) (St.) Bp. (March 2)
(6th cent.) A native of the Diocese of Vannes in Brittany, who, after spending a quarter of a century in the cloister, was elected Bishop of Angers (A.D. 529). He took a prominent part in the Third Council of Orleans (A.D. 538). A church and Abbey were erected to his memory at Angers. St. Aubin de Moeslain (Haute Marne) is a popular place of pilgrimage.

ALBINUS (AUBIN, ALPIN) (St.) Bp. (Sept. 15)
(4th cent.) The successor of St. Justus in the See of Lyons between A.D. 380 and A.D. 390, but the length of his Episcopate is uncertain. He is said to have built the Church of St. Stephen and to have chosen it for his Cathedral. He was buried at Lyons, but it is uncertain in what church.

***ALBINUS (St.)** Bp. (Oct. 26)
(7th cent.) An Anglo-Saxon Saint, by name Witta, who took the name Albinus, a Latinised form, when setting out as a fellow-worker with St. Boniface in the conversion of Germany. One of the new Missionary Bishoprics in that country was allotted to him.

***ALBURGA (St.)** Widow. (Dec. 25)
(9th cent.) Sister to King Egbert of Wessex, and married to a noble of his Court, after whose death she retired to the monastery which she had founded at Wilton, near Salisbury, where she passed away sometime in the ninth century.

***ALCHMUND (St.)** M. (March 19)
(8th cent.) A prince of the Royal House of Northumbria, who after many years of exile among the Picts in Scotland met his death in Shropshire (A.D. 800) in circumstances which led to his end being regarded as a martyrdom. Many miracles were wrought at his tomb, and his relics were enshrined in a magnificent church erected in his honour at Derby.

***ALCUIN (ALBINUS) (Bl.)** Abbot. (May 19)
(9th cent.) A native of York who has the reputation of having been the most learned man of his time. Well versed in Greek and Latin literature, he gave great impetus to the founding of schools, both in England, and later in France. A favourite of the Emperor Charlemagne (whose almoner he became), Alcuin used all his influence with that monarch to advance the kindred causes of Christianity and civilisation. He reformed the discipline of various monasteries and died Abbot of St. Martin's at Tours (A.D. 804). We have from his pen Commentaries on Holy Scripture to the correcting of the Latin text of which Alcuin gave much time and labour; likewise, volumes of letters and other works.

***ALDATE (ELDATE) (St.)** (Feb. 4)
(5th cent.) A Briton who lived in the western counties of England, and who in some legends is styled Bishop of Gloucester. Aldate's patriotism in stirring up his fellow-countrymen to resist the heathen invaders of the land, coupled with his pious and exemplary life, gained for him local repute as a Saint. Many churches bear his name as their Titular Saint; but reliable details of his life are lacking. His death may safely be assigned to the middle of the fifth century. There is some reason to believe that there were two Saints of this name in the England of the fifth and sixth centuries; but it is impossible to disentangle their legends.

ALDEGUNDA (ORGONNE) (St.) V. (Jan 30)
(7th cent.) The Patron Saint of Maubeuge on the Sambre, in the North of France, and the foundress of its famous Abbey. She was of the Royal House of the Merovingians and trained to holiness by St. Amandus, Bishop of Maestricht, from whom she received the veil of religion. She died of cancer about A.D. 680, and was succeeded as Abbess by her niece, St. Adeltrude.

***ALCHMUND and GILBERT (TILBERT) (SS.)** Bps. (Sept. 7)
(8th cent.) Two Bishops of Hexham in Northumbria, the one and the other locally venerated as a Saint. St. Alchmund died after thirteen years of Episcopate (A.D. 780), and his successor St. Gilbert, nine years later.

***ALDERICUS (ALDRICUS, ELRIC) (St.)** Bp. (Jan. 7)
(9th cent.) Bishop of Le Mans in the West of France, a learned and most pious prelate, devoted to the poor and to the religious interests of his Diocese. He was also in high repute for ability in the management of affairs; and, by his holiness of life, impressed all at the Court of King Louis le Debonnaire. The works he wrote are unfortunately lost. He died A.D. 856.

***ALDETRUDE (St.)** V. (Feb. 25)
(7th cent.) A niece of SS. Aldegundis and Waldetrude, who embraced the religious life in the monastery founded by the former at Maubeuge in France. In due course she succeeded her aunt as Abbess. She seems to have lived to extreme old age, as her death is placed in the last quarter of the seventh century.

ALDHELM (ADHELM) (St.) Bp. (May 25)
(8th cent.) The son of Kenter, a relative of Ina, King of Wessex, and a pupil at Canterbury of the Abbot St. Adrian. He further pursued his studies under St. Maidulf, an Irish scholar and the Founder of Malmesbury (Maidulfsbury). St. Aldhelm himself became Abbot later on in his life of this same Abbey of Malmesbury, and, while holding this charge, at the request of a

Synod, wrote his well-known letter to Gerontius, King of the Damnonian Britons on the vexed question of the date of Easter. On the division of the Diocese of Wessex, St. Aldhelm was appointed Bishop of the Western half, with his See at Sherborne in Dorsetshire. Four years later (A.D. 709) he died at Dulting in Somersetshire. He was undoubtedly a highly accomplished prelate, and was the first among the Anglo-Saxons invaders of Britain to cultivate both Latin and vernacular poetry.

***ALENA (St.) V.M.** (June 24)

(7th cent.) A young girl of noble birth in the country now called Belgium, who, having been converted to Christianity, while secretly journeying to hear Mass, was set upon and barbarously put to death by the pagans of the neighbourhood, about A.D. 640.

ALEXANDER (St.) Bp. M. (Jan. 11)

(3rd cent.) A native of Fermo, near Ancona in Italy, who became Bishop of his native city wherein he laboured, "faithful unto death." He perished in the persecution under the Emperor Decius (A.D. 250). His relics are still enshrined in his Cathedral.

ALEXANDER (St.) M. (Jan. 30)

(3rd cent.) A venerable old man who, for repeatedly proclaiming his Christian belief, was tortured and put to death in the persecution under Decius (A.D. 251), at Edessa in Syria. Some historians think that this St. Alexander is identical with the Saint of the same name, Patriarch of Jerusalem, whose Feast is celebrated on March 18. Nor does this seem improbable.

ALEXANDER (St.) M. (Feb. 9)

(Date uncertain.) On Feb. 9, the Roman Martyrology commemorates two Saints of the name Alexander. The one is represented as having suffered martyrdom in Rome with thirty-eight other Christians. The other is described as a Martyr in Cyprus, with a St. Ammonius as a fellow-sufferer. There is possibly some error here, due to the ancient copyists. The learned Bollandists distribute these Martyrs quite differently, add twenty to their number, and insist that they all perished in Africa or in the East, though of some the relics may have been translated to Rome.

ALEXANDER (St.) M. (Feb. 18)

See SS. MAXIMUS, CLAUDIUS, &c.

ALEXANDER (St.) Bp. (Feb. 26)

(4th cent.) The successor of St. Achillas in the Patriarchal See of Alexandria, and a champion of the Faith against the heretic Arius. To his influence over the Emperor Constantine are due in great part the facilities which that monarch afforded to the Bishops for their gathering at the memorable Council of Nicaea (A.D. 325). St. Achillas died in the following year.

ALEXANDER, ABUNDIUS, ANTIGONUS and FORTUNATUS (SS.) MM. (Feb. 27)

(Date uncertain.) Martyrs who have remained in popular memory but of whom we have no record. Some believe them to have suffered in Rome; others in Thessaly. Their names, too, are variously spelled which adds new difficulties to the research.

ALEXANDER (St.) M. (March 10)

See SS. CAIUS and ALEXANDER.

ALEXANDER and THEODORE (SS.) MM. (March 17)

(Date uncertain.) These Saints, Cardinal Baronius describes as Roman Martyrs, whose names he found in the ancient MSS. he collated, together with a series of other names purporting to have been companions in martyrdom with Alexander and Theodore. St. Alexander is sometimes described as a Bishop, and St. Theodore as his deacon. Their names, too, are sometimes found written Nicander and Theodulus. There is no trace discoverable nowadays anywhere of their history. In the middle of the ninth century, Pope Sergius II solemnly translated and enshrined their relics.

ALEXANDER OF JERUSALEM (St.) Bp. (March 18)

(3rd cent.) A fellow-student with Origen at Alexandria in Egypt. He became Bishop of a See in Asia Minor, where he suffered for the Faith in the time of Septimus Severus (A.D. 204). When on a visit to Jerusalem, he was chosen by the Patriarch, St. Narcissus, as his coadjutor. He lived to a very great age and was at length (A.D. 250) arrested in the persecution under Decius. He died in prison at Caesarea in Palestine a few months afterwards.

ALEXANDER (St.) M. (March 24)

Two Martyrs of this name are included in the group SS. TIMOLAUS, DIONYSIUS, &c., *which see.*

ALEXANDER (St.) M. (March 27)

(3rd cent.) A soldier, described in the Roman Martyrology as having suffered as a Christian in Hungary, under the Emperor Maximian Herculeus, colleague of Diocletian. There is great difficulty in distinguishing this St. Alexander from St. Alexander of Thrace (May 13).

ALEXANDER (St.) M. (March 28)

See SS. PRISCUS, MALCHUS, &c.

ALEXANDER and OTHERS (SS.) MM. (April 24)

(2nd cent.) A Greek by birth, and the friend and companion of St. Epipodius of Lyons. He was arrested as a Christian, put to the torture and, in the end, crucified (A.D. 177). Thirty-four other Christians of Lyons perished at the same time.

ALEXANDER, EVENTIUS and THEODULUS (SS.) MM. (May 3)

(2nd cent.) Pope St. Alexander I, a Roman by birth, succeeded St. Evaristus, A.D. 108, or as others contend, A.D. 121, and reigned for about ten years. A constant tradition attributes to him the change in the Canon of the Mass of the words used by St. Paul: "Who in the night in which He was betrayed," into those now employed: "Who the day before He suffered." St. Alexander was put to death, together with his two priests, Eventius and Theodulus, under the Emperor Hadrian. Modern research and especially the discovery of the tomb of this early Pope has tended to confirm the account of St. Alexander handed down to us in Mediaeval Acts, hitherto regarded as unreliable.

ALEXANDER and ANTONINA (SS.) MM. (May 3)

(4th cent.) St. Alexander, a Christian soldier, during the persecution under Diocletian and his colleagues, succeeded in rescuing a Christian maiden, St. Antonina, from a house of ill-fame, to which, as was not unusual in pagan times, she had been condemned. They were both arrested and, after preliminary torture, burned to death at Constantinople (A.D. 313), Maximin Daza then reigning in the East.

ALEXANDER (St.) M. (May 20)

See SS. THALALAEUS, ASTERIUS, &c.

ALEXANDER (St.) M. (May 29)

See SS. SISINNIUS, MARTYRIUS, &c.

ALEXANDER (St.) M. (June 2)

See SS. PHOTINUS, SANCTUS, &c.

ALEXANDER (St.) Bp. (June 4)

(8th cent.) One of the many Saints who occupied the See of Verona. He appears to have been the twenty-first Bishop and to have flourished at the beginning of the eighth century.

ALEXANDER (St.) M. (June 6)

See SS. AMANTIUS, ALEXANDER, &c.

ALEXANDER (St.) Bp. M. (June 6)

(6th cent.) A holy Bishop of Fiesole (Tuscany), famous for his courageous defence of the rights and liberties of the Church, at the Court of the Kings of Lombardy. He, however, paid for his intrepidity with his life; for on his return, after having won his cause, he was waylaid by his opponents and drowned in the river Arno (A.D. 590).

ALEXANDER (St.) M. (July 9)

See SS. PATERMUTHIAS, COPRAS, &c.

ALEXANDER (St.) M. (July 10)
One of the SEVEN HOLY BROTHERS, MM., *which see.*

ALEXANDER (St.) M. (July 21)
See SS. VICTOR, ALEXANDER, &c.

ALEXANDER (St.) M. (Aug. 1)
See SS. LEONTIUS, ATTIUS, &c.

ALEXANDER (St.) Bp. M. (Aug. 11)
(3rd cent.) This Saint Alexander has acquired the surname *Carbonarius* (the charcoal-burner), an occupation which he voluntarily took up in preference to the career which his wealth and noble birth had opened out before him. On the death of their Bishop, the clergy and laity of Comana, a suffragan See of Neo-Caesarea in Asia Minor, applied to St. Gregory Thaumaturgus for the choice of a successor. His rejecting certain candidates proposed because of their worldly position led to one of the clergy jestingly proposing Alexander the Charcoal-burner, who on being examined, was found in reality to have all the qualities requisite in a Bishop. St. Alexander was burned to death at the stake, as a Christian, A.D. 250.

ALEXANDER (St.) M. (Aug. 26)
(3rd cent.) A Tribune in the Theban Legion (*See* SS. Mauritius, etc.) who, being arrested and condemned to death, made his escape from the prison at Milan, but was retaken outside the walls of Bergamo and there beheaded, it is said, in the presence of Maximin Herculeus himself (A.D. 297). The Acts of the Martyr are preserved at Bergamo, where his relics are enshrined in the Cathedral.

ALEXANDER (St.) Bp. (Aug. 28)
(4th cent.) The first Bishop to preside over the See of Constantinople, after its change of name from Byzantium. During the stormy period of the struggle of the Church against the Arian heresy, he, ably supported by his namesake of Alexandria, was a resolute champion of the Catholic Faith. He assisted at the Council of Nice; and, though threatened with banishment, persisted in his refusal to allow Arius to communicate with the Church of Constantinople. The awful death of Arius is regarded as a response to the Saint's prayer for deliverance from his machinations. St. Alexander is commemorated by the Greeks on August 30. He died at a ripe old age A.D. 340.

ALEXANDER (St.) M. (Sept. 9)
See SS. HYACINTH, ALEXANDER, &c.

ALEXANDER (St.) Bp. M. (Sept. 21)
(2nd cent.) A holy Bishop, whose See was in the neighbourhood of Rome. Having by his prayers recalled dead men to life, his fame spread about, and he was arrested and put to the torture. In the end he was beheaded on the Claudian Way, some twenty miles from Rome, in what precise year is unknown. Pope St. Damasus in the fourth century translated his relics and enshrined them in one of the Roman churches.

ALEXANDER (St.) M. (Sept. 28)
See SS. MARK, ALPHIUS, &c.

ALEXANDER SAULI (St.) Bp. (Oct. 11)
(16th cent.) One of God's instruments in the restoration of Church discipline in Italy in the sixteenth century. Of noble birth in Lombardy, he joined the recently founded Order of Barnabites, of which he became General. His chief sphere of work was in Corsica, where for twenty years he was Bishop of Aleria. Made in 1591, against his will, Bishop of Pavia, he died there (April 23) in the following year. He was beatified in 1741, and canonised by Pope Pius X A.D. 1904.

ALEXANDER (St.) M. (Oct. 17)
See SS. VICTOR, ALEXANDER, &c.

ALEXANDER, HERACLIUS and OTHERS (SS.) MM. (Oct. 22)
(Date unknown.) St. Alexander, a Bishop, but whose See is not mentioned, is described in the Menology of Basil as having preached the Gospel with such success as to have converted to the Faith of Christ a multitude of both Jews and Pagans. Arrested and brought before the Imperial authorities, no torture could induce him to consent to take part in heathen rites. One of his guards was so moved by the sight of the constancy of the Martyr that he too proclaimed himself a Christian, and was in consequence beheaded. This is the St. Heraclius honoured with St. Alexander. Other converts followed. St. Alexander and his disciples were in the end all put to death. Unfortunately, neither the date nor the place of their martyrdom have come down to us.

ALEXANDER (St.) M. (Nov. 9)
(4th cent.) A Confessor, who suffered at Salonica, under the Emperor Maximian Herculeus, Diocletian's savage colleague (A.D. 304). No particulars are discoverable.

ALEXANDER (St.) M. (Nov. 24)
(4th cent.) One of the sufferers in the persecution under Julian the Apostate. He died for the Faith at Corinth A.D. 361.

ALEXANDER BRIANT (Bl.) M. (Dec. 1)
(16th cent.) A holy priest, with a "sweet grace in preaching," who shortly before his martyrdom joined the Society of Jesus. While in prison for the Faith he was severely racked and otherwise put to many tortures. He suffered at Tyburn, with Blessed Edmund Campion and Blessed Ralph Sherwin, Dec. 1, A.D. 1581.

ALEXANDER (St.) M. (Dec. 12)
See SS. EPIMACHUS and ALEXANDER.

ALEXANDAR, CLAUDIA, EUPHRASIA, MATRONA, JULIANA, EUPHEMIA, THEODOTA, DERPHUTA, and a SISTER OF DERPHUTA (SS.) MM. (March 20)
(4th cent.) Christian women, natives of Amissus in Paphlagonia (Asia Minor), burned to death on account of their religion in that town, under the Emperors Diocletian and Maximinian (about A.D. 300).

ALEXANDRA (St.) V.M. (May 18)
See SS. THEODOTUS, THECUSA, &c.

ALEXANDRIA (MARTYRS OF).
Of the innumerable Christians who laid down their lives for Christ in Egypt, in the early persecutions under the heathen Roman Emperors, in the troubles with the Eutychian heretics, and in the massacres consequent on the over-running of the country by the Mohammedan Arabs, a large proportion suffered at Alexandria, the metropolis. Many of these Martyrs are mentioned in this volume in connection with the Bishops or others who were their leaders, this being the method followed by the Martyrologies and other ancient catalogues of Saints. A few other important groups of Alexandrian Martyrs are the following. They were mostly victims of mob violence, in massacres of Christians tolerated by the authorities, rather than Christians tried in regular form and condemned to death by magistrates.

ALEXANDRIA (MARTYRS OF) (Jan. 28)
(4th cent.) An Arian officer, by name Syrianus, at the head of a troop of soldiers, entered the great church of Alexandria, insulted the Patriarch St. Athanasius, who was offering the Holy Sacrifice, and without formalities of any kind ordered those present to be put to death. St. Athanasius was among the few who escaped (A.D. 356).

ALEXANDRIA (MARTYRS OF). (Feb. 28)
(3rd cent.) The Church recognises as Martyrs to charity a number of clerics and of laymen who sacrificed their lives (A.D. 261) in ministering to the plague-stricken in a terrible pestilence at that time raging in Alexandria.

ALEXANDRIA (MARTYRS OF). (March 17)
(4th cent.) A multitude of Christians massacred by the Pagan devotees of Serapis on their refusal to join in the idolatrous worship offered in his temple. This was the work of a

riotous mob (A.D. 390) during the reign of the Christian Emperor Theodosius, who thereupon destroyed the temple and had a Christian church built upon its site.

ALEXANDRIA (MARTYRS OF). (March 21)
(4th cent.) Catholics of both sexes (number unrecorded) massacred in various churches of Alexandria (A.D. 342) by the Arians who had deposed and expelled the Patriarch, St. Athanasius, their great opponent.

ALEXANDRIA (MARTYRS OF) (May 13)
(4th cent.) A great number of Catholics put to death or exiled from Alexandria (A.D. 372) when, for the fifth time, St. Athanasius had been driven from his flock, under the Arian Emperor Valens.

ALEXANDRIA (MARTYRS OF) (Aug. 10)
(3rd cent.) A multitude of Christians, victims at Alexandria of the persecutions under the Emperors Decius and Valerian. St. Denis of Alexandria gives a graphic account of their sufferings. They are in the Roman Martyrology commemorated together, though they were put to death in various years between A.D. 260 and A.D. 267.

***ALEXIS (ALEXIUS) of KIEFF (St.)** Bp. (Feb. 12)
(14th cent.) A Russian nobleman who embraced the religious life under the Rule of St. Basil, and who later became Archbishop of Kiew. Famous for the working of miracles and for wisdom and learning, he is said to have been appealed to for advice, even by the Sultan of the Turks in Asia Minor. He died A.D. 1364.

ALEXIUS FALCONIERI (St.) Conf. (Feb. 17)
One of the HOLY SEVEN FOUNDERS OF THE SERVITE ORDER, *which see.*

ALEXIS (ALEXIUS) (St.) Conf. (July 17)
(5th cent.) The only son of a Roman Senator, whom desire to avoid the fascinations of the world, impelled to fly from his home and promised bride on his wedding day, and to set sail for Asia Minor. On his arrival there he made his way to Edessa, where for many years he lived in the greatest poverty and busied himself in prayer and good works. Dreading the veneration in which he began to be held on account of his holy life, he journeyed to the coast and embarked in a vessel bound for Tarsus. But, after many mishaps at sea, he was at length cast ashore on the coast of Italy, his native country, and so returned to Rome. Acting on a Divine impulse, he there sought shelter in his father's house, in a shed adjoining which he was suffered to live and die, disguised as a poor mendicant, without his identity being discovered. After his decease, a written paper was found in his possession, giving particulars of his life and of the motives which had induced him to act as he had done. Pope Innocent I and the Emperor Honorius are said to have been present at his obsequies and at his burial in the Church of St. Boniface, erected close to his father's mansion (A.D. 404). The many miracles wrought at his intercession led to his being honoured as a Saint.

***ALFERIUS (ADALFERIUS) (Bl.)** Abbot. (April 12)
(11th cent.) The founder of the celebrated monastery of La Cava in the South of Italy. Among his disciples was the future Pope, Blessed Victor III. Blessed Alferius died at a great age A.D. 1050.

***ALFRED (ALTFRIED) (Bl.)** Bp. (Sept. 15)
(9th cent.) A Bishop of Hildesheim in Germany, who died about A.D. 869, and is honoured as a Saint. But of his holy life no reliable particulars are extant.

***ALFREDA (ELFREDA, ETHELFREDA) (St.)** V. (May 20)
Otherwise St. ALTHRYDA, *which see.*

***ALFRICK (St.)** Bp. (Nov. 16)
(10th cent.) An Abbot of Abingdon, afterwards Archbishop of Canterbury (A.D. 995-A.D. 1006), distinguished for the holiness of his life and for his able government of his Church in the critical times of the Danish invasion of Kent.

***ALFWOLD (St.)** Bp. (March 26)
(11th cent.) A Winchester monk, specially devout to SS. Swithun and Cuthbert, and remarkable for the austerity of his holy and singularly active life. He was made Bishop of Sherborne, which See he governed with zeal and prudence till his death (A.D. 1058).

***ALEYDIS of SCHAREMBEKE (ALIZ DE SCHAERBECK)** V. (June 11)
(13th cent.) A nun in a Cistercian monastery in the neighbourhood of Brussels. She passed away about A.D. 1300.

ALGERIC (St.) Bp. (Dec. 1)
Otherwise St. AGERICUS, AGUY, AIRY, *which see.*

ALICE (St.) V. (Feb. 5)
Otherwise St. ADELHEID *or* ADELAIDE, *which see.*

ALIPIUS (ALYPIUS) Bp. (Aug. 15)
(5th cent.) A fellow citizen and disciple of St. Augustine of Hippo, to whom he was greatly attached, and whom he followed from Carthage to Rome and Milan, where they were both baptised by St. Ambrose on Easter Eve, A.D. 387. Upon their return to Africa, they spent some time in solitude as Religious. Afterwards St. Alipius visited the Holy Land. Elected Bishop of Tagaste, he laboured strenuously in the defence of the Church against the Donatist and Pelagian heresies. He is said to have been present at the deathbed of St. Augustine (A.D. 430), and to have himself passed away shortly afterwards.

***ALKELD (St.)** V. (March 27)
(10th cent.) Two Yorkshire churches are dedicated to this Saint (sometimes called Athilda). Nothing whatever is known of her except that an ancient painting represents her being strangled by Danish pirates. Such an event may with some probability be assigned to the tenth century. But her name does not occur in any of the older Calendars or in any Liturgical record.

***ALKMUND (St.)** M. (March 19)
Otherwise St. ALCHMUND, *which see.*

***ALLAN (ALLEN) (St.)** Conf. (Jan. 12)
Otherwise St. ELIAN, *which see.*

ALLOYNE (St.) Conf. (Oct. 1)
Otherwise St. BAVO, *which see.*

ALLYRE (St.) Bp. (July 7)
Otherwise St. ILLIDIUS, *which see.*

ALMACHIUS (TELEMACHUS) (St.) M. (Jan. 1)
(5th cent.) A hermit who came to Rome from the East and publicly protested against the inhuman gladiatorial combats in the Roman Amphitheatre. He was seized and cut to pieces by order of the Prefect Alipius (A.D. 404). The Emperor Honorius, however, availed himself of this happening to put an end to the practice of sacrificing human beings in the public sports.

***ALMEDHA (ELED, ELEVETHA)** V.M. (Aug. 1)
(6th cent.) A daughter or granddaughter of the famous King Brychan of Brecknock. The tradition is that she suffered martyrdom in a hill near Brecknock, at the hands of the heathen, sometime in the sixth century.

***ALNOTH (St.)** M. (Nov. 25)
(7th cent.) A poor serving man in St. Werburgh's monastery at Chester, who embraced the life of an anchoret in Northamptonshire and was put to death by evil-doers towards the end of the seventh century. His sanctity was borne witness to by many miracles.

ALODIA (St.) V.M. (Oct. 22)
See SS. NUNILO and ALODOA.

ALONZO (St.) Bp. (Jan. 23)
Otherwise St. ILDEPHONSUS, *which see.*

ALORUS (St.) Bp. (Oct. 26)
See SS. ALANUS and ALORUS.

ALOYSIUS GONZAGA (St.) (June 21)
(16th cent.) A son of Ferdinand Gonzaga, Prince of the Holy Roman Empire, born

March 9, 1568. Such was his piety that Cardinal Bellarmine believed Aloysius to have passed his whole life without ever grievously offending Almighty God. After serving as a page at the Court of Spain, he in his eighteenth year entered the Society of Jesus, took the vows of religion and received minor Orders. He died of the plague, having contracted the infection while visiting and ministering to the sick (A.D. 1591) at the age of twenty-three. St. Aloysius is usually represented in art, clad in a surplice, and with a lily and crucifix in his hands or near him. He is Patron Saint of the young. Many churches are dedicated to him in all parts of the world.

ALPHAEUS (St.) Conf. (May 26)
(1st cent.) Commemorated by the Greeks as the father of the Apostle St. James the Less, and mentioned as such in the Gospels (Matt. x. 3). There are no trustworthy traditions concerning him.

ALPHAEUS and ZACCHAEUS (SS.) MM. (Nov. 17)
(4th cent.) Martyrs in Palestine during the persecution under Diocletian (about A.D. 302). They were prominent among the multitude of Christians in the Holy Land, who with St. Procopius laid down their lives for Christ. In the accounts we have of them, stress is particularly put upon their heroic endurance of the most appalling tortures, previous to their execution.

ALPHAGE (ALPHEGE) Bp. M. (April 19)
Otherwise St. ELPHEGE, *which see.*

ALPHIUS, PHILADELPHUS and CYRINUS (SS.) MM. (May 10)
(3rd cent.) Sicilian Saints, said to have been brothers. Their Acts are unreliable owing to many interpolations; but they appear to have suffered under Decius (A.D. 251). They are in great veneration in Sicily and also among the Greeks.

ALPHIUS (St.) M. (Sept. 28)
See SS. MARK, ALPHIUS, &c.

***ALPHONSUS NAVARETE (Bl.)** M. (June 1)
(17th cent.) A Dominican missionary in Japan, where he converted many thousands to Christianity. He was beheaded (A.D. 1617), and two years later his body was discovered to be still incorrupt.

ALPHONSUS LIGUORI (St.) Bp., Doctor of the Church. (Aug. 2)
(18th cent.) Born at Naples of an ancient and noble family, he began his public life as a barrister, but soon renounced his prospects of a brilliant career to devote himself exclusively to the service of God. He joined a Society of priests formed for the purpose of giving missions and instruction to the people of the Kingdom of Naples, and became a true Apostle of Christ who crowned his preaching and labours with wonderful success and with the gift of working miracles. At Benevento he founded the Congregation of the Most Holy Redeemer to perpetuate this special work of mission-giving. After refusing many Bishoprics, he was prevailed upon to accept that of S. Agata dei Goti, by Pope Clement XIII. As a bishop he showed himself a model of every pastoral virtue, but owing to failing health, finally obtained permission to resign his See. The remainder of his life he employed in the composition of theological and ascetical works, which display both deep learning and a wonderful spirit of fervent piety. He was also a poet and a musician. He died in his ninetieth year (A.D. 1787) in the odour of sanctity and was canonised by Pope Gregory XVI in the year 1839. In 1871, Pius IX proclaimed him a Doctor of the Church. Artists usually represent him in the attitude of prayer with a monstrance in his hand, or writing with pen and paper before a crucifix.

ALPHONSUS RODRIGUEZ (St.) Conf. (Oct. 30)
(17th cent.) A well-to-do Spanish merchant, who, on losing his wife and two children, joined the Society of Jesus as a lay-brother, and for thirty years served as porter in a Jesuit College in the Island of Majorca. He was enriched by God with many wonderful supernatural gifts, but was chiefly remarkable for his exceeding patience and humility. He died A.D. 1617 at the age of eighty-six, and many miracles have been wrought in favour of those who have invoked him.

ALPINIAN (St.) Conf. (June 30)
See SS. MARTIALIS, ALPINIANUS, &c.

***ALRICK (St.)** Conf. (June 30)
(11th cent.) A holy hermit in the north of England, associated with St. Godric, who assisted him at his departure from this world. St. Alrick lived in the last half of the eleventh century.

***ALTHRYDA (ALFRIDA, ETHELDRYTHA) (St.)** V. (May 20)
(9th cent.) A daughter of King Offa of Mercia and the betrothed wife of the Martyr-king, St. Æthelbehrt, after whose death she retired to Croyland (A.D. 792) and thenceforth lived as a recluse. She passed away A.D. 834.

***ALTHEUS (St.)** Conf. (Dec. 26)
Otherwise St. TATHAI, *which see.*

ALTMANN (St.) Bp. (Aug. 8)
(11th cent.) A native of Paderborn in Westphalia, first known as leader of seven thousand Christians in a pilgrimage to the Holy Land, where a third of their number were massacred by the infidels. On his return he was appointed Bishop of Passau, and distinguished himself by his resolute support of Pope St. Gregory VII in that Pontiff's efforts to reform clerical discipline in Germany. He suffered in consequence exile and persecution, nor was freed from the latter save by his holy death (A.D. 1091). His shrine is in the Abbey of Gottweig, which he had founded.

ALTO (St.) Abbot. (Sept. 5)
(8th cent.) By birth a Scot, he crossed over into Germany and, favoured by King Pepin, founded the celebrated Bavarian Abbey of Alt-Munster, where he died about A.D. 760, having been the means of the conversion to Christianity of a multitude of Pagans.

***ALVAREZ of CORDOVA (Bl.)** (Feb. 9)
(15th cent.) A Saint of the Order of St. Dominic, who spent his life in preaching and converting sinners throughout Spain, and who laboured hard to extinguish the great Schism of the West, occasioned by the conflicting claims of two rival Popes. Blessed Alvarez died A.D. 1420.

AMADEUS of SAVOY (Bl.) Conf. (March 31)
(15th cent.) A Duke of Savoy who governed his states in such manner as not only to make himself beloved by his subjects, but also by his holy example to promote religion among them. He died at Vercelli in Piedmont, A.D. 1472, when in the thirty-eighth year of his age. He is the Patron Saint of the Royal House of Piedmont, of the members of which he is an ancestor.

AMADOUR (St.) Conf. (Aug. 20)
Otherwise St. AMATOR, *which see.*

AMADOUR (St.) Bp. (May 1)
Otherwise St. AMATOR, *which see.*

***AMAETHLU (MAETHLU) (St.)** Conf. (Dec. 22)
(6th cent.) A Welsh Saint who has left his name to Llanfaethlu, a church founded by him in Anglesey.

AMANDUS (St.) Bp. (Feb. 6)
(7th cent.) Born near Nantes in the West of France, he embraced the monastic life in the Abbey of St. Martin at Tours and, at the request of King Clothaire II, undertook missionary work in Flanders, Brabant and Holland. For this purpose he was consecrated a Missionary Bishop, and in the year 649 was called to govern the See of Maestricht. He founded a great number of churches and monasteries, besides effecting innumerable conversions to Christianity. In his declining years he retired

to the Abbey of Elnon, where he passed away in his ninetieth year (A.D. 684). He is the Patron Saint of Flanders and is represented in art carrying a church in his hand.

AMANDUS (St.) Bp. (June 18)
(5th cent.) The successor of St. Delphinus as Bishop of Bordeaux, about A.D. 404, which See he resigned for a time, but returned to it at the death of St. Severinus, who had succeeded him. He was contemporary with St. Paulinus of Nola, who attributes to St. Amandus his own conversion to Christianity and Baptism. They died about the same time (A.D. 431).

AMANDUS (St.) M. (Feb. 10)
See SS. ZOTICUS, IRENAEUS, &c.

AMANTIUS (St.) Conf. (March 19)
See SS. LANDOALDUS and AMANTIUS.

AMANTIUS (St.) Bp. (April 8)
(5th cent.) The successor of St. Provinus in the See of Como. St. Leo the Great presented him with precious relics of SS. Peter and Paul, to whom he dedicated his Cathedral at Como, wherein he himself was buried (A.D. 440). He is still held in great veneration by his flock, who, in the sixteenth century, enshrined his relics in a church dedicated in his honour.

AMANTIUS, ALEXANDER and OTHERS (SS.) MM. (June 6)
(Date unknown.) Said to have been four brothers born at Cannes on the Mediterranean coast, and together converted to Christianity. Amantius became Bishop of Noyon (France), whither his brothers followed him. They appear to have perished together, probably in one of the local persecutions of the second century.

AMANTIUS (St.) M. (June 10)
See SS. GETULIUS, CEREALIS, &c.

AMANTIUS (St.) Conf. (Sept. 26)
(6th cent.) A priest personally known to St. Gregory the Great, who compared him to the Apostles in regard to his power of working miracles. The date of his death is unknown, but he seems to have been called to his reward about A.D. 600 at Tiphernum (*Città di Castello*), near Perugia, where he is honoured as a Patron Saint.

AMANTIUS (St.) Bp. (Nov. 4)
(5th cent.) A native and Bishop of Rhodez (South of France), and second Apostle of the district which had fallen away from Christianity. By his preaching and the miracles he wrought he won his people back to Christ. He died about A.D. 440.

AMARANTHUS (St.) M. (Nov. 7)
(3rd cent.) Said to have suffered martyrdom at Vieux, near Albi, in the south of France in the third century. Little or nothing is known about him, save what we can glean from St. Gregory of Tours, who says that he had read the account of his martyrdom. He appears, however, to have been widely venerated in ancient times. St. Eugene of Carthage, banished from Africa, came to die at the tomb of St. Amaranthus. The relics of both Saints are enshrined in the Cathedral of Albi.

AMATOR, PETER and LOUIS (SS.) MM. (April 30)
(9th cent.) A Spanish priest with his deacon and layman, put to death by the Moors at Cordova, where he had zealously laboured, encouraging his fellow-Christians to remain faithful to Christ, no matter how much persecuted because of Him.

AMATOR (AMATRE, AMADOUR) (St.) Bp. (May 1)
(5th cent.) A disciple of St. Valerian, Bishop of Auxerre, and the husband of a holy woman venerated locally as St. Martha. By mutual agreement, St. Martha entered a convent and St. Amator received Holy Orders, and later succeeded Eladius as Bishop of Auxerre (A.D. 306). In his turn he was succeeded by the famous St. Germanus, whom he had ordained. St. Amator was buried (A.D. 418) in the church which he had built in honour of the Martyr St. Symphorian, and which later bore his own name.

AMATOR (AMADOUR) (St.) Conf. (Aug. 20)
(1st cent.) Supposed to have been the first Christian to live the hermit's life in Gaul. His cell was at Quercy, near Cahors, and is still a much frequented place of pilgrimage. His body, in the year 1126, was found to be incorrupt and flexible as when first laid in the tomb.

AMATOR (St.) Bp. (Nov. 26)
(3rd cent.) A citizen of Autun (France), and afterwards Bishop of that city. He organised the Church of the Aedui (the Gallic tribes between the Saone and the Loire), and appears to have been Bishop among them in A.D. 270. His body was interred at Autun, near the shrine of the Martyr St. Symphorian, who had suffered there in the preceding century.

AMATUS (St.) Bp. (Aug. 31)
(12th cent.) The life of this Saint has been written by several authors, but they disagree considerably even as to the century in which he lived. The most likely account of him is that he was of noble birth, a native of the South of Italy, that he distributed all his worldly goods to the poor, became a priest, and afterwards a monk in the Abbey of Monte Vergine. There he worked miracles, and eventually (it would appear under the Pontificate of Pope Adrian IV), was chosen Bishop of Nusco. The year of his death is given as A.D. 1193. But there are reputable authors who date his Episcopate a century earlier.

AMATUS (AMAT, AME, AIME) Bp. (Sept. 12)
(7th cent.) The son of noble and pious Frankish parents, he resolved to devote his life to the service of God in the priestly ministry. His ability and virtues so impressed the clergy of Sens that, against his will, he was appointed their Bishop. But he had enemies who made false accusations against him to King Thierry III. The latter banished him to the monastery of St. Fursey at Peronne, and afterwards to Breuil in Flanders, where he died A.D. 690. The church of St. Amé at Douai possesses a portion of his relics. It appears certain that St. Amatus died in exile in Flanders as above mentioned; but there is considerable difficulty in reconciling the accounts given of his life. Thus, Alban Butler and others hold that he was Bishop not of Sens in France, but of Sion in the Valais, and that the monastery of his exile was Luxeuil and not Peronne.

AMATUS (AIME, AME) (St.) Abbot. (Sept. 13)
(7th cent.) Known as St. Amatus of Grenoble from the place of his birth. In his youth he entered the monastery of St. Maurice in Valais, and at the age of thirty retired into a hermitage, where his reputation for a life of penance and prayer, privileged with the grace of miracle-working, drew the attention of St. Eustathius, Abbot of Luxeuil, who persuaded him to join his community. During his ensuing Apostolic labours in Lorraine, he converted a rich and powerful baron, by name Rommaric, who became the founder of the famous Abbey of Rombers or Remiremont, and was afterwards himself venerated as a Saint. St. Amatus ruled this Abbey for many years, and established there the difficult pious practice of the "Laus perennis" or Perpetual Praise, which consisted in the maintaining in the Church an uninterrupted service of Psalmody and Prayer, day and night. St. Amatus died in the year 627, and at his own request was buried just outside the church door. Later, his remains were suitably enshrined under one of the altars of the same church.

AMBICUS, VICTOR and JULIUS (SS.) MM. (Dec. 3)
(4th cent.) Christians who suffered death at Nicomedia, the Imperial residence of Diocletian, on account of their religion, probably in the first years of the fourth century.

AMBROSE (St.) Conf. (March 20)
(13th cent.) A Saint of Siena, one of the illustrious family of the Sansedoni, who at an

early age entered the Order of St. Dominic. By Order of Pope Gregory X, he preached the Crusade, in his age a thankless task. He met with better success in reconciling the Church and people of Siena with the Holy See. He died at the age of sixty-six, A.D. 1286. In art he is represented as holding in his hand a model of his native city.

AMBROSE (St.) Bp., Doctor of the Church. (Dec. 7)

(4th cent.) One of the four great Fathers and Doctors of the Western Church. Arles, Lyons and Treves dispute the honour of being his birthplace. On the death of his father, his mother with her family, consisting of her three children, St. Marcellina, her daughter, who devoted herself to the upbringing of her brothers, and the two boys, Ambrose and Satyrrus. The former, early distinguished by his talents, soon attracted the attention of the governing powers, and had scarcely reached man's estate when he was made Prefect of Liguria, that is, Governor of Northern Italy. The death soon after of the Archbishop of Milan, whose Diocese was torn in pieces by rival factions, necessitated the intervention of the Prefect to ensure an orderly election of a successor. It is said that in the midst of the tumult the voice of a child was heard crying out "Ambrose for Bishop," and the cry, at once taken up by the multitude, was later endorsed by the Emperor Valentinian III. Ambrose, however, was as yet only a catechumen, preparing for Baptism. Nevertheless, all objections made by him were overruled. He was quickly baptised, confirmed, ordained priest, and consecrated Bishop (Dec. 7, A.D. 374). Divesting himself of all his wealth in favour of the Church and of the poor, he applied himself assiduously to his pastoral duties and to the study of the Holy Scriptures. Arianism was rampant in his Diocese, and in his efforts to eradicate it he experienced many a fierce and bitter struggle. He was the champion of religious liberty in an age of usurpation of authority in spirituals by the secular powers. His courage in reproving and excluding from the church services even the Emperor Theodosius the Great, guilty of the cruel massacre of Thessalonica, is one of the most remarkable examples of Christian heroism recorded in history. His writings are voluminous, and in matters of religious doctrine still constantly appealed to. They bear eloquent testimony to his virtues and learning. He is a prominent figure in all histories of the fourth century. He died April 4, A.D. 397, and was buried by the side of the Martyrs SS. Gervase and Protase, whose relics he had enshrined at Milan. In St. Peter's in Rome, his statue is represented as holding up, together with those of SS. Augustine (whom he had converted and baptised), Athanasius and Chrysostom, the Chair of the Prince of the Apostles.

AMBROSE (St.) M. (Aug. 16)

(4th cent.) A centurion in the Roman army, who, on declaring his Faith in Christ, was arrested and put to various savage tortures. Thrown into a fiery furnace, as had happened to the three holy youths at Babylon, he remained unscathed. Whereupon he was made an end of by being drowned in a deep well at Ferentino in Central Italy (A.D. 303). He is represented in art as a soldier on horseback.

AMBROSE (St.) Bp. (Oct. 16)

(8th cent.) The successor of St. Capuan in the See of Cahors (South of France), a prelate of great learning, piety and zeal. However, his Episcopate was troubled from beginning to end. He was forced several times to take refuge from his enemies in flight, and terminated his career as a hermit in a solitude near Bourges, towards the close of the eighth century.

AMBROSE (St.) (Nov. 2)

(6th cent) The Abbot of a monastery near Lyons, afterwards promoted to the headship of the great Abbey of Agaune, or St. Moritz, in Switzerland. He was singularly zealous in regard to the due and complete celebration of the Church services, and especially for the continuous Psalmody, day and night, proper to certain exceptionally austere Religious Houses. He died about A.D. 516, and was buried in his Abbey Church.

AME (AIME) (St.) Bp. (Sept. 12)

Otherwise St. AMATOR, *which see.*

AMELBERGA (AMELIA) (St.) V. (July 10)

(8th cent.) A nun of Bilsea, near Liége, under the Abbess St. Landrada. She died in her monastery (A.D. 772), after a long life of prayer and penance; but was buried at Tamise in the Ardennes, where she had built a church on her family estates. Her relics were translated to an Abbey in the neighbourhood of Ghent, towards the end of the eleventh century.

AMADEUS (St.) Conf. (April 18)

One of the HOLY SEVEN FOUNDERS OF THE SERVITE ORDER, *which see.*

AMMIA (St.) Matron. (Aug. 31)

See SS. THEODOTUS, RUFINA, &c.

AMMIANUS (St.) M. (Sept. 4)

See SS. THEODORE, OCEANUS, &c.

AMMON and OTHERS (SS.) MM. (Sept. 3)

(4th cent.) Ammon, a deacon, was put to death under the Emperor Licinius (A.D. 313) at Heraclea in Thrace, together with forty young women whom he had converted to Christianity. The executioners did St. Ammon to death by placing a red-hot helmet on his head. These Martyrs are especially honoured in the Greek Church, but have had from ancient times a commemoration also in the West.

AMMON, THEOPHILUS, NEOTERRUS and OTHERS (SS.) MM. (Sept. 8)

(Date uncertain.) Egyptian Christians, put to death at Alexandria; but it is not clear whether they were previously tried and condemned in virtue of the Imperial edicts against Christians, or suffered at the hands of the pagan mob. The names of the twenty-two Christians who shared the martyrdom of the three above-named are given by the Bollandists, but we have neither date nor particulars. Possibly they are the Martyrs mentioned by Eusebius (Bk. vi. ch. 34), quoting St. Dionysius of Alexandria.

AMMON (St.) Abbot. (Oct. 4)

(4th cent.) One of the most famous of the Egyptian Fathers of the Desert. His cell was on Mount Nitria, where Cassian reckons there were at the time fifty monasteries inhabited by five thousand monks or hermits. The working of many miracles is attributed to him. He died A.D. 348, at the age of sixty-two.

AMMON, ZENO, PTOLOMAEUS, INGEN and THEOPHILUS (SS.) MM. (Dec. 20)

(Date uncertain.) St. Dionysius of Alexandria relates how a group of soldiers, named as above, were present when a Christian on his trial at Alexandria appeared to be on the point of denying his Faith. They publicly showed contempt of his cowardice, and on being arrested professed themselves Christians. They were put to death on that account. The date is unknown, and they may possibly be identical with the group of Martyrs in Egypt commemorated on Sept. 8, or rather have been included in their number.

AMMONARIA, MERCURIA, DIONYSIA and another AMMONARIA (SS.) MM. (Dec. 12)

(3rd cent.) A band of holy women of Alexandria, who suffered as Christians about the same time as SS. Alexander and Epimachus, during the Decian persecution (A.D. 250). Mercuria is described as an aged woman, Dionysia as the mother of many children, and the two Ammonarias as young girls. They were all beheaded; but no mention is made of the previous torture so customary as to be almost general in such cases.

AMMONIUS (St.) M. (Jan. 18)
See SS. MOSEUS and AMMONIUS.

AMMONIUS, ALEXANDER and OTHERS (SS.) MM. (Feb. 9)
(Date uncertain.) A group of forty Christians registered in all the ancient Martyrologies, but whether put to death in Rome itself, as stated in the Roman Martyrology, or in one of the provinces, it is now impossible to determine.

AMMONIUS (St.) M. (Feb. 12)
See SS. MODESTUS and AMMONIUS.

AMMONIUS (St.) M. (Feb. 14)
See SS. DIONYSIUS and AMMONIUS.

AMMONIUS (St.) M. (March 26)
See SS. THEODORE, IRENAEUS, &c.

AMMONIUS (St.) M. (Nov. 26)
See SS. FAUSTUS, DIDIUS, &c.

AMOS (St.) Prophet. (March 31)
(8th cent. B.C.) One of the Minor Prophets, a shepherd of Koa, near Bethlehem. His prophecy is one long denunciation of evildoers. It was he who wrote: "I am not a prophet, nor the son of a prophet; but I am a herdsman plucking wild figs" (Amos vii. 13). The Eastern tradition concerning him is that he was scourged, and afterwards had his temples pierced with an iron spike. The Greeks honour him on June 14.

AMPELIUS (St.) M. (Feb. 11)
See SS. SATURNINUS, DATIVUS, &c.

AMPELIUS and CAIUS (SS.) MM. (Nov. 20)
(4th cent.) They are presumed to have been Sicilians and to have been two of the numerous Martyrs at Messina, in the persecution under the Emperor Diocletian, about A.D. 302.

AMPHIANUS (APPIAN, APIAN) (St.) (April 2)
(4th cent.) A native of Lycia (Asia Minor) who, while still a youth, when arrested and accused of being a Christian, had the hardihood to reproach his judge with being an idolater. The Martyr was partially burned at the stake, and then, still living, thrown into the sea at Caesarea in Palestine (A.D. 305).

AMPHIBALUS (St.) M. (June 24)
(4th cent.) The cleric or priest of Verulam, who was a fellow-sufferer with St. Alban (A.D. 304 about) in the persecution under Diocletian, which, notwithstanding the tolerant clemency of the Caesar Constantius Chlorus, made some victims in Britain. His real name is unknown; that of Amphibalus, commonly given to him, may be derived from the circumstance that St. Alban disguised him for a time in his own cloak or "caracalla" (amphibalus). His relics, with those of nine Christians who were put to death in the neighbourhood at about the same time, were enshrined in St. Alban's Abbey (A.D. 1178).

AMPHILOCHIUS (St.) M. (March 27)
See SS. PHILETUS, LYDIA, &c.

AMPHILOCHIUS (St.) Bp. (Nov. 22)
(4th cent.) An Asiatic who gave up a promising career as a lawyer to become a solitary, and was afterwards elected Bishop of Iconium. He was of great service to St. Basil, assisting and supporting that Saint in the government of the Church of Cappadocia. St. Gregory of Nazianzen, his intimate friend, describes him as a pontiff without reproach. He attended the great Council of Constantinople (A.D. 381), where he met St. Jerome. As a theologian he vindicated the Divinity of the Holy Ghost against the followers of Macedonius, and it was to him that St. Basil dedicated his work on the Third Person of the Blessed Trinity. St. Amphilochius presided over a Council at Sida in Pamphylia; and his teachings are quoted with approval by later Synods. The date of his death was probably one of the closing years of the fourth century, for St. Jerome speaks of him as still living A.D. 392.

AMPHION (St.) Bp. (June 11)
(4th cent.) Sometime Bishop of Epiphania in Cilicia, he was chosen by the clergy of the important See of Nicomedia to replace their former Pastor, the Arian heretic Eusebius. St. Amphion attended various Councils of the period, and was one of the Fathers of the General Council of Nicaea. The year of his death is not well ascertained.

AMPLIATUS, URBAN and NARCISSUS (SS.) MM. (Oct. 31)
(1st cent.) These Saints are the disciples of St. Paul mentioned by him in his Epistle to the Romans (xvi. 8, 9, 11). Some ancient authors place them among the seventy-two disciples chosen as preachers of the Gospel by Our Lord (Luke x. 19). Tradition has it that they subsequently attached themselves to the Apostle St. Andrew, and ultimately were put to death at the instigation of the Jews. They are also reported to have been Bishops in Greece and the Balkan countries. The Greek Church claimed to possess their relics at Constantinople.

ANACHARIUS (AUNAIRE) (St.) Bp. (Sept. 25)
(6th cent.) Of a rich and noble family at Orleans, who spent his youth at the Court of Gunthram, King of Burgundy. Renouncing the world, he placed himself under the guidance of St. Syagrius, Bishop of Autun; and on the death of St. Ætherius was chosen as his successor in the See of Auxerre (A.D. 572). He attended the Councils of Paris (A.D. 573) and of Macon (A.D. 583). In a special Synod (A.D. 585) he added several disciplinary statutes to those already framed by the Councils. He died A.D. 650.

ANACLETUS (St.) Pope, M. (July 13)
(2nd cent.) According to the Liber Pontificalis, St. Anacletus was ordained priest by St. Peter. His identity with St. Cletus has been the subject of great discussion, but whereas the latter was a Roman, St. Anacletus was an Athenian, according to the Catalogus Felicianus. The Roman Church has always distinguished the two Popes, keeping the Feast of St. Cletus on April 26 and that of St. Anacletus on July 13. St. Anacletus is styled a Martyr in the ancient Martyrologies, and is said to have suffered during the persecution of Trajan (A.D. 107).

ANANIAS (St.) M. (Jan. 25)
(1st cent.) The disciple at Damascus who baptised St. Paul (Acts ix.), and who, tradition tells us, afterwards became a zealous propagator of the Christian Faith, for which in the end he was arrested, scourged, put to the torture, and at last stoned to death.

***ANANIAS and OTHERS (SS.) MM.** (Feb. 25)
(3rd cent.) Martyrs in Phoenicia under Diocletian (A.D. 298). St. Ananias is said to have been a priest, and the seven who suffered with him Christian soldiers.

ANANIAS (St.) M. (April 21)
See SS. SIMEON, ABDECHALAS, &c.

ANANIAS (St.) M. (Dec. 1)
(Date uncertain.) The Roman Martyrology locates his passion at Arbela in Persia; others at Arbela (Erbel) in Assyria, while the Greeks maintain that he was martyred in Greece. The Greek Menology relates that whilst expiring under the blows of the executioners he said to those around him: "I see a ladder reaching up to Heaven, and men clothed with rays of light inviting me to the Kingdom of Joy."

ANANIAS (St.) (Dec. 16)
(7th cent. B.C.) Otherwise SIDRACH (SHADRACH). One of the three children cast into the fiery furnace by order of King Nabuchodonosor (Dan. i. iii.).

ANASTASIA (St.) M. (April 15)
See SS. BASILISSA and ANASTASIA.

ANASTASIA (St.) V.M. (Oct. 28)
(3rd cent.) According to the Roman Martyrology this Saint is called "the Elder," to distinguish her from the Roman Martyr of the same name but of a later generation. She was brought before Probus, during the persecution of Valerian, and after undergoing the most frightful tortures and outrages, was beheaded

(A.D. 253). Cyril, a bystander, gave her water to drink, and received as his reward a Martyr's crown. St. Anastasia is said to have been a nun of the community presided over by St. Sophia, by whom she was buried. She appears to have been a Greek, though there are not wanting hagiographers who identify her with the Roman Martyr above mentioned who is far better known.

ANASTASIA (St.) M. (Dec. 24)

(4th cent.) This famous Roman matron is commemorated daily in the Canon of the Mass. Particulars about her are given in the alleged Acts of St. Chrysogonus the Martyr, stated to have been her spiritual director. She was of noble birth, and on the death of her husband devoted all her time and wealth to the seeking out and succouring the poor, more especially the persecuted Christians. She followed St. Chrysogonus into Illyria when that holy priest was carried thither as a prisoner; but was herself seized and imprisoned, to be in the end put to the torture and burned alive. She suffered under Diocletian (A.D. 304). The scene of her martyrdom was the Island of Palmarola off the Gulf of Gaeta, where about the same time two hundred and seventy other Christians of both sexes obtained their crown in various ways. Her body was taken back to Rome, and a famous church was there dedicated in her honour. In it the Popes have been accustomed to celebrate a Mass yearly on Christmas Day.

ANASTASIUS (St.) M. (Jan. 9)

(4th cent.) A companion in martyrdom of St. Julian of Antioch, and said to have been previously by him miraculously raised from the dead. An old English Martyrology narrates the legend as follows: "This Julian awoke from death a heathen, who was afterwards baptised. This man told such a mournful tale about the way to Hell as never came to man before nor after since." The year 311 under Maximin Daza is given as a probable date of the martyrdom of St. Anastasius.

ANASTASIUS and OTHERS (SS.) (Jan. 11)

(6th cent.) St. Anastasius was a monk of Mount Soracte near Viterbo (Central Italy), who had formerly been a notary of the Roman Church. St. Gregory relates that on the day of his death (A.D. 570) he heard a heavenly voice calling: "Anastasius, come." Several of his fellow-monks whose names were also called out, also died on the same day.

ANASTASIUS THE SINAITE (St.) (April 21)

(7th cent.) An Anchorite in Palestine, author of several ascetical works of considerable value. He took part on the Catholic side in the controversies of his time, and at Alexandria engaged successfully in public disputations with the Eutychian heretics. He is styled "The Sinaite" from his having inhabited a hermitage on Mount Sinai, where he died about A.D. 678.

ANASTASIUS (St.) M. (Jan. 22)

(7th cent.) A Persian monk who suffered agonies from the most savage and prolonged torture, and was finally beheaded because of his religion by Cnosroas, King of Persia (A.D. 628). His head was brought to Rome and deposited in a church dedicated to him and St. Vincent, the Spanish Martyr. Hence, the great veneration in which he is held in the West. In the Acts of the Seventh Œcumenical Council (A.D. 786), the Acts of St. Anastasius are mentioned. They are believed to be the composition of a fellow monk of his who followed him into Persia. With St. Anastasius seventy other Christians are said to have been put to death.

ANASTASIUS (St.) Bp. (April 21)

(6th cent.) A Patriarch of Antioch and a resolute opponent of the Emperor Justinian, whom he rebuked on account of his various errors and misdeeds. Justinian threatened the Saint with exile and deposition. This menace was put into execution by Justinian's nephew and successor, Justin II. St. Anastasius was only recalled after twenty-three years of banishment. He died A.D. 598. This Saint is wrongly styled "the Sinaite" by Baronius. Anastasius the Sinaite was never a Bishop.

ANASTASIUS (St.) Pope. (April 27)

(5th cent.) A Roman by birth, who became Pope in the year 398. He is noted for the zeal with which he repressed the spreading errors of Origenism. St. Jerome describes him as "a man of holy life and rich in his very poverty." He passed away A.D. 402.

ANASTASIUS and OTHERS (SS.) MM. (May 11)

(3rd cent.) A tribune in the army of the Emperor Decius, whose duty it became to carry out the sentences pronounced on the Christians on account of their religion. Moved by the courage under torture of St. Venantius, St. Anastasius was converted to Christianity, and together with his wife, children and some members of his household, was instructed and baptised by St. Porphyrius. Shortly after the death of the latter, Anastasius and his family were arrested and beheaded (A.D. 251). Their relics are in the church of St. Venantius at Camerino (Central Italy).

ANASTASIUS (St.) Bp. (May 20)

(7th cent.) A Bishop of Brescia in Lombardy who, by his successful preaching, is said to have greatly contributed to the conversion of the Lombard nation from Arianism. The year 610 is given as that of his death. A solemn translation of his relics was celebrated by St. Charles Borromeo A.D. 1604.

ANASTASIUS (St.) Bp. (May 30)

(7th cent.) A Bishop of Pavia in Lombardy, commonly called St. Anastasius II, to distinguish him from one of his predecessors of the same name who flourished in the fourth century. St. Anastasius was a convert from Arianism, but distinguished himself by his zeal as a Bishop for the purity of the Faith of his flock, and by his pastoral virtues and ability. He died A.D. 680.

ANASTASIUS, FELIX and DIGNA (SS.) MM. (June 14)

(9th cent.) Anastasius, a priest of Cordova in Spain, was put to death as a Christian, together with St. Felix, a monk of Alcala, by one of the persecuting Mohammedan Caliphs (A.D. 857). With them is associated the name of St. Digna, a Christian maiden, who was a witness of their martyrdom and herself demanded from the judge to share their fate. The bodies of all three were burned, and the ashes thrown into the river Guadalquivir.

ANASTASIUS (St.) M. (June 29)

See SS. MARCELLUS and ANASTASIUS.

ANASTASIUS (St.) M. (Aug. 13)

(7th cent.) Two Saints of this name are mentioned as fellow-disciples and companions of St. Acacius. In honour of one of them the Greeks celebrate another festival on Jan. 21. One, Anastasius, was a monk, the other a Roman priest, *apocrisiarius* or legate of the Pope of the time. The Monothelite heresy, favoured by the Byzantine Court, was giving great trouble to the Church at the time, and both the Saints were imprisoned and eventually banished. Worn out by sufferings, the one and the other died in exile, about the year 662.

ANASTASIUS (St.) Bp. (Aug. 17)

(6th cent.) Said to have been a Syrian who, coming to Italy, led the life of a hermit in a solitary place near Perugia. Promoted to the Bishopric, he is described as a "most humble and virtuous prelate, well versed in Ecclesiastical doctrine, a lover of the poor, zealous in Divine Worship and a shepherd watchful over his flock, exposed to the snares of Arian heretics who were numerous in the neighbourhood." During the invasion of Totila, he was wonderfully preserved, and survived to encourage and aid his people in the work of rebuilding their

houses and churches demolished by the barbarians. He is believed to have died in the year 553. Owing to the many miracles wrought at his tomb, the inhabitants built a magnificent chapel, which they dedicated in his honour.

ANASTASIUS (St.) M. (Aug. 21)

(3rd cent.) A military tribune (*cornicularius*) who, on beholding the courage of the Christian youth, St. Agapitus, tortured for his Faith, cried out: "The God of Agapitus is my God." On that account he was arrested by order of the Emperor Aurelian and put to death (A.D. 274) at a place called Salone, twelve miles from Praeneste or Palestrina, near Rome. The theory advanced by some that this martyrdom took place at Salona in Dalmatia has not been able to withstand the contrary evidence brought against it. A St. Anastasius of Salona in Dalmatia is commemorated on Sept. 7.

ANASTASIUS (St.) M. (Sept. 7)

(4th cent.) A fuller of Aquileaia, not far from Venice, who crossed into Dalmatia during the persecution under Diocletian. Far from concealing his adherence to the proscribed Christian religion, he painted a conspicuous cross on his door at Salona. He was seized and drowned (A.D. 304). His body was recovered by some fishermen, and after the peace of the Church enshrined at Spalatro.

ANASTASIUS, PLACIDUS, GENESIUS and OTHERS (SS.) MM. (Oct. 11)

(Date unknown.) A band of Martyrs put to death for the Faith, probably in Sicily; but excepting their names (that is, some of them) nothing has come down to us concerning them.

ANASTASIUS (St.) M. (Dec. 5)

(Date unknown.) A Saint of this name is commemorated on Dec. 5, in the Martyrologies, but neither the place nor the time of his passion is discoverable.

ANASTASIUS (St.) M. (Dec. 19)

See SS CYRIACUS, PAULILLUS, &c.

ANASTASIUS THE YOUNGER (St.) Bp. M. (Dec. 21)

(7th cent.) The successor of another St. Anastasius (April 21) in the See of Antioch. He devoted himself to the conversion of the Jews, numerous and influential at Antioch, and eventually was attacked by them and terribly injured. He died in consequence of the hurts he had received (A.D. 610). He is sometimes styled St. Anastasius the Younger. To him is attributed a translation into Greek of the work of St. Gregory the Great on the duties of a pastor of souls. There is also a treatise on Faith bearing his name as author.

ANATHALON (St.) Bp. (Sept. 25)

(1st cent.) Although there exists a certain amount of doubt as to the credibility of the Milanese tradition that their first Bishop was St. Barnabas the Apostle, it appears to be historically certain that, during his lifetime, his disciple St. Anathalon exercised the functions of Bishop, not only at Milan, but also at Brescia, and in other parts of Lombardy. It is at Brescia that he is said to have passed away (A.D. 61).

ANATOLIA and AUDAX (SS.) MM. (July 9)

(3rd cent.) Anatolia, a Roman maiden, with her sister St. Victoria, was denounced as a Christian by their rejected lovers, Aurelian and Eugene, and banished from Rome. St. Anatolia settled in a small town near Rieti, where her reputation as a worker of miracles again drew attention to her, and she was put to the torture. Audax, one of the guards of the prison in which she was confined, was converted by her, and the two were beheaded on the same day (A.D. 250).

ANATOLIUS (St.) M. (March 20)

See SS. PHOTINUS, JOSEPH, &c.

ANATOLIUS (St.) Bp. (July 3)

(3rd cent.) A native of Alexandria in Egypt, he early acquired a great reputation for eloquence, learning and virtue. Chosen (A.D. 269) to succeed his friend St. Eusebius at Laodicea in Syria, he survived till the eve of the persecution under Diocletian, which broke out in the last decade of the third century. He was the author of some theological treatises commended by St. Jerome, together with other works.

ANATOLIUS (St.) M. (Nov. 20)

See SS. EUSTACHIUS, THESPESIUS, &c.

***ANCINA (JUVENAL) (Bl.)**

See Bl. JUVENAL ANCINA.

ANDEOL (St.) Bp. (Oct. 15)

Otherwise St. ANTIOCHUS, *which see.*

ANDEOLUS (St.) M. (May 1)

(3rd cent.) A sub-deacon and disciple of St. Polycarp, the Martyr-Bishop of Smyrna, who sent him into France to preach the Gospel. After forty-two years of successful Apostolate, he was seized by order of the Emperor Septimus Severus, scourged and beheaded (A.D. 208).

ANDOCHIUS, THYRSUS and FELIX (SS.) MM. (Sept. 24)

(2nd cent.) The priest Andochius was sent with a deacon, by name Tyrsus, into Gaul by St. Polycarp, Bishop of Smyrna. Landing at Marseilles, they journeyed to Lyons, and finally established themselves at Autun in the house of a rich merchant from the East named Felix. Their host not only assisted them in their Apostolic work, but shared their dangers and sufferings, and finally their triumph (A.D. 179). Their relics were the object of great veneration, not only in the Diocese of Autun but throughout Gaul.

ANDREW CORSINI (St.) Bp. (Feb. 4)

(14th cent.) A member of the Corsini family, one of the most illustrious of Florence. After an early life wasted in dissipation, he entered the Carmelite Order (A.D. 1318). For forty years he spent himself in doing penance and in preaching. He was then chosen Bishop of Fiesole (a small town near Florence). As Bishop he redoubled his penances and prayers, nor sought any respite from his energetic labours as a pastor of souls, being in particular remarkable for his charity to the poor. He died Jan. 6, A.D. 1373, and was canonised A.D. 162_ Clement XII of the Corsini family built a magnificent chapel dedicated to him in St. John Lateran's in Rome, and his Feast is kept in the Universal Church on Feb. 4.

ANDREW (St.) Bp. (Feb. 26)

(5th cent.) The successor of St. Zenobius in the See of Florence. He continued the Apostolic work of his predecessor so successfully that he cleansed his Diocese from all vestiges of idolatry. He died A.D. 407.

ANDREW (St.) M. (May 15)

See SS. PETER, ANDREW, &c.

***ANDREW BOBOLA (Bl) M.** (May 23)

(17th cent.) A Pole, priest of the Society of Jesus, who laboured for many years at the conversion of Heretics and bad Catholics in Lithuania, and who, on account of his zeal and success, was cruelly tortured and at length put to death by the Greek schismatics (A.D. 1657).

***ANDREW and BENEDICT (SS.) MM.** (July 16)

(11th cent.) Two Polish hermits of the Camaldolese Order, who served God in Moravia and Hungary, living lives of incredible austerity, but comforted by the graces of high contemplation. At length, assailed by marauders, they won the crown of martyrdom (A.D. 1020).

***ANDREW OF RINN (St.) M.** (July 22)

(15th cent.) A Tyrolese child, alleged to have been put to death by Jews out of hatred of Christianity (A.D. 1462).

ANDREW and OTHERS (SS.) MM. (Aug. 19)

(4th cent.) A tribune in the Greek army, who, with many of his comrades, was converted to the true Faith, owing to a miracle which took place in connection with a victory over the Persians. Accused of being Christians, they were massacred by the soldiers of the President Seleucus, in the defiles of Mount Taurus in Cilicia (A.D. 300). In the Church of

St. Vincent at Brioude (France) some of the relics of these martyrs were venerated and became the object of an annual pilgrimage.

***ANDREW OF TUSCANY** (St.) Conf. (Aug. 22)
(9th cent.) Of Scottish or Irish birth, he accompanied St. Donatus to Italy, and, on the latter being appointed Bishop of Fiesole, was ordained deacon. He died about A.D. 880, and is honoured as a Saint.

ANDREW (St.) M. (Aug. 29)
See SS. HYPATIUS and ANDREW.

ANDREW, JOHN, PETER and ANTONY (SS.) MM. (Sept. 23)
(10th cent.) According to the Greek Menology, these Saints were deported from Syracuse in Sicily to Africa, by the Mohammedans, in their time masters of Sicily. They were there subjected to savage tortures, and in the end were put to death, about A.D. 900.

ANDREW OF CRETE (St.) M. (Oct. 17)
(8th cent.) A native of Crete, where he was living the life of a Solitary when the Byzantine Emperor Constantine Copronymus published his edict against the venerating of Holy Images. Fired with zeal for the Catholic doctrine, St. Andrew went to Constantinople and fearlessly denounced the Imperial heresy, going so far as to force his way to the foot of the Emperor's throne and boldly to reproach Constantine for his impiety. The enraged monarch ordered him to be seized and put to the torture, from the effects of which he died, A.D. 761.

ANDREW AVELLINO (St.) (Nov. 10)
(17th cent.) Born at Castelnuovo in the Kingdom of Naples, he received in Baptism the name of Lancelot, but changed it to Andrew on joining the Order of the Theatines. His zeal and eloquence gained for him the special friendship and esteem of St. Charles Borromeo and of other prominent Ecclesiastics of his time. Commissioned to reform abuses in Church discipline and to establish houses of his Order throughout Italy, he laboured all his life with great success and advantage to the Church. His preaching was helped by God with the working of many miracles, and he had the gift of prophecy in a remarkable degree. Worn out at last with fatigue and old age, he died at the Altar when beginning Mass (Nov. 10, A.D. 1608), being then in his eightieth year. He wrote several ascetical works, and has left some volumes of sermons. His relics are enshrined in the Church of St. Paul at Naples.

ANDREW (St.) M. (Nov. 28)
(8th cent.) A holy Solitary, one of those who, with St. Stephen the Younger, were put to death by Constantine Copronymus for maintaining the Catholic doctrine of the lawfulness of honouring holy statues and pictures (AD. 756).

ANDREW (St.) Apostle. (Nov. 30)
(1st cent.) A native of Bethsaida in Galilee, elder brother of St. Peter, by profession a fisherman. He was a disciple of St. John the Baptist, and was the first of the Apostles to be called by Christ. There is no certainty as to the sphere of his missionary labours after the Ascension. It is, however, generally agreed that he laboured chiefly in Greece and in the Balkan countries. The Russians, who have taken him for one of their Patron Saints, assert that in his travels he penetrated at least as far as Poland. Tradition has it that he was crucified (on a cross of the shape of the letter X) at Patras in Achaia (Greece) (A.D. 60) during the reign of Nero. His relics were enshrined at Constantinople, whence St. Gregory the Great (A.D. 590) obtained an arm for his monastery of St. Andrew in Rome. Thither, later, the Apostle's head was also carried, and is venerated in St. Peter's. The emblem of St. Andrew usual in art is his cross (saltire).

ANDRONICUS and ATHANASIA (SS.) (Oct. 9)
(9th cent.) Husband and wife, citizens of Antioch in Syria, where the former was a silversmith or banker. On the death of their two children, they agreed to separate, and thenceforth led lives of penance and prayer in one of the solitudes of Upper Egypt. Their pilgrimages to Jerusalem may account for the special veneration in which they were held in Palestine. The precise dates of their deaths are unknown.

ANDRONICUS, TARACHUS and PROBUS (SS.) MM. (Oct. 11)
(4th cent.) The triumph of these Martyrs has a prominent place in the Greek and Roman Martyrologies. Their Acts are universally accepted as genuine and contain the particulars of the triple examination which they underwent in the towns of Tarsus, Mopsuestia and Anazarbus in Cilicia, together with an authentic report of their passion written down by Christian eye-witnesses. The latter recovered their bodies and buried them. They were beheaded after unflinchingly undergoing excruciating tortures (A.D. 304), under Galerius, the colleague of the Emperor Diocletian.

ANECTUS (St.) M. (March 10)
See SS. CODRATUS, DIONYSIUS, &c.

ANECTUS (St.) M. (June 27)
(4th cent.) A Martyr of Caesarea in Palestine, where he was beheaded, after being scourged and mutilated (A.D. 304).

ANEMPODISTUS (St.) M. (Nov. 2)
See SS. ACINDYNUS, PEGASIUS, &c.

ANESIUS (St.) M. (March 31)
See SS. THEODULUS, ANESIUS, &c.

***ANEURIN and GWINOC** (SS.) Conf. (Oct. 26)
(6th cent.) Welsh monks and Saints, father and son, of whom the latter has left some Celtic poems of a certain literary value.

***ANGELA OF FOLIGNO** (Bl.) Widow. (Jan. 4)
(14th cent.) A penitent of the Third Order of St. Francis, born at Foligno, near Assisi, who after her husband's death, followed by that of her children, sought God's mercy and pardon for her past sins, spending many years in prayers and fastings. Her wonderful Book of Revelations and Visions has been often printed; and there has been issued a modern translation of it into English. Blessed Angela died A.D. 1309, at the age of fifty-one, and was beatified in the year 1693.

ANGELA DEI MERICI (St.) V. (May 31)
(16th cent.) The foundress of the Ursuline Order of nuns, which originally was composed of women vowed to devote themselves to the care of the distressed of their sex, under the patronage of St. Ursula. It has since developed into a Congregation of Sisters spread over the world, and singularly popular in North America as school-mistresses. St. Angela was born near Brescia in Lombardy, and passed to a better life four years after the definite establishment of her Order (A.D. 1474). She was canonised A.D. 1807. The day of her death was Jan. 27; but the Holy See has ordered her Feast to be kept on May 31. Her emblem is a ladder raised on high, up which maidens are ascending.

ANGELUS (St.) M. (May 5)
(13th cent.) A native of Jerusalem and the son of converted Jews. With his brother, he entered the Monastery of Mount Carmel and later retired to a hermit's cell in the desert. John, his brother, became Patriarch of Jerusalem, while Angelus received a Divine call to labour for the conversion of the Jews in Sicily. There, he led many of these to embrace Christianity. He met his death at the hands of assassins hired by a certain Count Berengarius, whom he had rebuked for the wickedness of his life (A.D. 1225). In art he is represented with three crowns at his feet, signifying chastity, eloquence and martyrdom.

ANGELUS (St.) M. (Oct. 13)
(13th cent.) One of seven Franciscan Friars who, inspired by the example of the five brethren of their Order, put to death for the Faith in Morocco on Jan. 16, 1220, obtained the permission and blessing of St. Francis to follow

in their footsteps. They arrived at Ceuta on the African coast, Sept. 29, 1221. After preaching in the suburbs for three days, they entered the town, and were there assailed by the populace and brought before the cadi or magistrate. He, seeing their coarse and strange habit and their tonsure, judged them to be madmen and put them in irons for eight days. Eventually they were beheaded, Oct. 13, 1221.

***ANGILBERT (St.)** Abbot. (Feb. 18)

(9th cent.) A Frankish nobleman, married to a daughter of Charlemagne, and a distinguished and successful defender of his country against the marauding Norsemen. Both he and his wife elected to end their days in religion. St. Angilbert died, Abbot of the monastery of St. Riquier, A.D. 813.

***ANGUS OF KELD (St.)** (March 11)

Otherwise St. ÆNGUS, *which see.*

ANIANUS OF ALEXANDRIA (St.) Bp. (April 25)

(1st cent.) The disciple and successor of St. Mark the Evangelist at Alexandria. He is said to have been originally a poor shoemaker, and to have been cured of a diseased hand and converted to Christianity by St. Mark. St. Anianus died about A.D. 86.

ANIANUS (St.) M. (Nov. 10)

See SS. DEMETRIUS, ANIANUS, &c.

ANIANUS (AGNAN, AIGNAN) (St.) Bp. (Nov. 17)

(5th cent.) Born at Vienne (Dauphiné) of pious and noble parents who were Hungarian refugees from the Arian persecution raging in their own country, he retired in his boyhood to a secluded cave where he spent his time in prayer, study and penitential exercises, until the fame of St. Evurtius, Bishop of Orleans, reached him. Under the direction of this holy prelate, he was prepared for the priesthood, and after ordination was appointed Abbot of the monastery of St. Laurence in the environs of the city. Later he was promoted to be Bishop coadjutor of Orleans. When Attila the Hun appeared before its walls, Anianus, by his courage in facing the barbarian, saved the town and its inhabitants. He died two years later, A.D. 453. King Robert of France, some five hundred years afterwards, built a noble church at Orleans in honour of St. Anianus, in which the relics of the Saint were enshrined, but in the sixteenth century they were profaned and destroyed by the Calvinist insurgents. He is represented in art as praying on the top of the walls of Orleans, against which are crowding a multitude of Huns.

ANICETUS (St.) Pope. (April 17)

(2nd cent.) A Syrian, who succeeded St. Pius I on the Chair of St. Peter (A.D. 162), a year after the death of the Emperor Antoninus Pius. He defended the Faith with much zeal and ability against Valentinus, Marcian and other Gnostic heretics of that age. He welcomed St. Polycarp of Smyrna to Rome, whither that Saint had repaired in order to settle with the Pope the vexed question of the date of Easter. After a comparatively short Pontificate he is said to have been put to death by order of the Emperor Marcus Aurelius, whose philosophical leanings did not hinder him from oppressing the Christians then fast growing in numbers and influence.

ANICETUS, PHOTINUS, and OTHERS (SS.) MM. (Aug. 12)

(4th cent.) Martyred at Nicomedia, on the shores of the Sea of Marmora, the favourite residence of the Emperor Diocletian (A.D. 304). SS. Anicetus and Photinus were brothers, or (as others say) uncle and nephew. They, with several other Christians, were put to the torture and afterwards burned at the stake A church in which their relics were enshrined was afterwards built on the island of Daphnos, between Lesbos and Samos, in the Aegean Sea. The Greek Menology gives a detailed account of their martyrdom, and the account is corroborated by independent MSS. now in the Imperial Library at Vienna.

ANNA (St.) Widow. (Sept. 1)

(First cent.) A prophetess, the daughter of Phanuel, of the tribe of Aser. After seven years of married life she consecrated her widowhood to the service of God in the Temple of Jerusalem, where she remained night and day in prayer and fasting. At the age of eighty-four she beheld the Presentation of the Child Jesus in the Temple (Luke ii. 36-38). In the Greek Church she is honoured on Feb. 3.

ANNE (St.) Mother of Our Blessed Lady. (July 26)

(1st cent.) SS. Joachim and Anne, both of the tribe of Juda and of the Royal House of David, are venerated by the Church as the parents of the Blessed Virgin Mary It is believed that Mary was their only child, and the Mary mentioned in the Gospels as the sister of the Mother of God was in reality only her cousin, such manner of speaking being not unusual in the East. Holy Scripture makes no mention of SS. Joachim and Anne; but they have been honoured by the Church as Saints from early times. Churches were dedicated under their patronage, and the Fathers, especially those of the Oriental Churches, dilate on their privileges. The relics of St. Anne are said to have been brought from Palestine to Constantinople in the eighth century. St. Anne is usually represented as teaching her little daughter to read the Scriptures.

ANNO (HANNO) (St.) Bp. (Dec. 4)

(11th cent.) A German nobleman who renounced a promising military career to become a priest. His distinction in sacred and profane studies attracted the attention of the Emperor, Henry III, who summoned him to his court and found in him a wise adviser. Raised to the dignity of Archbishop of Cologne, he proved himself a zealous Pastor of souls. On the death of Henry III, his widow, the Empress Agnes, induced St. Anno to act as Regent during the minority of her son, the Emperor Henry IV. This misguided young man, however, resenting the remonstrances of St. Anno, occasioned by the tyrannical form of government he affected, removed the holy prelate from his Episcopal city, though constrained by popular clamour speedily to restore him. Nevertheless, he persecuted the Saint to the day of the latter's death (Dec. 4, A.D. 1075), Such was St. Anno's charity to the poor that, on his deathbed, he was found to be destitute of the wherewithal to purchase food and medicine. He was interred in the Abbey Church of Siegberg.

ANSANO (St.) Bp. (Sept. 3)

Otherwise St. AUXANUS, *which see.*

ANSANUS (St.) M. (Dec. 1)

(4th cent.) A member of the Roman Patrician family of the Anicii, who, when only twelve years old, secretly asked and received Baptism. His father on discovering that his boy had become a Christian was so enraged that he did not hesitate himself to delate him to the persecuting Emperor Diocletian. Ansanus, however, contrived to escape from Rome, and took refuge at Bagnorea, and afterwards at Siena, where he was instrumental in drawing many Pagans to Christianity. He was at last arrested and condemned to die at the stake. But, by a miracle, he emerged unharmed from the flames and was in fine beheaded (A.D. 303).

ANSBERT (St.) Bp. (Feb. 9)

(7th cent.) The Chancellor of the Merovingian King Clotaire III. His wife, having with his consent retired to a convent, he himself took the monastic habit in the Abbey of Fontenelle; and, on the death of St. Ouen, was chosen Archbishop of Rouen. In his old age he resigned his See and went to die in a monastery in Hainault (A.D. 695). He was buried at Fontenelle.

ANSCHAR, (ANSGAR, SCHARIES) (St.) Bp. (Feb 3)
(9th cent.) A native of Amiens (France), who at an early age entered the Benedictine Abbey of Corbie, under the Abbot St. Adelard. Sent out as a missionary, he preached the Gospel with signal success in Denmark, Sweden and North Germany, establishing everywhere churches and schools. He became the first Archbishop of Hamburg, and Pope Gregory IV appointed him his legate in the North of Europe. Christianity was on the point of dying out in Scandinavia when St. Anschar devoted himself to the work of re-kindling the Faith among the Norsemen. He himself led a life of great austerity, but was indefatigable in his charity to the poor. He died at Bremen A.D. 865.

ANSELM OF LUCCA (St.) Bp (March 18)
(11th cent.) A native of Mantua, appointed Bishop of Lucca by his uncle Pope Alexander II. He resisted zealously the encroachments of Henry IV, the German Emperor of the time. Forced to retire from his Bishopric, he took refuge with the monks of Cluny in France. St. Leo IX, who was carrying on the work of his predecessor, Pope St. Gregory VII, recalled St. Anselm into Italy, appointing him his legate, and entrusting to him the administration of several Dioceses. He died (A.D. 1086) at Mantua, of which city he is a Patron Saint.

ANSELM OF CANTERBURY (St.) (April 21)
Bp., Doctor of the Church.
(11th cent.) Born of noble parents at Aosta in Piedmont (A.D. 1033), he gave early proof of exceptional talents. Owing to a disagreement with his father he left Italy in his youth for France, and on the latter's death, became a monk of Bec in Normandy, where later he succeeded Prior Lanfranc and Abbot Herluin in their respective charges. In the year 1093 he accepted the Archbishopric of Canterbury, but four years later, on account of his resistance to the tyranny of William Rufus, was driven into exile. He returned to France and thence passed into Italy, where he assisted at several Councils and did much good work for the Church. On the death of King William Rufus, he came back to Canterbury at the invitation of the new king, Henry I. But the claim of that monarch to invest Bishops with their Sees was met by Anselm with unflinching opposition. Hence, a second exile, terminated by a triumphant return (A.D. 1106). St. Anselm died in the year 1109. His life was written by the monk Eadmer. His works are numerous, and he is especially to be noted as the forerunner in Theology and Metaphysics of the Scholastics of the succeeding centuries. In ability and learning he was far in advance of the uncultured age in which his lot was cast.

ANSGAR (St.) Bp. (Feb. 3)
Otherwise St. ANSCHAR, *which see.*

ANSOVINUS (ANSEWIN) (St.) Bp. (March 13)
(9th cent.) Born at Camerino in Umbria (Central Italy), first a canon, and later Bishop of his native city, he acquired a great and widespread reputation for holiness of life and for personal zeal. He died A.D. 816, and was forthwith honoured as a Saint by his sorrowing flock.

***ANSTRUDE** (St.) V. (Oct. 17)
(7th cent.) A holy Abbess of Laon in France, and a strenuous upholder of conventual discipline, who died A.D. 688.

***ANSEGIS** (St.) Abbot. (July 20)
(9th cent.) A Benedictine monk, Abbot successively of several important monasteries in France. He is locally honoured in that country as a Saint. He died A.D. 833.

ANTHELMUS (St.) Bp. (June 26)
(12th cent.) A native of Savoy who, after being Provost of a Cathedral Chapter, entered the Carthusian Order and became Prior of the Grande Chartreuse. During the Schism of 1159 he defended the rights of Pope Alexander II against the Anti-Pope Octavian, and thereby incurred the enmity of the German Emperor, Frederick Barbarossa. The Pope consecrated him Bishop of Belley, and sent him to England as his legate at the time of the dispute between King Henry II and St. Thomas A'Becket. There he rendered important services to the Church and to the country. St. Anthelmus died during the famine which devastated a large part of France in the year 1178.

ANTHEROS (St.) Pope, M. (Jan. 3)
(3rd cent.) A Greek who occupied the Chair of St. Peter for one year, that of the Consuls Severus and Quintilian (A.D. 235). He was put to death by the tyrant Maximus for refusing to deliver up a volume in which he had registered the "Acts of the Martyrs," and was buried in the catacombs of St. Callistus (A.D 236).

ANTHES (St.) M. (Aug. 28)
See SS. FORTUNATUS, CAIUS, &c.

ANTHIA (St.) M. (April 18)
See SS. ELEUTHERIUS and ANTHIA.

ANTHIMUS (St.) Bp. M. (April 27)
(4th cent.) Martyred at Nicomedia, the Imperial residence under Diocletian (A.D. 303). His death was followed by a wholesale slaughter of the clergy of the district and of their flocks.

ANTHIMUS (St.) M. (May 11)
(4th cent.) A priest at Rome, who is said to have converted the Pagan husband of the Christian matron Lucina, well known for her charity to her imprisoned fellow-Christians. St. Anthimus, thrown into the Tiber but miraculously rescued by an angel, was afterwards retaken and beheaded (A.D. 303).

ANTHIMUS (St.) M. (Sept. 27)
See SS. COSMAS and DAMIAN.

ANTHOLIAN (ANATOLIANUS) (St.) M. (Feb. 6)
(3rd cent.) St. Gregory of Tours numbers St. Anthollan among the Martyrs of Auvergne, at the time of the raid into Gaul of the German chieftain Chrocas, which occurred while the Emperors Valerian and Gallienus were also persecuting the Christians, some time before A.D. 267. Among his fellow-sufferers we have the names of SS. Cassius, Maximus, Limininus and Victorinus. But particulars are wanting.

ANTHOLIN (St.) Abbot. (Jan. 17)
Otherwise St. ANTONY, *which see.*

ANTHONIUS (St.) M. (May 11)
Otherwise St. ANTHIMUS, *which see.*

ANTHONY (St.)
For this and kindred names see St. ANTONY, &c.

ANTHUSA (St.) V. (July 27)
(8th cent.) Various versions are given of the life of this Saint. All agree that she was a Greek maiden of Constantinople, distinguished by her zeal for the Catholic practice of the veneration of holy pictures, and that she thereby incurred the indignation of the Iconoclast Emperors of the period. It also seems certain that she was at least once arrested and put to the torture. But, while some say that she died in exile, others have it that she was recalled and taken into favour by the Empress, wife of Constantine Copronymus, and that she died peacefully at Constantinople in extreme old age. There is further a tradition that the Empress named one of her daughters after this holy woman, and that this second Anthusa also became a Saint and was venerated in the East as such. No reliable dates are available.

ANTHUSA (St.) M. (Aug. 22)
See SS. ATHANASIUS, ANTHUSA, &c.

ANTHUSA (St.) M. (Aug. 27)
(Date uncertain.) Called St. Anthusa the Younger, to distinguish her from St. Anthusa of Seleucia (Aug. 22). She was probably a Persian, and suffered in that country. She is said to have been sewn up in a sack and drowned in a well.

ANTIDIUS (St.) Bp. M. (June 25)
(5th cent.) Otherwise known as St. ANTEL, St. TUDE, St. ANTIBLE. A disciple and the successor of St. Froninus in the See of Besancon

(Eastern France). He was put to death by a horde of marauding Arian Vandals at a place called Ruffey, where his relics were enshrined. But there are serious doubts as to the year and even the century in which he suffered.

ANTIGONUS (St.) M. (Feb. 27)
See SS. ALEXANDER, ABUNDIUS, &c.

ANTIGONUS (St.) M. (July 24)
See SS. VICTOR, STERCATIUS, &c.

ANTIOCH (MARTYRS OF).
The Syrian Church was fertile in Martyrs, both in the earlier persecutions under the heathen Emperors, and in those set in foot in the fourth and fifth centuries by the heretics of the period. It had also its Martyrs, some centuries later, at the hands of the Mohammedan Arabs. Antioch, the See of the Patriarchs of the East, was the scene of many of these triumphs of Christian heroes. In several cases no particular Saint's name is registered in connection with them. Of these we collect here a few instances from the Roman Martyrology.

ANTIOCH (MARTYRS OF). (March 11)
(4th cent.) Numerous Christians who suffered death for their religion in Syria, about A.D. 300, under the Emperor Maximian Galerius, colleague of Diocletian.

ANTIOCH (MARTYRS OF) (Nov. 6)
(7th cent.) Ten Christians put to death by the Arabs after their seizure of Antioch (A.D. 637). Some records put their number at forty or more. In such cases not all the Christians massacred are reputed as Martyrs, but only those previously distinguished for holiness of life, and those who, freedom being offered to them on condition of renouncing Christ, have elected to die for Him.

ANTIOCH (MARTYRS OF). (Dec. 24)
(3rd cent.) Forty Christian maidens put to death at Antioch, because of their religion, under the Emperor Decius (A.D. 250).

ANTIOCHUS (St.) M. (May 21)
See SS. NICOSTRATUS and ANTIOCHUS.

ANTIOCHUS and CYRIACUS (SS.) MM. (July 11)
(3rd cent.) Antiochus, a Christian physician of Sebaste in Armenia, brother of the Martyr, St. Plato, was decapitated for his religion under a governor named Hadrian, towards the end of the third century. On seeing milk in place of blood miraculously flowing from the severed head of the Martyr, Cyriacus, the executioner, was converted to Christianity, and forthwith made to share the fate of the victim.

ANTIOCHUS (ANDEOL) (St.) Bp. (Oct. 15)
(5th cent.) When St. Justus, Bishop of Lyons, had renounced his Bishopric in order to join the Solitaries of Upper Egypt, the priest Andeol was sent to seek him out and induce him to return to his sorrowing flock. His efforts, however, were made in vain, and on his return to Lyons he was himself chosen Bishop. After distinguishing himself by his zeal and firmness, he fell asleep in Christ early in the fifth century.

ANTIOCHUS (St.) M. (Dec. 13)
(2nd cent.) A Sardinian Martyr, by profession a physician, who suffered under the Emperor Hadrian, about A.D. 110. He is an object of popular devotion in Sardinia, where the place of his martyrdom is called the *Isola di Sant' Antioco*. There are details of his Passion in one of the *codices* preserved in the Vatican. His name appears in the Litany of Saints of the medical profession, compiled by William du Val, Archdeacon of Paris.

ANTIPAS (St.) Bp. M. (April 11)
(1st cent.) He is venerated as the first Bishop of Pergamus (Asia Minor), and is by St. John in the Apocalypse (ii. 13) styled the "Faithful witness." Tradition avers that he was roasted to death in a brazen ox in the reign of the Emperor Domitian (A.D. 81-A.D. 96).

ANTOINETTE (St.).
Variant of the names **ANTONIA** *and* **ANTONINA**, *which see.*

ANTONIA (St.) V.M. (April 29)
See SS. AGAPIUS, SECUNDINUS, &c.

ANTONIA (St.) V.M. (May 4)
(3rd cent.) A Christian maiden of Byzantium (Constantinople), who after torture was burned at the stake in one of the closing years of the third century, during the persecution of the Emperors Diocletian and Galerius.

ANTONINA (St.) V.M. (March 1)
(3rd cent.) A pious woman, who, in the persecution at the close of the third century, was shut up in a cask and thrown into a marsh near the town of Cea (Beira, Portugal). Cea is said by some to be a copyist's mistake for Nicaea in Bithynia.

ANTONINA (St.) V.M. (May 3)
(4th cent.) A Christian maiden who was delivered from a house of infamy by a soldier, St. Alexander. They suffered martyrdom together (A.D. 312) at Constantinople.

ANTONINA (St.) M. (June 11)
(3rd cent.) A Martyr of Nicaea in Bithynia during the persecution of Diocletian. By order of the governor, Priscillian, she was scourged, placed on the rack, torn with iron hooks and finally beheaded (A.D. 290). She is perhaps one and the same with the St. Antonina of March 1.

ANTONINUS (St.) Abbot. (Feb. 13)
(9th cent.) An Abbot of the monastery of St. Agrippinus at Sorrento (Naples), where a church was built in his honour. He is a Patron Saint of Sorrento, and his Feast is kept there on the anniversary of his burial, Feb. 13, A.D. 830.

ANTONINUS (St.) M. (April 20)
See SS. VICTOR, ZOTICUS, &c.

ANTONINUS (St.) M. (April 24)
See SS. MARCELLINUS, CLAUDIUS, &c.

ANTONINUS (St.) Bp. (May 10)
(15th cent.) A Florentine, born A.D. 1389, who, embracing the Religious life in the Dominican Order, and successively governed many convents, until he was raised to the Archbishopric of Florence (A.D. 1446). He died three years later, and was buried in the church of his Order in Florence. His learning and intellectual grasp, conspicuous in his many erudite works on Divinity and Canon Law, together with his Apostolic virtues, gained for him the respect and esteem of his contemporaries. He enjoyed the confidence of the Popes of his time. Pope Eugene IV, when dying, sent for him to administer to him the last Rites, and Pius II was present in Florence at the Saint's funeral.

ANTONINUS (St.) M. (July 6)
See SS. LUCY, ANTONINUS, &c.
Some authors make this group of Saints identical with that described as "SS. Lucy and Twenty-two Others" (June 25).

ANTONINUS (St.) M. (July 29)
See SS. LUCILLA, FLORA, &c.

ANTONINUS (St.) M. (Aug. 22)
(2nd cent.) One of the public executioners in Rome under the Emperor Commodus. While awaiting the result of the trial of SS. Eusebius and other Christians (A.D. 186), he saw a vision of Angels and, proclaiming himself a Christian, was himself beheaded, winning first of all that company, the Martyr's crown.

ANTONINUS (St.) M. (Sept. 2)
(2nd cent.) This holy Martyr is sometimes confused with St. Antoninus of Apamea in Syria, so much so that even the Bollandists offer no solution to the doubt. His *cultus* at Apamea (Pamiers, Languedoc) in France, and at Palentia in Spain, is undoubted. Local tradition in France places his martyrdom at Fredelas, afterwards called Pamiers, which is also said to have been his birthplace in the second half of the first century. He is supposed to have been of Royal blood, to have lived for a time in solitude, to have visited Rome, and to have been there ordained priest. After preaching

in Italy and working many miracles, he is alleged to have returned to France, and laboured in the district of Noble-Val (now called S. Antonin) and also in Toulouse. After undergoing torture he was beheaded. The date is too uncertain for reasonable conjecture.

ANTONINUS (St.) M. (Sept. 3)
See SS. ARISTÆUS and ANTONINUS.

ANTONINUS (St.) M. (Sept. 30)
(3rd cent.) A soldier of the Theban Legion and a comrade of St. Maurice. He was martyred on the banks of the Trebbia near Placenza, late in the third century. A church was founded in his honour in the year 324, restored in 903, and rebuilt in 1104. His blood, which is preserved in a phial, and exposed to public veneration on his Feast day, is said to have the same miraculous properties as that of St. Januarius at Naples.

ANTONINUS (St.) Bp. (Oct. 31)
(7th cent.) During his one year of Episcopate (A.D. 660) St. Antoninus Fontana, Archbishop of Milan gave such convincing proofs of being rich in all pastoral virtues that even during his lifetime his flock proclaimed him a Saint. He was interred in the Church of St. Simplician, where the Milanese Bishops were as a rule buried. In the year 1581, St. Charles Borromeo after careful investigation, removed his relics, enshrining them under a magnificent altar which he had caused to be constructed in the same church.

ANTONINUS, ZEBINA, GERMANUS and ENNATHA (SS.) MM. (Nov. 12)
(3rd cent.) Martyrs under Galerius, the colleague of Diocletian, at Caesarea in Palestine (A.D. 297). St. Ennatha, a Christian virgin, after being severely scourged, was burned alive. Her male fellow-sufferers, who boldly reproached Firmilian, the pagan judge, for his cruelty to a woman, were beheaded.

ANTONY (St.) M. (Jan. 9)
See SS. JULIAN, BASILISSA, &c.

ANTONY (St.) Abbot. (Jan. 17)
(4th cent.) The "Patriarch" of the monastic life, as was his contemporary, St. Paul, the first hermit, of the eremitical. Born at Coma, near Heraclea in Upper Egypt (A.D. 251), he, after the decease of his parents, well-to-do Egyptians, retired into the solitudes of the neighbouring desert, where by dint of prayer and penance he overcame the most terrible temptations. Numerous disciples soon flocked to him, and (A.D. 305) he founded his first monastery in the Thebais. The awful persecution of Christianity at the close of the third century, by driving countless men and women as fugitives into the wilds surrounding the valley of the Nile, no doubt quickened the impulse felt by many in all ages to separate themselves permanently from the world. St. Antony's wise government of his monks, coupled with his supernatural gifts, spread his fame both in the East and in the West and enabled him to contribute efficaciously to the victory of the Catholics over the Arians at the Council of Nicaea in A.D. 325. St. Antony died, A.D. 356, at the age of one hundred and five. From the submissiveness of animals to him, he is regarded as the Patron Saint of herdsmen. His life, written by St. Athanasius, is a religious classic.

ANTONY, MERULUS and JOHN (SS.) Conf. (Jan. 17)
(6th cent.) Three holy monks, disciples of St. Gregory the Great, in his monastery of St. Andrew (now *San Gregorio*) in Rome, at the close of the sixth century. The great Pope writes at length of their wonderful sanctity and of the miracles by which Almighty God bore witness to it.

***ANTONA, JOHN and EUSTACHIUS (SS.)** MM. (April 14)
(14th cent.) Officials at the Court of the Grand Duke of Lithuania who with his subjects was still heathen, converted to Christianity. The three Saints were on that account put to the torture and afterwards hanged at Wilna, about A.D. 1342. They are venerated as Patron Saints of the city of Vilna.

ANTONY, CAULEAS (St.) Bp. (Feb. 11)
(9th cent.) A native of Phrygia who entered a monastery of which he became Abbot, and who was elected (A.D. 893) Patriarch of Constantinople. He presided over a Council which condemned and reformed the Acts of Photius, originator of the Greek Schism. The Patriarch Antony died in his sixty-seventh year, A.D. 896.

ANTONY (St.) M. (Feb. 14)
See SS. BASSUS, ANTONY, &c.

ANTONY OF PADUA (St.) (June 13)
(13th cent.) A native of Lisbon, who received the name of Ferdinand at Baptism (A.D. 1195). He joined the Order of Canons Regulars at an early age, but soon exchanged it for that of the Franciscans (A.D. 1221). He received the religious habit in the convent of St. Antony at Coimbra and assumed the name of Antony in honour of the great Hermit Saint of Egypt. His desire for martyrdom took him to Africa, but illness and storm brought him to Italy, where under the guidance of St. Francis, he began his wonderful career as a preacher and worker of miracles. He died at Padua, A.D. 1231, and was canonised by Pope Gregory IX in the following year. In art he is represented in various ways, but mostly bearing the Child Jesus in his arms.

ANTONY, MARY ZACCARIA (St.) (July 5)
(16th cent.) Born at Cremona (Lombardy), he was remarkable from his early youth for his ability and yet more for his piety and zeal for the spiritual and temporal good of his neighbour, particularly of the poor. He laboured all his life long for the restoring of Church Discipline, and with that intent founded the Religious Order styled Barnabites, under the patronage of St. Paul the Apostle. Favoured with many supernatural gifts and graces, he passed away, A.D. 1539, and was canonised by Pope Leo XIII at the end of the nineteenth century.

***ANTONY IXIDA and OTHERS (Bl.)** MM. (Sept. 7)
(17th cent.) Japanese Martyrs of the Society of Jesus, who laid down their lives for Christ after enduring many cruel tortures, A.D. 1632. Bl. Antony, who had laboured for many years at the conversion of his fellow-countrymen, was famous for his learning and eloquence.

***ANTONY BALDINUCCI (Bl.)** Conf. (Sept. 7)
(17th cent.) A Jesuit missionary in Central Italy, famous for his eloquence and for his success in the converting of sinners. He was beatified by Pope Leo XIII.

ANTONY (St.) M. (Sept. 23)
See SS. ANDREW, JOHN, &c.

ANTONY (St.) M. (Nov. 7)
See SS. MELASIPPUS, ANTONY, &c.

ANTONY (St.) M. (Dec. 15)
See SS. IRENAEUS, ANTONY, &c.

ANTONY (St.) (Dec. 28)
(6th cent.) By birth a Hungarian, who, after serving God for many years as a hermit of the Alps, passed the last two years of a holy life in the monastery of the Isle of Lerins, off the southern coast of France, where his relics were enshrined. Renowned for the working of miracles, he passed away about the year 526. St. Ennodius, Bishop of Pavia, wrote a Life of St. Antony, to be found in Surius.

ANYSIA (St.) M. (Dec. 30)
(4th cent.) A Christian woman who, by order of Dulcitius, Governor of Thessalonica, was arrested on her entering that city to attend the assembly of the Faithful, and put to death (30th Dec. A.D. 304), in the reign of the persecuting Emperor Maximian Galerius, Diocletian's colleague.

ANYSIUS (St.) Bp. (Dec. 30)
(5th cent.) The successor (A.D. 383) of the holy Bishop Ascolus in the See of Thessalonica in Macedonia. He was a friend of St. Ambrose,

who wrote to the clergy and people of Thessalonica, congratulating them on their choice, and also to St. Anysius, exhorting him to follow in the footsteps of the Saint, his predecessor. Pope St. Damasus showed his confidence in St. Anysius by appointing him his Vicar Apostolic in Illyria. Anysius also was one among the forty Bishops who bravely stood by St. John Chrysostom against Theophilus of Alexandria. He died at an advanced age about the year 403.

AOUT (St.) Conf. (Oct. 7)
Otherwise St. AUGUSTUS, *which see.*

APELLES and LUCIUS (SS.) Bps., MM. (April 22)
(1st cent.) Disciples of Our Lord, probably of the seventy-two chosen by Him as missionaries. Traditionally, St. Apelles is held to have been Bishop of Smyrna, and St. Lucius Bishop of Laodicea. Both are mentioned by St. Paul in his Epistle to the Romans (xvi. 10, 21).

APELLIUS, LUCIUS and CLEMENT (SS.) MM. (Sept. 10)
(1st cent.) There can be little doubt that SS. Apellius and Lucius are identical with the SS. Apelles and Lucius commemorated on April 22. The St. Clement who is added will have been another of the seventy-two disciples mentioned in the Gospel as having been sent as missionaries by Christ Himself. By various writers this St. Clement is said to have been Bishop of Sardis.

APHRAATES (St.) Conf. (April 7)
(4th cent.) An anchoret of Persian birth who settled at Edessa in Mesopotamia. Later on he removed to Antioch, where he strengthened the Faith of the Catholics by his sermons and miracles, during the Arian persecution, under the Emperor Valens.

APHRODISIUS (St.) M. (March 13)
See SS. PETER and APHRODISIUS.

APHRODISIUS, CARALIPPUS, AGAPITUS and EUSEBIUS (SS.) MM. (April 28)
(1st cent.) According to the Martyrology of the Saints of France, St. Aphrodisius sheltered the Holy Family during their flight into Egypt, and after the Ascension joined the disciples, attaching himself to St. Peter. Later he travelled with St. Paul and finally became the Apostle of Languedoc (France), where he was put to death for the Faith with the three of his followers named above. There is, however, an opinion that this holy Bishop, though undoubtedly one of the Apostles of Gaul, lived one or two centuries later.

APHRODISIUS and OTHERS (SS.) MM. (April 30)
(Date unknown.) An Egyptian priest put to death for the Faith at Alexandria with about thirty of his flock.

APHTHONIUS (St.) M. (Nov. 2)
See SS. ACYNDINUS, PEGASIUS, &c.

APIAN (APPHIAN) (St.) M. (April 2)
Otherwise St. AMPHIANUS, *which see.*

APODEMIUS (St.) M. (April 16)
One of the MARTYRS OF SARAGOSSA, *which see.*

APOLLINE (St.) V.M. Feb. 9)
Otherwise St. APOLLONIA, *which see.*

APOLLINARIS (St.) V. (Jan. 5)
(5th cent.) A daughter of the Consul Arthenius, who governed the Empire during the minority of Theodosius the Younger. After spending several years as a solitary, the Saint took the name of Dorotheus and placed herself under the guidance of St. Macarius of Alexandria. Of this holy virgin a legend asserts that she obtained the use of a hermitage from the Solitaries by disguising herself in man's attire. She died about A.D. 450.

APOLLINARIS (St.) Bp. (Jan. 8)
(2nd cent.) A Bishop of Hierapolis in Phrygia, and one of the great lights of the Early Church. He refuted the doctrines of Christian Stoicism promulgated by Tatian, and exposed the hypocrisy of the heretic Montanus. In the year 177 he delivered his famous Apology for the Christians to Marcus Aurelius, the philosophic Emperor. He died about A.D. 180. He is also called Claudius Apollinaris.

APOLLINARIS (St.) M. (June 21)
See SS. CYRIACUS *and* APOLLINARIS.

APOLLINARIS (St.) Bp. M. (July 23)
(1st cent.) Said to have come from Antioch with St. Peter, and to have been appointed by him as the first Bishop of Ravenna. His life was one of continuous suffering at the hands of persecutors, but it was preserved through a whole series of savage and deadly torture. He was thrice banished from Ravenna, and during his exile preached the Gospel in Asia Minor, on the banks of the Danube, and in Thrace on the south side of the same river. He died from the effects of torture and fatigue in the reign of Vespasian (A.D. 79). St. Peter Damian says that Apollinaris sacrificed himself as a living victim for the true Faith by the continual martyrdom which he endured for the space of twenty-nine consecutive years. He was buried at Classe, near Ravenna.

APOLLINARIS (St.) M. (Aug. 23)
(3rd cent.) A gaoler at Rheims (France), who, on witnessing the constancy of St. Timothy and the heavenly visions with which he was comforted, threw himself at his feet and begged to be made a Christian. They were both beheaded by the Governor Lampadus, who is said to have been in punishment struck by lightning, obsessed by a devil, and in the end suffocated by the Evil One. Many churches were erected in honour of St. Apollinaris, and many miracles wrought at the tomb at Rheims of the Martyr and his fellow-sufferer. Some assert that St. Apollinaris is a Saint of the first century, but it is now commonly admitted that he is to be dated two hundred years later.

APOLLINARIS SIDONIUS (St.) Bp. (Aug. 23)
See St. SIDONIUS.

APOLLINARIS (AIPLOMAY) (St.) Bp. (Oct. 5)
(6th cent.) One of the family of Saints of which both his father St. Isicus and his brother St. Avitus became successively Bishops of Vienne (France). The See of Valence had been vacant for many years when St. Apollinaris was appointed to it by the Bishops of the Province (A.D. 486). His zeal in the extirpation of many abuses which had arisen during the vacancy was indefatigable, in spite of many serious maladies from which he miraculously recovered. He was exiled by King Sigismund for taking part in the sentence of excommunication issued against Stephen, the Royal Treasurer, by the Council of Lyons, but was restored to his See on miraculously curing Sigismund of a mortal malady. He died about A.D. 520. His body was interred in the Cathedral of Va ence, which, owing to the frequent miracles wrought through his intercession, assumed the title of St. Apollinaris. His relics were cast into the Rhone by the Huguenots in the sixteenth century.

APOLLO (St.) Abbot. (Jan. 25)
(4th cent.) One of the Egyptian Fathers of the Desert. He governed a community of five hundred monks, near Heliopolis, and died about A.D. 393, being then over eighty years old.

APOLLO, ISAACIUS and CROTATES (SS.) MM. (April 21)
(4th cent.) These Saints are said to have been attendants in the Palace of the Empress Alexandra, wife of Diocletian. In the persecution Crotates (Codratus) was beheaded, and the others left to die of hunger in prison (A.D. 302).

APOLLONIA (APOLLINE) (St.) V.M. (Feb. 9)
(3rd cent.) A venerable Christian woman of Alexandria, who was burned to death after suffering many tortures. Her teeth were broken with pincers, and for this reason she is invoked against toothache and is represented holding a tooth in pincers. Condemned to die at the stake, she is said to have leapt of her own accord into the flames (A.D. 249).

APOLLONIUS (St.) M. (Feb 12)
See SS. PROCULUS, EPHEBUS, &c.

APOLLONIUS (St.) M. (March 8)
See SS. PHILEMON *and* APOLLONIUS.

APOLLONIUS and LEONTIUS (LEONTINUS) (SS.) Bps., MM. (March 19)
(4th cent.) There is a great difference of opinion about the Sees and places of martyrdom of these two Bishops. The most likely solution is that Apollonius succeeded Leontius in the See of Braga in Portugal. No particulars of their lives and alleged martyrdom are extant.

APOLLONIUS (St.) M. (April 19)
(4th cent.) A priest of Alexandria, who was thrown into the sea with five other Christians during the persecution under Diocletian and his colleagues. All particulars are lost.

APOLLONIUS (St.) M. (April 18)
(2nd cent.) A Roman Senator who, accused of being a Christian by one of his slaves, was condemned to be beheaded (A.D. 186). He is called Apollonius the Apologist, on account of his eloquent speech before the Senate, in defence of the Faith. St. Jerome and Eusebius refer to this speech as one full of eloquence and of sacred and profane learning.

APOLLONIUS (St.) M. (June 5)
See SS. MARCIAN, NICANOR, &c.

APPHIAN (St.) M. (April 2)
Otherwise St. AMPHIANUS, *which see.*

APOLLONIUS (St.) Bp. (July 7)
(2nd cent.) A Bishop of Brescia in Lombardy, mentioned in the Acts of SS. Faustinus and Jovita, as having ordained the former, priest, and the latter, deacon. He is said to have flourished from about the year 112 to 140. But in the Analecta Bollandiana, both the period of the Episcopate of St. Apollonius and the Acts of SS. Faustinus and Jovita are called in question. However this may be, St. Apollonius was buried in the church of St. Andrew at Brescia, and his relics are preserved there in the Cathedral of the Assumption.

APOLLONIUS (St.) M. (July 10)
(4th cent.) The Menology of Basil tells us that he was a native of Sardis in Lydia (Asia Minor), and that by his zeal and preaching he converted many Pagans to Christianity. He was summoned before the Prefect Perinius at Iconium, scourged and crucified, early in the fourth century.

APOLLONIUS and EUGENE (SS.) MM. (July 23)
(Date unknown.) Roman Martyrs of whom little is known except that in the metrical Calendar of Dijon St. Apollonius is mentioned as having suffered at the stake. He was not burned, but shot at and pierced with arrows. St. Eugene is described as having courageously, after being sentenced to death as a Christian, of his own accord offered his neck to the axe of the executioner.

APPHIAS (St.) M. (Nov. 22)
See SS. PHILEMON and APPHIAS.

APPIANUS and OTHERS (SS.) MM. (Dec. 30)
See SS. MANSUETUS, SEVERUS, &c.

***APRONIA (EVRONIE)** (St.) V. (July 15)
(5th cent.) Sister of St. Anerius, Bishop of Toul, in which Diocese she lived a saintly life, and is honoured with a liturgical *cultus*.

APRONIAN (St.) M. (Feb. 2)
(4th cent.) A Roman official who was converted to Christianity when conducting the Martyr St. Sisinus before the Prefect Laudicius, and was himself thereupon also put to death for the Faith about A.D. 303.

APRUS (APER, APRE, EPVRE, EVRE) (St.) Bp. (Sept. 15)
(6th cent.) A French Saint, born in the Diocese of Troyes. He began life as a lawyer, and in the practice of his profession acquired great fame on account both of his forensic ability and of his scrupulous integrity. After some years he abandoned the legal profession in order to enter into the Ecclesiastical state, and in time was chosen as their Bishop by the clergy and people of Toul. After a long Episcopate, during which he endeared himself to his flock as well by his gentleness in ruling as by the vivid example he gave in his own life of what he inculcated in preaching, he passed away (A.D. 507) at an advanced age, and was buried in the Basilica, which he was then busy in constructing. His Life, written soon after his decease, recounts many miracles wrought at his tomb. By many the tradition that he had been a lawyer before he was a priest is rejected, and attributed to his having been confused with another holy man of the same name who flourished half a century before him.

APULEIUS and MARCELLUS (SS.) MM. (Oct. 7)
(1st cent.) According to the Roman Martyrology, St. Apuleius and his fellow-martyr (by some said to have been his own brother), Marcellus, were at one time followers of Simon Magus, but were converted at sight of the miracles wrought by the Apostle St. Peter. They gained the crown of martyrdom under a judge by name Aurelian, and were buried without the walls of Rome. There is a tradition that it was they who interred the body of St. Peter on the Vatican Hill after his crucifixion, which they carried out "after the manner of the Jews," in order that in his tomb as in his death, the Apostle might be like to his Divine Master. SS. Apuleius and Marcellus are commemorated in all the ancient Martyrologies and in many Liturgies.

AQUILA (St.) M. (Jan. 23)
See SS. SEVERIANUS *and* AQUILA.

AQUILA (St.) (March 23)
See SS. DOMITIUS, PELAGIA, &c.

AQUILA (St.) M. (May 20)
(4th cent.) An Egyptian Christian, torn to pieces with iron combs (A.D. 311), in the persecution under the Emperor Maximinus Daza, by order of Arianus, Governor of Thebes, who subsequently himself became a Christian and suffered martyrdom in the same persecution.

AQUILA and PRISCILLA (SS.) (July 8)
(1st cent.) A husband and wife, natives of Pontus, a province of Asia Minor bordering on the Black Sea. They were tentmakers in Rome during the reign of the Emperor Claudius and with other Jews were thence banished. On their return journey to Asia they halted at Corinth, and there met St. Paul coming from Athens (Acts xviii. 3), and received him into their house. He was again their guest at Ephesus, leaving which city at about the same time as the Apostle, they returned to Rome in the fourth year of the reign of Nero. In his Epistle to the Romans St. Paul sends his greeting to Aquila and Priscilla (Rom. xvi. 3, 4, 5; see also 1 Cor. xvi. 19). They are commonly believed to have returned again to Asia Minor, but there is also a tradition that they suffered martyrdom in Rome as Christians.

AQUILA (St.) M. (Aug. 1)
See SS. CYRIL, AQUILA, &c.

AQUILINA (St.) V.M. (June 13)
(3rd cent.) A Christian girl, not more than twelve years old, who was tortured and beheaded at Byblos in Phoenicia (A.D. 293) in a first phase of the persecution under Diocletian, before that Emperor had openly declared his mind to uproot the Christian religion.

AQUILINA (St.) V.M. (July 24)
(3rd cent.) This Saint, with her sister, St. Niceta, is commemorated in connection with the Martyr St. Christopher, in whose Acts they are mentioned. Converted by him to Christianity, they are said to have shared the glory of his martyrdom in one of the persecutions of the third century.

AQUILINUS, GEMINUS, EUGENIUS, MARCIANUS, QUINCTUS, THEODOTUS & TRYPHON (SS.) MM. (Jan. 4)
(5th cent.) A band of Martyrs put to death in Africa by the Arian Hunneric, King of the

Vandals, about A.D. 484. Their Acts, now lost, seem to have been in the hands of the Venerable Bede in the eighth century.

AQUILINUS (St.) M. (Jan. 29)
(7th cent.) A priest who was put to death near Milan by the Arians. A Bavarian by birth, he had refused more than one Bishopric out of desire to serve God in a more lowly capacity. He was a successful preacher, and, his zeal against the dangerous heresy of Arianism having drawn him to preach in Lombardy, his enemies sought and found an opportunity to have him assassinated, about A.D. 650. His relics are venerated at Milan.

AQUILINUS, GEMINUS, GELASIUS, MAGNUS and DONATUS (SS.) MM. (Feb. 4)
(3rd cent.) Martyrs at Fossombrone in Central Italy at the close of the third century. No particulars are now discoverable.

AQUILINUS and VICTORIAN (SS.) MM. (May 16)
(Date unknown.) Martyrs in the Province of Isauria (Asia Minor), and as such registered in the Martyrology of Venerable Bede. But we have neither date nor other particulars.

AQUILINUS (St.) M. (May 17)
See SS. HERADIUS, PAUL, &c.

AQUILINUS (St.) Bp. (Oct. 19)
(7th cent.) A Frankish nobleman who fought under King Clovis II against the Visigoths. On his return from this war he and his wife agreed to separate and to devote themselves to the care of the sick, upon whom they proposed to expend all their wealth. On the death of St. Ætherius, Aquilinus was chosen Bishop of Evreux and governed that Diocese with great zeal for forty-two years. He assisted at the Council of Rouen under St. Ansbert, and died about the year 690, having for a year or two previously been afflicted with blindness.

ARABIA (MARTYRS OF). (Feb. 23)
(4th cent.) In Arabia, as in other countries, very many Christians suffered death for their religion at the close of the third and beginning of the fourth century. Their number, much less their names, do not seem to have been entered in any authentic register. They are, however, commemorated liturgically on February 23rd, and have been so honoured from ancient times. By the term Arabia is here understood, conformably to the usage of the period, the countries, mainly desert, east of the Jordan, and, again, the mountainous districts south of the Dead Sea.

ARABIA (St.) M. (March 13)
See SS. THEUSITA, HORRES, &c.

ARATUS, FORTUNATUS, FELIX, SILVIUS and VITALIS (SS.) MM. (April 21)
(Date unknown.) St. Arator was a priest of Alexandria in Egypt, put to death with the other Christians named above, in one of the earlier persecutions. No particulars are now extant.

ARBOGASTES (St.) Bp. (July 21)
(7th cent.) Though claimed as their compatriot both by the Irish and by the Scotch, he is described in his Life as a noble of Aquitaine, who, taking to the life of a hermit, passed several years in a solitary cave in Alsace. In A.D. 660, King Dagobert II insisted on his accepting the Bishopric of Strasbourg. St. Arbogastus was remarkable as a Bishop, and the object even in life of intense popular veneration. Among the many miracles related as wrought by him is the raising again to life of one of the King's sons, who had been accidentally killed while hunting. The Saint died in the year 678, and was at his own request at first interred in the place set apart for the burial of criminals. A church was soon built over his tomb. In art, St. Arbogastus is usually represented as walking dry-shod over a river.

ARCADIUS (St.) M. (Jan. 12)
(4th cent.) A prominent citizen of Caesarea in Mauritania (near Algiers), who, after having been savagely mutilated, was put to death in the persecution under Diocletian, or rather under his colleague Maximianus Herculeus, about A.D. 302.

ARCADIUS (St.) Bp. M. (March 4)
See SS. BASIL, EUGENIUS, &c.

ARCADIUS, PASCHASIUS, PROBUS, EUTYCHIAN and PAULILLUS (SS.) MM. (Nov. 13)
(5th cent.) Spaniards who suffered death for the Catholic Faith in Africa, whither they had been deported by the Arian Genseric, King of the Vandals. Paulillus, a child, younger brother of SS. Paschasius and Eutychian, though not put to death, but only scourged and sold into slavery, is reckoned like the others among the Martyrs. These Saints are regarded as the Proto-Martyrs of the Vandal persecution. Hence Honoratus, Bishop of Constantine, in a letter to Arcadius, addresses him by the title of "Standard-Bearer of the Faith." The year 437 is given as the date of their martyrdom.

***ARCHELAA and OTHERS (SS.) VV.MM.** (Jan. 18)
(3rd cent.) Three Christian maidens put to the torture and afterwards beheaded at Nola in the south of Italy (A.D. 285), at the very beginning of the reign of Diocletian, and, it would appear, without his express sanction, but in virtue of the persecuting edicts of former Emperors.

ARCHELAUS, CYRILLUS and PHOTIUS (SS.) MM. (March 4)
(Date unknown.) Nothing is known of these Saints beyond the fact of the insertion of their names in the Roman and other Martyrologies.

ARCHELAUS, QUIRICUS and MAXIMUS (SS.) MM. (Aug. 23)
(3rd cent.) Archelaus was a deacon; Maximus, a priest; and Quiricus, or Quiriacus, a Bishop. They suffered death for their Faith in Christ, at Ostia, at the mouth of the Tiber, in one of the persecutions, about the middle of the third century. Their names appear in all the ancient Martyrologies. They seem to have been scourged and beheaded without any of the horrible and exquisite tortures to which Christians were often subjected, even in defiance of the Imperial Law ordering simple decapitation. With St. Archelaus and the two mentioned above, there were also a certain number of laymen who suffered with them.

ARCHELAUS (St.) Bp. (Dec. 26)
(3rd cent.) A Bishop of Cascus (*Charchar*) in Mesopotamia, well known for his pastoral zeal and for his talents and eloquence. A widely propagated story has it that, about A.D. 250, St. Archelaus held a public dispute with the heretic Manes, author of Manicheeism. He utterly discomfited his adversary; but the dispute was afterwards renewed, always with the same result. St. Archelaus has left valuable writings on the controversy with the Manichees; and St. Jerome on that account numbers him among prominent Ecclesiastical writers. St. Archelaus died about A.D. 280.

ARCHIPPUS (St.) (March 20)
(1st cent.) A fellow-worker with St. Paul, who mentions him by name in two of his Epistles (Philem. 2; Col. iv. 17). Greek tradition places him among Christ's seventy-two disciples. Again, it was an opinion popular in early and mediaeval times that he was the first Bishop of the Colossians.

ARCONTIUS (St.) M. (Sept. 5)
See SS. QUINCTIUS, ARCONTIUS, &c.

ARDALION (St.) M. (April 14)
(4th cent.) An actor whose mimicry of the Christian Mysteries was very popular with Pagan audiences. During a performance in a city in Asia Minor, he suddenly proclaimed himself a Christian and was roasted alive in the public square (A.D. 300).

***ARDWYNE (St.) Conf.** (July 28)
(7th cent.) He with his fellow-countrymen from England, SS. Gerard, Fulk and Bernard,

while on a pilgrimage to Rome, was carried off by death in the south of Italy. The date is probably some time in the seventh century; but even the most scientific research, carried out carefully in recent times, has failed to elucidate the story of these Saints. St. Ardwyne is venerated as Patron Saint of the town of Ceprano.

ARÈGLOE (St.) Bp. (March 17)
Otherwise St. AGRICOLA, *which see.*

ARESIUS, ROGATUS and OTHERS (SS.) MM. (June 10)
(Date unknown.) A band of seventeen African Martyrs, particulars concerning whom have been lost. Some Martyrologies class them with the Roman Martyrs, Basilides and others, commemorated on the same day.

ARETHAS and OTHERS (SS.) MM. (Oct. 1)
(Date unknown.) St. Arethas, with five hundred and four others, according to the Roman Martyrology, suffered at Rome. They were first mentioned by Usuard, and he was copied by Baronius; but they are not found in more ancient documents. Some are of opinion that the Saints of the same name (Oct. 23) martyred at Magran or Negran in Arabia Felix (Aden) are meant.

ARETHAS and OTHERS (SS.) MM. (Oct. 23)
(6th cent.) St. Arethas was the Governor of the town of Negran in Arabia Felix (Aden), and with him are commemorated innumerable Christians of both sexes who were the victims of the persecution of a Jewish King of the Homerites, by name Dunaan or Nowas (A.D. 523). A priest, or Bishop, by name Simeon, wrote a history of this persecution a year after the martyrdom of St. Arethas. He describes the Siege of Negran by Dhu-Nwas and the burning of the Christians and their churches. Some of the women (he says) were being beheaded, when a little boy professed his wish to die with his mother, Ruoma, and was slain with her.

ARETIUS (ARECIUS, AREGIUS) and DACIAN (SS.) MM. (June 4)
(Date unknown.) Beyond mention in the Martyrologies of the martyrdom of a St. Aretius at Rome, with a St. Dacian, and their burial in the Catacombs on the Appian Way, nothing else is known. A St. Pictus is venerated with them in places.

***ARGARIARGA** (St.) V. (Sept. 9)
(7th cent.) An Irish Saint, otherwise known as St. Osanna, who led a holy life in Brittany, and whose relics were enshrined at St. Denis near Paris.

ARGEUS, NARCISSUS and MARCELLINUS (SS.) MM. (Jan. 2)
(4th cent.) Three brothers who suffered martyrdom at Tomis in Pontus (on the Black Sea), under the Emperor Licinius, who obliged all his soldiers to offer sacrifice to the gods. Because of their refusal, the three brothers were put to death (A.D. 320). Argaeus and Narcissus were beheaded and Marcellinus was cast into the sea.

ARGIMIRUS (St.) M. (June 28)
(9th cent.) A monk of Cordova in Spain, who was martyred during the persecution under the Arab domination, A.D. 856, or, according to St. Eulogius, Archbishop of Toledo, A.D. 858.

ARIADNA (St.) M. (Sept. 17)
(2nd cent.) A Christian woman, slave of a prince or noble in Phrygia (Asia Minor). She was flogged for refusing to join in the heathen rites celebrated on the anniversary of her master's birthday, but fled from his house to the neighbouring hill country. She evaded her pursuers until a rock miraculously opening offered her a place of refuge, closing again after she had entered, and thus procuring for her both a tomb and the crown of martyrdom (A.D. 130).

ARIANUS, THEOTYCHUS and OTHERS (SS.) MM. (March 8)
(3rd cent.) Arianus, Governor of Thebes (Egypt), with Theotychus and three others, was converted to Christianity on witnessing at Alexandria the martyrdom of St. Apollonius and St. Philemon. The judge ordered them to be drowned in the sea. There is a legend that their bodies were brought ashore by dolphins.

***ARILDA** (St.) V.M. (Oct. 30)
(Date uncertain.) A Christian maiden in Gloucestershire, murdered in defence of her chastity. The church at Oldbury is dedicated in her name.

ARISTAEUS and ANTONINUS (SS.) MM. (Sept. 3)
(Date unknown.) Though the Roman Martyrology, following those of Bede, Ado and Usuard, describes St. Aristaeus as Bishop of Capua in Italy, modern investigation inclines to identify him with St. Aristaeon, an Egyptian Martyr, honoured by the Greeks on Sept. 3. Similarly, the St. Antoninus, a child-martyr associated with him, may be no other than the St. Antoninus of either Pamiers in France or of Apamaea in Syria, commemorated in the Roman Martyrology on Sept. 2, though the latter is usually said to have been a priest. At Capua there is no record of either Saint.

ARISTARCHUS (St.) Bp., M. (Aug. 4)
(1st cent.) A native of Thessalonica and a companion of St. Paul in his travels (Acts xx. 1; xxvii. 2). He was seized with the Apostle at Ephesus, and shared his imprisonment. He is also described as his fellow-worker (Philem. 24). Tradition makes of him the first Bishop of Thessalonica. Pseudo-Dorotheus has it that he was beheaded in Rome at the same time as St. Paul.

ARISTIDES (St.) (Aug. 31)
(2nd cent.) Both Eusebius and St. Jerome speak of St. Aristides as an early Christian writer and an eloquent philosopher, who, like his contemporary Quadratus, presented to the Emperor Hadrian an Apology for the Christian Faith (A.D. 133). He is cited by Usuard (in his Martyrology for Oct. 3) for his account of the Passion of St. Dionysius the Areopagite. This work, which was treasured by the Athenians as a noble monument of antiquity, is now apparently lost.

ARISTION (St.) (Feb. 22)
(1st cent.) One of the seventy-two disciples of Our Lord. He is mentioned in the Acts of St. Barnabas as a companion of the deacon Timon, in the latter's Apostolic labours in the Island of Cyprus. According to the Greek Menology St. Aristion was martyred at Alexandria; according to others, at Salamis in Cyprus.

ARISTOBULUS (St.) M. (March 15)
(1st cent.) Said by some to have been one of the seventy-two disciples (Luke x.) and the brother of St. Barnabas. He is referred to by St. Paul (Rom., xvi. 11). Others make him one and the same as Zebedee, Father of St. James and St. John the Evangelist. Again, there is a legend that he was consecrated a Bishop by St. Peter or St. Paul and sent to Great Britain, where he was martyred. But this last story at least has no foundation.

ARISTON, CRESCENTIANUS, EUTYCHIANUS, URBAN, VITALIS, JUSTUS, FELICISSIMUS, FELIX, MARCIA and SYMPHOROSA (SS.) MM. (July 2)
(3rd cent.) A band of Christian Martyrs put to death in the Campagna (Southern Italy) at the beginning of the reign of the persecuting Emperor, Diocletian (A.D. 285). Nothing more is known about them.

ARISTONICUS (St.) M. (April 10)
See SS. HERMOGENES, CAIUS, &c.

***ARMAGILLUS (ARMEL, ERMEL, ERME)** (St.) Conf. (Aug. 16)
(6th cent.) A Briton, related to St. Paul de Leon. A Cornish church is dedicated to St. Armel. His sphere of work was chiefly, however, in Brittany, where Plou-Ermel perpetuates his holy memory. A.D. 562 is given as the date of his death.

***ARMEL (St.)** Conf. (Aug. 16)
Otherwise St. ARMAGILLUS, *which see.*

ARMENTARIUS (St.) Bp. (Jan. 30)
(8th cent.) He succeeded St. Damian (A.D. 711) in the See of Pavia (Italy). During his Episcopate, Pope Constantine declared the See of Pavia to have always been immediately subject to the Holy See, and not to the Metropolitan See of Milan, as advanced by St. Benedict, Archbishop of Milan. St. Armentarius died A.D. 732. His Acts were lost or destroyed, but his body was preserved in the principal church of Pavia.

***ARNOUL (ARNULPHUS) (St.)** M. (July 18)
(6th cent.) A missionary to the Franks, contemporary of St. Remigius. He suffered martyrdom between Paris and Chartres about A.D. 534.

ARMOGASTES, MASCULAS, ARCHIMINUS and SATURUS (SS.) MM. (March 29)
(5th cent.) African victims of the Arian persecution under Genseric, King of the Vandals. We have particulars concerning them from the pen of Victor Vitensis, a trustworthy writer of the following century. They were high-born nobles at the Royal Court. Armogastes was put to the torture, but afterwards made to languish to death in slavery "lest the Romans should venerate him as a Martyr." The other two were beheaded about A.D. 464.
(*See Note on* St. MASCULAS.)

ARMON (St.) Bp. (July 31)
Otherwise St. GERMANUS of AUXERRE, *which see.*

***ARNOLD (St.)** Conf. (July 8)
(9th cent.) A Greek by birth, attached to the Court of the Emperor Charlemagne. He is described as a model of Christian virtue, and has been venerated above all for his devotedness to the poor. He died shortly after the year 800, and has left his name to the village, Arnold-Villiers.

ARNOUL (ARNULPHUS) (St.) Bp. (July 18)
(7th cent.) A Frankish nobleman, born near Nancy in Lorraine, and educated in piety and learning by Gondulphus, a councillor of King Theodebert II. He distinguished himself as a soldier and married Doda, a lady of quality, by whom he had two sons, Clodulph (Cloud) and Ansegisius. When the See of Metz became vacant in the year 613, clergy and people united in demanding Arnoul (whose wife had just taken the veil in a convent at Treves) as their Bishop. He governed his Diocese with zeal and success for about nine years, and during part of that time acted also as Duke of Austrasia for King Clotaire II. In his old age he resigned all his dignities and retired to a cave in the Vosges mountains, where he died attended by St. Romaric (A.D. 641). He seems to have been of the Blood Royal of the Merovingians, and it is asserted that through his son Ansegisius he transmitted it to the succeeding French dynasty, that of the Carolingians.

ARNULPHUS (St.) Bp. (Aug. 15)
(11th cent.) A nobleman of Brabant who had distinguished himself as a soldier, before entering the Ecclesiastical life. After some years passed in a monastery at Soissons, he was appointed Bishop of that See. He found, however, so many disorders in Church discipline obtaining among his flock, that his efforts to cope with them literally wore him out, and in the end he was compelled to retire to the Abbey of Aldenberg. There he died and was buried A.D. 1087.

***ARNULPH (St.)** (Aug. 22)
(9th cent.) Possibly a Huntingdonshire Saint of British origin who may have lived in this country in the ninth century. But history is silent concerning him; and it is not improbable that he is no other than St. Arnulph, Bishop of Metz, the veneration of a portion of whose relics at Arnulphsbury, or Eynesbury, in Huntingdonshire, may have given rise to the legend that another St. Arnulph lived and died in England.

ARPINUS (St.) Bp. (Nov. 9)
Otherwise St. AGRIPPINUS, *which see.*

ARSACIUS (URSACIUS) (St.) Conf. (Aug. 16)
(4th cent.) A Persian by birth and a soldier by profession, who on his conversion to the Faith retired to a high tower overlooking the city of Nicomedia, where he lived the life of a solitary and became famous on account of his gifts of miracles and prophecy. He is said to have forewarned the inhabitants of the destruction of their city by the earthquake of A.D. 358. Some survivors found Arsacius dead in his tower in the attitude of prayer.

ARSENIUS (St.) Conf. (July 19)
(5th cent.) Sprung from a rich and noble Roman family, his abilities and love of work soon placed him in the forefront of the learned men of his age. The Emperor Theodosius chose him as tutor of his two sons, the future Emperors Arcadius and Honorius. Declining the honours which were offered to him he bade farewell to the world and retired to the desert of Nitria in Lower Egypt. There, on account of his continuous prayer and severe fasting, he became an object of wonder even to his fellow-hermits. Later he changed his residence to a cell in the neighbourhood of Memphis, where he died in his ninety-fifth year (A.D. 450).

ARSENIUS (ST.) M. (Dec. 14)
(3rd cent.) A Martyr of the Decian persecution (A.D. 250). St. Dionysius of Alexandria in a letter to Fabius of Antioch describes the Passion of this Holy Martyr and of SS. Heron and others who suffered with him. He is there named Ater, changed by later biographers into Arsenius and Arsinus. He was an Egyptian, and with the Christians, his companions, was burned to death at Alexandria. A Christian boy, fifteen years old, was arrested at the same time, but only scourged, being then let go on account of his youth.

***ARTEMAS (St.)** M. (Jan. 25)
(Date unknown.) A Christian boy of a town near Naples, who in one of the first centuries was on account of his religion with the connivance of those in authority, murdered by his schoolfellows.

ARTEMIUS, CANDIDA and PAULINA (SS.) MM. (June 6)
(4th cent.) Artemius, gaoler of one of the Roman prisons, with his wife Candida and daughter Paulina, was converted to Christianity by St. Peter the Exorcist, and baptised by St. Marcellinus. By order of Serenus the judge, Artemius was beheaded, and his wife and daughter buried under a pile of stones (A.D. 302).

ARTEMIUS (St.) M. (Oct. 20)
(4th cent.) One of the soldier-martyrs of the time of the Emperor Julian the Apostate, by whose order he was beheaded at Antioch (A.D. 363), after having been subjected to various forms of torture. He was a veteran officer and had been placed in high command by Constantine the Great. He was specifically charged before Julian with having broken down the statue of an idol, something like which the veteran may likely enough have been guilty of in his irritation at the cruel persecution to which his fellow-Christians were subjected.

ARTEMON (St.) M. (Oct. 8)
(4th cent.) A priest of Laodicea, burned to death under Diocletian (A.D. 305). There is a good deal of dispute as to which of the several towns bearing the name of Laodicea, St. Artemon belongs. The probabilities are in favour of Laodicea in Phrygia.

***ARTHEN (St.)**
(Date uncertain.) This Saint seems untraceable. He appears to be one and the same with the St. Arvan or Aroan, who has left his name at St. Aroans and Cwmcarvan in Monmouthshire. Stanton's Menology, following Challoner,

Identifies St. Arvan with Marnanus, a companion of SS. Banka (or Breaca) and Sennen (6th cent.)

***ARWALD (SS.) MM.** (April 22)
(7th cent.) Two brothers, sons of Arwald, a prince in the Isle of Wight, whose proper names are lost. They were put to death by the soldiers of King Ceadwalla, then a Pagan, on the morrow of their baptism (A.D. 686).

ASAPH (ASA) (St.) Bp. (May 1)
(6th cent.) The first Welsh Bishop of Llanclwy, now St. Asaph's, in Flintshire. He entered the monastery built by St. Kentigern of Glasgow, at the confluence of the Elwy and the Clwydd (A.D. 545), and was appointed his successor as Abbot and Bishop when St. Kentigern returned to Scotland (A.D. 573). St. Asaph governed a monastery of nearly one thousand monks, some of whom preached and officiated in the church, while the rest laboured for the sustenance of the community and for the civilisation of the neighbourhood. The exact date of St. Asaph's death is not known.

***ASICUS (St.) Bp.** (April 27)
(5th cent.) One of the earliest disciples of St. Patrick in Ireland. The Apostle placed him at the head of the monastery and Diocese of Elphin, of which he is venerated as the Patron-Saint. He lived to a great age, dying after the year 500, having passed the evening of his life as a hermit. He is famous for his extraordinary skill as a metal-worker, and some remarkable specimens of his handiwork yet remain.

ASCLAS (St.) M. (Jan. 23)
(4th cent.) He suffered in the persecution under Diocletian. After being put to severe torture he was thrown into the Nile at Antinoe in Egypt. His judge thereupon is said to have become a Christian and a Martyr.

ASCLEPIADES (St.) Bp. M. (Oct. 18)
(3rd cent.) According to Eusebius of Caesarea, St. Asclepiades was the successor of St. Serapion in the See of Antioch (A.D. 211). He is also mentioned by St. Jerome, and appears to have occupied the See of Antioch until his death in A.D. 217. No details are given of the manner of his death and many are of opinion that he gained the title of Martyr by reason of the sufferings he underwent during the persecution of Severus and Macrinus.

ASCLEPIADOTUS (ASCLEPIADORUS) (St.) M. (Sept. 15)
See SS. MAXIMUS, THEODORE, &c.

ASELLA (St.) V. (Dec. 6)
(5th cent.) Her life virtues and austerity are described in the Epistles of St. Jerome, where we are told that at the age of twelve years she began to dedicate herself entirely to the service of God. The holy Doctor calls her "a flower of the Lord." Palladius speaks of having visited her in Rome (A.D. 405), where she was in charge of a community of nuns.

ASPREN (St.) Bp. (Aug. 3)
(1st cent.) Although mention is not made of this Saint in the ancient Menologies, tradition from time immemorial and the records of the Neapolitan Church abundantly prove his *cultus* from the Apostolic Age. It is related that St. Peter passing through Naples on his way from Antioch to Rome, cured St. Aspren of a serious malady, instructed and baptised him, and on a return visit confided to him the care of the Church in Naples. His conversion, miracles and other works were depicted on the walls of the chapel where he was interred.

ASTERIA (HESTERIA) (St.) V.M. (Aug. 10)
(4th cent.) A holy Martyr, held in great veneration from time immemorial at Bergamo in Lombardy. An ancient epitaph describes her as having been beheaded as a Christian under Diocletian, when she had already reached her sixtieth year. The old MSS. of Bergamo tell of her Christian parentage and education, and of her association with St. Grata in the burial of St. Alexander, a martyred soldier of the Theban Legion; also of her own death and burial in the church of St. Alexander (A.D. 307).

ASTERIUS (St.) M. (March 3)
See SS. MARINUS and ASTERIUS.

ASTERIUS (St.) M. (May 20)
(3rd cent.) Probably a Syrian. He was converted to Christianity together with a fellow executioner on beholding the invincible fortitude of the holy Martyr St. Thalalaeus, a Christian physician, whom they were employed to put to death. They themselves, with several other Christian converts, suffered martyrdom at Edessa in Mesopotamia under the Emperor Numerian (A.D. 284).

ASTERIUS (St.) Bp. (June 10)
(4th cent.) Formerly an Arian, who after his conversion, became Bishop of Petra in Arabia, and gained the hatred of the heretics by publishing the story of their intrigues at the Council of Sardica (A.D. 347). Banished to Africa by the Emperor Constantius, but recalled by Julian the Apostate, he assisted at the Council of Alexandria (A.D. 362), and was chosen to be the bearer of the letter from the Council to the Church of Antioch. He seems to have died a year or two later.

ASTERIUS and OTHERS (SS.) MM. (Aug. 23)
(3rd cent.) Three brothers who were denounced by their step-mother as Christians to the Pro-consul Lysias at Ægea, a seaport in Cilicia (Asia Minor). Two pious women, Domnina and Theonilla, were at the same time cited before the tribunal. After subjecting the brothers, Claudius, Asterius and Neon, to the most excruciating tortures, Lysias ordered them to be crucified outside the walls of the city, and their remains to be left to the birds of prey of the neighbourhood. Theonilla and Domnina, after undergoing many indignities, were drowned (A.D. 285).

ASTERIUS (St.) M. (Oct. 21)
(3rd cent.) Registered in several ancient Martyrologies on Oct. 19, but in the more recent ones on Oct. 21, he is described as a Roman priest ordained by Pope St. Callistus, and who, for having secretly buried the body of that Martyr Pope, was cast into the Tiber at Ostia by order of the Emperor Alexander (A.D. 222). But the Christians recovered his body and interred it in the tomb of other Martyrs at Ostia. In the year 1159 their relics were more suitably enshrined in the Church of St. Aurea, then just constructed in the partially rebuilt city.

***ASTERIUS of AMASEA (St.) Bp.** (Oct. 30)
(5th cent.) A Father of the Church, some of whose eloquent sermons are still extant. He was Bishop of Amasea in Pontus (Asia Minor), came unhurt through the persecution under Julian the Apostate, and was still alive in A.D. 490.

ASTIUS (St.) Bp. M. (July 7)
See SS. PEREGRINUS, LUCIAN, &c.

ASYNCRITUS (St.) Bp. (April 8)
(First cent.) Bishop of Hyrocania on the Caspian Sea, said to have been one of the seventy-two disciples chosen by Christ and mentioned by St. Paul in his Epistle to the Romans (xvi. 11, 14). With him the Church commemorates St. Herodion, Bishop of Tarsus in Cilicia, and St. Phlegon, Bishop of Marathon (Greece).

ATHAN (St.).
Place-name near Pontyprydd. No record.

ATHANASIA (St.) Widow. (Aug. 14)
(9th cent.) Her parents belonged to an ancient Greek family, and she was born in the Island of Ægina. Her first husband died on the battlefield in a war against the Saracens; but her second husband set her free by himself entering a monastery. She at first turned her own home into a convent, but, soon, desirous of greater retirement, built the Abbey of Timia, where, under the guidance of a saintly priest,

she soon gathered a considerable community. Her virtues and wisdom were such that the Empress Theodora summoned her to Constantinople. There she remained seven years, but returned to die at Timia (A.D. 860).

ATHANASIA (St.) (Oct. 9)
(5th cent.) The wife of St. Andronicus, who, like him, on the death of their children, embraced the life of a solitary in the desert of Scete in Egypt. In some Greek accounts she is said to have concealed her sex, which was revealed after death by a paper which she left for her husband, who, without recognising her, was present at her deathbed (about A.D. 450).

ATHANASIUS (St.) M. (Jan. 3)
See SS. ZOSIMUS and ATHANASIUS.

ATHANASIUS (St.) Bp., Doctor of the Church (May 2)
(4th cent.) The famous champion of the Catholic Faith in the Blessed Trinity, against Arius, who denied the Divinity of Christ and was upheld by powerful partisans. Born at Alexandria in Egypt, St Athanasius was ordained deacon by St. Alexander, Patriarch of that city, and succeeded him as Bishop (A.D. 326), having in the previous year taken part in the great Council of Nicaea. During his long Episcopate his life was frequently in danger, and he had, at several periods, to keep flying from place to place. Eventually he returned in triumph to his Church, and died at Alexandria, A.D. 373. His piety, learning and unparalleled energy made of him the most conspicuous figure of the age in which he lived; and he has left many and valuable writings. Truly, as St. Gregory Nazianzen styles him, was he a "pillar of the Church."

ATHANASIUS (St.) M. (July 5)
(5th cent.) A deacon of Jerusalem. He denounced the heretic Theodosius, who had supplanted the Catholic St. Juvenal in the See of Jerusalem. For his act of zeal the good deacon was seized by the soldiery, scourged and beheaded (A.D. 452).

ATHANASIUS (St.) Bp. (July 15)
(9th cent.) A Bishop of Naples, known as Athanasius the First, to distinguish him from his unworthy successor of the same name. His brother, Sergius I, Duke of Naples, placed his son under the care of St. Athanasius, but the young man at the instigation of his wife and courtiers cast his uncle into prison. The clergy and people of Naples soon forced Sergius to release their bishop, but the young Duke threatened him with worse than imprisonment unless he abdicated. The Emperor Louis II then intervened and sent the Duke of Amalfi to conduct Athanasius to a place of safety. The Saint died at Veroli, and was buried at Monte Cassino (A.D. 872). His body was soon afterwards translated to the Cathedral of Naples.

ATHANASIUS, ANTHUSA and OTHERS (SS.) MM. (Aug. 22)
(3rd cent.) St. Athanasius was a Bishop of Tarsus in Asia Minor, and famous for the holiness of his life. He fell a victim to the cruelty of the persecuting Emperor Valerian (about A.D. 257). St. Anthusa, a wealthy lady of one of the various Asiatic cities named Seleucia, had previously come to Tarsus to seek baptism at the hands of St. Athanasius. Having thus become a Christian, and having on that account been driven out of Seleucia, she embraced the life of a solitary in the desert, persevering therein until her death, twenty-three years later. Two servants who had attended her to Tarsus found a home with St. Athanasius, and in the end shared his crown of martyrdom.

***ATHELM (St.) Bp.** (Jan. 8)
(10th cent.) The uncle of St. Dunstan. He was the first Bishop of Wells in Somerset, and afterwards Archbishop of Canterbury, which See he governed from A.D. 914 to his death in A.D. 923.

ATHENODORUS (St.) Bp. M. (Oct. 18)
(3rd cent.) The brother of St. Gregory Thaumaturgus, and a native of Neo-Caesarea in Cappadocia. They were both pupils of Origen, and together combated the teaching of Paul of Samosata in the first Council of Antioch. St. Athenodorus is said to have been put to death during the persecution of Aurelian about the year 269. No mention is made of the See of which he was Bishop, but it is commonly supposed to have been Neo-Caesarea itself, where he may have succeeded his brother.

ATHENODORUS (St.) M. (Nov. 11)
(4th cent.) One of the Christian victims immolated during the presidency of Eleusius in Mesopotamia, under the Emperor Diocletian. He survived many tortures, and was bound at last to the stake. But the fire refused to burn; whereupon the executioner was summoned to behead him. However, the man fell dead at the feet of the Martyr, and, no substitute being found, Athenodorus was suffered to die in peace. He passed away while engaged in an ecstasy of prayer, only a few hours later (A.D. 304).

ATHENOGENES (St.) M. (June 18)
(2nd cent.) An aged priest, who while being burned at the stake, somewhere in Pontus (Asia Minor), is said to have repeated the beautiful Evening Hymn which he had formerly composed, and which still forms a striking feature in the Greek Vesper service. The date of his martyrdom is given as A.D. 196. St. Basil quotes him as an authority on theological questions. But there is much obscurity about him. The learned Cardinal Baronius goes so far as to think he may be identical with the well-known Christian writer Athenagoras. St. Athenogenes has also been credited with the composition of the hymn, *Gloria in excelsis*.

ATHENOGENES and OTHERS (SS.) MM. (July 16)
(4th cent.) A Bishop with ten of his flock, put to death by the President Hirernarchus at Sebaste in Armenia (A.D. 302), during the great persecution under Diocletian and his colleagues.

***ATHEUS (St.) Conf.** (Dec. 26)
Otherwise St. TATHAI, *which see.*

***ATHILDA (St.) V.M.** (March 27)
Otherwise St. ALKELD, *which see.*

***ATTALA (St.) V.** (Dec. 20)
(8th cent.) A niece of St. Odilia. For twenty years she was Abbess of a monastery at Strasburg, and venerated by all for her piety, prudence and charity. She died at the age of fifty-four, about A.D. 741.

ATTALAS (St.) Abbot. (March 10)
(7th cent.) The second Abbot of the famous Abbey of Bobbio in Lombardy, disciple and successor of St. Columbanus, whom he had followed into exile from Luxeuil, and near whose tomb he was buried (A.D. 627).

ATTALUS (St.) M. (June 2)
See SS. PHOTINUS, VETIUS, &c.

ATTALUS (St.) M. (Dec. 31)
See SS. STEPHEN, PONTIANUS, &c.

ATHO (St.) Bp. (May 22)
(12th cent.) Badajoz in Spain and Florence in Italy put forth rival claims to have been the birthplace of this Saint. From having been Abbot of Vallombrosa, he was chosen Bishop of Pistoia, also in Tuscany, and occupied that See for twenty years. He died A.D. 1153. He has left a work on the miracles and relics of St. James of Compostella.

ATHIUS (ATTUS) (St.) M. (Aug. 1)
(4th cent.) One of nine Christian husbandmen, among whom Leontius and Alexander are also mentioned by name. They were beheaded at Perge in Pamphylia (Asia Minor) in the great persecution under Diocletian. The fact that these were poor peasants, quite uncultured and yet heroes in their fight for Christ, appears to have greatly impressed their contemporaries.

ATTICUS (St.) M. (Nov. 6)
(Date unknown.) Although the Roman Martyrology registers St. Atticus without giving

him the title of Martyr, various other reliable lists describe him as a Martyr in Phrygia. Further information respecting him is wanting.

ATTILANUS (St.) Bp. (Oct. 5)

(11th cent.) Born at Tarragona or Tarascona in Aragon (Spain), in early youth he entered the Benedictine Order and became the disciple of the holy Abbot St. Froilan, who later chose Attilanus as his Prior and substitute. The two Sees of Leon and Zamora becoming vacant, St. Froilan was appointed to the former and St. Attilanus to the latter, and they were consecrated together on Whit-Sunday, A.D. 990. St. Attilanus governed his flock in a period of great trouble and distress. He died A.D. 909, and was canonised A.D. 1098.

***ATTRACTA** (St.) V. (Aug. 11)

(5th cent.) An Irish Saint, probably a contemporary of St. Patrick. Having embraced the religious life, she founded a monastery in the present County of Sligo (Killaraght), and another in the County of Roscommon. She was renowned far and wide for her charity to the poor and for the hospitality she extended to wayfarers and to the homeless. Precise dates cannot be fixed with any certainty.

AUBERT (ALBERT, AUDEBERTUS, AUTHBERT) (St.) Bp. (Dec. 13)

(7th cent.) One of the greatest and most illustrious Bishops and Saints of his age in the North of France. Appointed in the year 633 Bishop of the United Sees of Cambrai and Arras, his position and character enabled him to enlist the services of princes and conspicuous personages in spreading the Faith through the vast districts committed to his pastoral care. He built many churches and monasteries, and others were founded by the converts to Christianity he was daily making. King Dagobert chose him for his adviser in temporal, no less than in spiritual matters. After a glorious Episcopate of thirty-six years he passed away, about A.D. 669, and was buried in the church of St. Peter near Cambrai, to which later an Abbey was attached.

AUBIERGE (St.) V. (July 7)

Otherwise St. ETHELBURGA, *which see.*

AUBYN (AUBIN) (St.) Bp. (March 1)

Otherwise St. ALBINUS, *which see.*

AUCTUS, TAURIO and THESSALONICA (SS.) MM. (Nov. 7)

(Date unknown.) Martyrs at Amphipolis, anciently an important city of Western Macedonia. They are commemorated in both the Eastern and Western Calendars; but neither reliable particulars nor date of their martyrdom can be found.

AUDACTUS (ADAUCTUS) (St.) M. (Oct. 24)

See SS. FELIX, AFRICANUS, &c.

AUCEJAS and LUCEIA (SS.) MM. (June 25)

See SS. LUCY and TWENTY OTHERS.

AUDAS (ABDAS) (St.) Bp. M. (May 16)

(5th cent.) A Persian Bishop who is said to have set fire to a temple of the god of fire. Ordered to rebuild it at his own expense, he refused to do so. His conduct was made the pretext for a relentless persecution of Christianity. St. Audas, with seven priests, nine deacons and seven virgins, was among the first victims (A.D. 420). But there are considerable doubts as to the date and particulars of these martyrdoms. The destruction in Persia of Christian property in any way connected with religion was so indiscriminate that all records, if there were any, are lost.

AUDAX (St.) M. (July 9)

See SS. ANATOLIA and AUDAX.

AUDIFAX (St.) M. (Jan. 19)

See SS. MARIUS, AUDIFAX, &c.

AUDOMARUS (OMER) (St.) P. (Sept. 9)

(7th cent.) Born at Goldenthal near the Lake of Constance, in the sixth century, on the death of his mother, he and his father became monks in the Abbey of Luxeuil, under S. Eustace. Here St. Audomarus gained such a reputation for sanctity and learning that King Dagobert, encouraged by the wishes of the clergy, advised thereto by St. Acharius, Bishop of Noyon, chose the young monk to rule over the extensive Diocese of Terouanne (now St. Omer), which was sorely in need of a zealous pastor. By his exemplary life and untiring energy, the new Bishop suppressed idolatry and transformed his Diocese into one of the most flourishing in France. He founded the famous Abbey of Sithiu, later known as St. Bertin. In his old age he became blind, but never relaxed his endeavours to do good and to win souls to God. He died A.D. 670, and was buried in the church which has since become the Cathedral of St Omer.

AUDOENUS (AUDEON, OUEN, OWEN, DADON) (St.) Bp. (Aug. 24)

(7th cent.) A French Saint, son of Autharius and Aiga, who after their death were also, at least locally, venerated as Saints, and to whom St. Columbanus is said to have foretold that their son Ouen and his two brothers, Ardon and Radon, would become famous in Church and State. St. Ouen was entrusted with high offices at the Courts of Clotaire and Dagobert. There he met and formed a close friendship with St. Eligius (Eloi). Both of these noblemen resolving on entering the Ecclesiastical state, they were consecrated on the same day by Adeodatus, Bishop of Macon, Bishops Eloi of Noyon and Ouen of Rouen, where the latter succeeded St. Romanus (A.D. 640). The activity and success of St. Ouen in promoting the cause of Christianity and civilisation in the future province of Normandy was such that in life as in death he was acclaimed as a Saint. He passed away after more than forty years of a most fruitful Episcopate, at Clichy, near Paris (A.D. 683), and was buried in the Abbey of St. Pierre, near Rouen, to which his name was given. There have been several translations of his relics, the last in the year 1860. He has left us the Life of his friend, St. Eligius—an historical treasure, considering the dark century in which it was written.

AUDREY (AWDREY) (St.) V. (June 23)

Otherwise St. ETHELDREDA *or* EDILTRUDIS, *which see.*

AUGULUS (AUGUSTUS) (St.) Bp. M. (Feb. 7)

(4th cent.) His name appears in the Martyrology of St. Jerome as a Bishop. Other ancient authorities describe him as a Martyr who laid down his life for Christ in London. This would be in the persecution under Diocletian in which St. Alban suffered about A.D. 303. St. Augulus is called Augustus by Venerable Bede, and Augurius by some other authors. He has been identified by French writers with St. Ouil or Aule of Normandy.

AUGURIUS (St.) M. (Jan. 21)

See SS. FRUCTUOSUS, AUGURIUS, &c.

***AUGUSTA** (St.) V.M. (March 27)

(Date uncertain.) The daughter of one of the Barbarian chiefs who overran Italy at the time of the fall of the Roman Empire. It is said that he, being a heathen, was so angered at finding that his child had become a Christian that he slew her with his own hand. St. Augusta is still venerated in some of the Alpine villages in the north of Italy.

AUGUSTALIS (AUTAL) (St.) Bp. (Sept. 7)

(Date uncertain.) According to all records, this Saint was a Bishop, but opinions vary as to his See. The most probable opinion is that he was Bishop of Arles (third or fourth century). The Roman Martyrology simply states that he was a Bishop in Gaul. Saint-Marthe and Gams place his name between those of Ravennius and Leontius (455-462) in their lists of the Bishops of Arles.

AUGUSTINE of NICOMEDIA (St.) M. (May 7)

See SS. FLAVIAN, AUGUSTINE, &c.

AUGUSTINE of CANTERBURY (St.) Bp. (May 26)

(7th cent.) St. Augustine shares with St.

Gregory the Great the title of Apostle of the English. St. Gregory himself, before his advancement to the Papal See, set out to convert the English, but was recalled to Rome. Five years after his election to the Pontifical Chair, he sent forth a band of forty monks from the monastery of St. Andrew in Rome, under their Prior Augustine, to begin a mission in England. They landed at or near Ebbsfleet in the Isle of Thanet, where they were received and listened to by King St. Ethelbert, who received Baptism and established the holy missionaries at Canterbury (A.D. 597). St. Augustine was consecrated the first Archbishop of Canterbury, it is said, by Virgilius, the Metropolitan of Arles. St. Gregory, on hearing of the success of the mission, sent the *pallium* (an ornament distinctive of Archbishops) to Augustine, together with a reinforcement of labourers, among whom were Mellitus, Paulinus and Justus. These were appointed to the Sees of London, York and Rochester. St. Augustine died within a short time of St. Gregory (A.D. 604). He was buried in the Abbey church without the walls of Canterbury, which he had founded.

AUGUSTINE of HIPPO (St.) Bp., (Aug. 28)
Doctor of the Church.

(5th cent.) He was born at Tagasta, a town of Numidia (near Algiers in Africa), A.D. 354. In his youth he went headlong into vice, and all but became a Manichaean. He taught Rhetoric at Tagasta, Carthage, Rome and Milan. In the latter city he met St. Ambrose and attended his sermons, which, with the aid of St. Simplician, a priest, brought about his conversion. He was baptised by St. Ambrose in the presence of his holy mother, St. Monica (A.D. 387). On his return to Africa he lived in solitude for three years, and was then consecrated Bishop of Hippo. In this high station he displayed great zeal and learning in repelling the attacks of the Pagans, Manichaeans, Arians, Donatists and Pelagians. His writings fill many folio volumes, his best-known work being the *City of God* and his *Confessions*. He died A.D. 430 in his seventy-sixth year, and was buried at Hippo in the church of St. Stephen. In the year 498, owing to the irruption of the Vandals, his relics were transferred to Sardinia by the exiled African Bishops, and interred at Cagliari. When Sardinia fell into the hands of the Saracens, his relics were carried to Pavia (A.D. 772) and placed in the triple crypt of the Basilica of St. Peter.

AUGUSTUS (St.) M. (May 7)
See SS. FLAVIUS, AUGUSTINE, &c.

AUGUSTUS (St.) Conf. (Sept. 1)
See SS. PRISCUS and AUGUSTUS.

AUGUSTUS (St.) Conf. (Oct. 7)
(6th cent.) A saintly Abbot of Bourges in France, friend of St. Germanus of Paris. He is chiefly notable for having discovered the body (still incorrupt) of St. Ursinus, Apostle of the neighbourhood. He was remarkable for his austere piety, witnessed to by many miracles. He died towards the close of the sixth century.

AULAIRE (St.) V.M. (Feb. 12)
Otherwise St. EULALIA of BARCELONA, *which see.*

***AULD (St.) Bp.** (Feb. 4)
Otherwise St. ALDATE, *which see.*

AUNAIRE (St.) Bp. (Sept. 25)
Otherwise St. ANACHARIUS, *which see.*

AURA (St.) V.M. (July 19)
(9th cent.) A Spanish nun of Cordova, daughter of infidel parents, who themselves denounced her to the Mohammedan officials as a convert to Christianity. She was in consequence beheaded (A.D 856).

AUREA (St.) V.M. (Aug. 24)
(3rd cent.) Out of many varied histories of the passion of this Saint it may be gathered that she was thrown into the sea at Ostia at the mouth of the Tiber, after undergoing many tortures, by order of Alpius Romulus, a Prefect under the Emperor Claudius (A.D. 260). She appears to have been associated with SS. Quiriacus, Maximus and Archelaus (Aug. 23), and to have been one of those devout women who used to visit the Christians in prison, attend to their needs, and give them decent burial.

AUREA (St.) V. (Oct. 4)
(7th cent.) A Syrian lady, who became Abbess of the convent of St. Martial at Paris, founded A.D. 633 by St. Eligius, in honour of St. Martial of Limoges. St. Ouen, in his Life of St. Eligius, speaks of her in terms of great praise. Many miracles during her life and after her death bore eloquent testimony to her sanctity. She died in the year 666, with one hundred and sixty of her community, victims of the plague, then raging in France, and they were buried in the Church of St. Paul outside the city walls.

AURELIA and NEOMISIA (SS.) VV. (Sept. 25)
(Date uncertain.) Both are believed to have been of Asiatic origin. They visited the Holy Places in Syria and Palestine, and the Tombs of the Apostles in Rome. At Capua they were maltreated by the Saracens, but escaped under cover of a thunderstorm. They took shelter at Macerata, near Anagni, where they died.

AURELIA (St.) V. (Oct. 15)
(11th cent.) Said to have been a princess of France, of the family of Hugues Capet, and to have fled in disguise to Strasburg, in order to escape a marriage arranged against her will by her parents. Following the advice of St. Wolfgang, Bishop of Ratisbon, who penetrated her disguise, she embraced the life of a Solitary and took up her abode in a hermitage where she remained for about fifty-two years. The fame of her sanctity, borne witness to by several miracles, was already widespread at the time of her holy death in the year 1027. Her relics were worthily enshrined, and her hermitage converted into a chapel which became a place of popular pilgrimage.

AURELIA (St.) M. (Dec. 2)
See SS. EUSEBIUS, MARCELLUS, &c.

AURELIAN (St.) Bp. (June 16)
(6th cent.) A Saint of the South of France, particulars of whose early life are not extant. On his election to the See of Arles (A.D. 546) he received the Pallium from Pope Vigilius, whose vicar in Gaul he became. He founded two monasteries, one for monks and one for nuns, and wrote a special Rule for their guidance. He assisted at the Council of Orleans (A.D. 549), and died two years afterwards at Lyons.

***AURELIUS (St.) Bp.** (July 20)
(5th cent.) An Archbishop of Carthage, fellow-worker with St. Augustine of Hippo, and the first to detect and condemn the heresy of Pelagius. He died A.D. 423.

AURELIUS of CORDOVA (St.) M. (July 27)
See SS. GEORGE, FELIX, &c.

AURELIUS (St.) M. (Oct. 20)
See SS. GEORGE and AURELIUS.
(These Saints are probably identical with the group in which the same names occur, commemorated on July 27.)

AURELIUS and PUBLIUS (SS.) (Nov. 12)
Bps., MM.
(2nd cent.) Two Bishops who each wrote a confutation of the errors of the Montanists or Cata-Phrygians. Tradition has it that both suffered martyrdom, but whether in Asia or in Northern Africa, seems uncertain.

AUREUS, JUSTINA and OTHERS (June 16)
(SS.) MM.
(Date uncertain.) During an invasion of Huns or other savages, St. Aureus, Bishop of Mentz, was driven from his See and was followed into exile by his sister, St. Justina. On his return to Mentz, his zeal for the restoration of Christian discipline so angered certain evil-

doers that while the Bishop was celebrating Mass they murdered him and his sister. They certainly lived before the seventh century Apostolate of St. Boniface in Germany, but no reliable date can be assigned them.

AUSPICIUS (St.) Bp. (July 8)
(2nd cent.) He is said to have been the fourth Bishop of Treves and successor to St. Maternus (about A.D. 130). Some authorities, however, assert his identity with St. Auspicius, the fifth century Bishop of Toul. Again, some refer to him as a Martyr, others simply as a Confessor.

***AUSTELL (St.) Conf.** (June 28)
(6th cent.) A disciple in Cornwall of St. Mewan or Mevan. He lived as a hermit in the latter half of the sixth century, probably in the district where a place-name preserves his memory. There is no account extant of St. Austell; and some moderns have conjectured that Austell (Hawystill) is a woman Saint, one of the daughters of the famous Brychan of Wales, who has perhaps left her name to Aust or Awst in Gloucestershire.

***AUSTREBERTA (St.) V.** (Feb. 10)
(8th cent.) A Saint of the North of France who fled from her home to escape being forced into a marriage against her will. She received the veil from St. Omer. She died Abbess of Pavilly A.D. 704. Some of her relics are said to have been brought to Canterbury by the Norman invaders (A.D. 1066).

***AUSTREGILDA (St.) Widow.** (Sept. 1)
Otherwise St. AGIA, *which see.*

AUSTROGISILUS (AOUSTRILLE, OUTRILLE) (St.) Bp. (May 20)
(7th cent.) An attendant at the Court of King Gontram at Châlon-sur-Saône. His virtues induced Ætherius, Bishop of Lyons, to ordain him priest and to appoint him Abbot of the monastery of St. Nizier. On the death of St. Apollinaris (A.D. 612) he was elected to the See of Bourges, where he died (A.D. 624), bewailed by his flock and was speedily by the Bishops of Gaul declared worthy of public veneration as a Saint.

***AUTHAIRE (OYE) (St.)** (April 24)
(7th cent.) A nobleman of the Court of King Dagobert of France, and the father of St. Ouen of Rouen. St. Authaire distinguished himself by his lavish charity to the poor. Hence the village where he died (Ussy near La Ferté-sous-Jouarre) chose him after his death for its Patron Saint.

AUSTREMONIUS (St.) Bp. (Nov. 1)
(Date uncertain.) According to traditional belief in France, Austremontius was one of the missionaries sent into Gaul by the Apostle St. Peter himself. His field of labour lay principally in the province now known as Auvergne. After thirty-six years of successful missionary work, the Saint is said to have retired into solitude to prepare himself for death. It is further asserted that in the end certain evildoers, or perhaps an exasperated mob of heathens, sought him out and did him to death. The modern view is that St. Austremontius was one of seven missionaries sent from Rome into Gaul, but by one of the Popes of the third century, that is, two hundred years later than the older legend set forth. That Austremontius preached in Auvergne and may properly be regarded as the first Bishop of Clermont is quite in conformity with the result of scientific enquiry.

AUSTRICLINIAN (St.) (June 30)
(Date uncertain.) One of two Roman priests, the other being St. Alpinianus, who accompanied St. Martial into Gaul, where they spent their lives with that Saint in preaching Christianity in the country round Limoges. But in this as in similar instances of the preaching of Roman missionaries in ancient France, it is now usual to accept the facts but to post-date the mission for two centuries. To explain the possible error, it should be noted that for many centuries, messengers and letters from the Popes of Rome were commonly designated as coming from St. Peter himself. Whence, easily enough, in later ages they got to be ante-dated to Apostolic times.

***AUSTRUDE (St.) V.** (Oct. 17)
Otherwise St. ANSTRUDE, *which see.*

AUTHBERTUS (AUDEBERT) (St.) Bp. (Dec. 13)
Otherwise St. AUBERT, *which see.*

AUTEL (St.) Bp. (Sept. 7)
Otherwise St. AUGUSTALIS, *which see.*

AUTONOMUS (St.) Bp., M. (Sept. 12)
(4th cent.) Alleged by the Greeks to have been an Italian Bishop, who, to escape the fury of the persecution under Diocletian, fled into Bithynia in Asia Minor, where he made many converts to Christianity and afterwards suffered death for the Faith. This must have been about A.D. 300. The Life of St. Autonomus we possess was not written till the sixth century.

AUXANUS (St.) Bp. (Sept. 3)
(6th cent.) Known in Milan as *Sant' Ansano*, and said to have occupied the See of that city for two or three years. He died A.D. 568 and has always been in great veneration locally as a Saint and model bishop.

AUXENTIUS (St.) Abbot. (Feb. 14)
(5th cent.) Born in Syria, but of Persian ancestry, he served as a soldier in the body-guard of the Emperor Theodosius the Younger. Later in life he retired to the Desert of Oxea in Bithynia, where he gathered disciples around him. He appeared to have done all that was in his power in defence of the Catholic Faith at the time of the Council of Chalcedon; but speedily returned to his cell, and soon after passed away.

AUXENTIUS (St.) M. (Dec. 13)
See SS. EUSTRATHIUS, AUXENTIUS, &c.

AUXENTIUS (St.) Bp. (Dec. 18)
(4th cent.) At one time a soldier in the army of the Emperor Licinius, he had to suffer, like other Christians, for refusing to take part in heathen sacrifices. But he survived the persecution and, embracing the Ecclesiastical state, in due course became Bishop of Mopsueste in Cilicia (A.D. 321). The date of his death is not given.

AUXIBIUS (St.) Bp. (Feb. 19)
(1st cent.) Said to have been the first Bishop of Soli in the Island of Cyprus, and to have been consecrated to that See by the Apostle St. Paul.

***AUXILIUS, ISERNINUS and SECUNDINUS (SS.) Bps.** (Dec. 6)
(5th cent.) Fellow-workers with St. Patrick in the evangelisation of Ireland in the fifth century. The decree signed by Patrick, Auxilius, Secundinus, and Benignus reminding the Irish clergy that appeals from the judgment of Armagh may be made to Rome is still extant.

AUXILIUS (St.) M. (Nov. 27)
See SS. BASILEUS, AUXILIUS, &c.

***AVENTINUS of CHARTRES (St.) Bp.** (Feb. 4)
(6th cent.) A French nobleman, Bishop, first of Chateaudun, and then of Chartres, remarkable for his zeal and devotedness to his work as a pastor of souls. Many miracles are recounted worked through his prayers. He subscribed the Acts of the Council of Orleans (A.D. 511) which he probably survived some years. A translation of his relics was celebrated in the year 1853.

AVENTINUS (St.) (Feb. 4)
(6th cent.) Born in one of the Central Provinces of France, he acted as Almoner to St. Lupus, Bishop of Troyes, until, moved by a desire of living a life of greater perfection, he withdrew from the world into a solitude, and after some time was ordained priest. To the retired spot where he lived and died (A.D. 538) he has left his name, St Aventin.

***AVENTINUS (St.) M.** (June 7)
(8th cent.) A holy hermit in the Pyrenees, put to death by the Moors, when making that great inroad of theirs into France, which led to the total destruction of their armies at Poictiers by Charles Martel (A.D. 732).

***AVERTINUS (St.) Conf.** (May 5)
(12th cent.) A Gilbertine Canon, the faithful friend of St. Thomas of Canterbury, who followed the holy Martyr into exile, and after his death devoted himself in France to the service of the poor. He died about A.D. 1189. Some churches in France are dedicated in his honour.

AVIA (AVA) (St.) V.M. (April 29)
(9th cent.) A holy nun, niece of King Pepin, who became Abbess of Dinant in Hainault. In her childhood and youth she was blind, but her eyesight was miraculously restored to her through the prayers of St. Rainfrede, sometimes said to have been her sister. We have no exact date given of her death.

***AYA of HAINAULT (St.) Widow.** (April 18)
(7th cent.) A relative of St. Waldetrude, who sanctified herself in a holy widowhood, and who is greatly venerated in Belgium, and especially by the Religious women called *Beguines*. Among other wonders it is related of her that after her death she hindered an injustice being done by speaking from her tomb.

AVITUS (St.) M. (Jan. 27)
(Date unknown.) A Saint of this name is honoured as Patron and Bishop of the Canary Islands, and is supposed to have reached them in Apostolic times, to have preached the Gospel there, and finally to have been put to death for the Faith. The translation thither in the fifteenth century of the relics of some early Martyr may have given rise to the legend.

AVITUS of VIENNE (St.) Bp. (Feb. 5)
(6th cent.) Born in Auvergne and brother to St. Apollinaris, Bishop of Valence. Their father, St. Isychius, a Roman Senator, had been chosen Archbishop of Vienne on the death of St. Mamertus. St. Avitus succeeded him and presided over the famous Council of Epaon. It was he who converted the Burgundian King Sigismund, who became a monk and a Saint. Only a few of the homilies, poems and letters of St. Avitus have been preserved. He was buried in the Cathedral of Vienne (A.D. 525).

AVITUS (AVIT) (St.) Abbot. (June 17)
(6th cent.) A monk of Orleans who succeeded St. Maximin as Abbot of Micy. He finished his career as a hermit in one of the forests in the West of France, where, however, he seems to have gathered around him a body of disciples. The year 530 is given as that of his death.

AVITUS (St.) Abbot. (Dec. 19)
Otherwise St. ADJUTUS, *which see*.

AZADANES (St.) M. (April 22)
(4th cent.) A deacon among the Martyrs of Persia, venerated on this day with St. Abdiesus, St. Azades, &c. They suffered under King Sapor II (A.D. 341).

AZAS and OTHERS (SS.) MM. (Nov. 19)
(4th cent.) Martyrs in Isauria (Asia Minor) in the persecution under Diocletian about A.D. 304. They were Christian soldiers, about one hundred and fifty in number.

AZARIAS (St.) (Dec. 16)
(6th cent. B.C.) One of the three youths cast into the fiery furnace by order of King Nabuchodonosor of Babylon. The officials gave him the name of Abednego. The relics of these three holy men are venerated in one of the Roman churches.

B

BABILAS, URBAN, PRILIDION and EPOLONIUS (SS.) MM. (Jan. 24)
(3rd cent.) St. Babilas, for thirteen years Bishop of Antioch, is said to have forbidden the Emperor Philip (reputed a Christian) the entrance to a church until he had publicly repented of a murder of which he was guilty. St. Babilas died in chains, awaiting execution, during the Decian persecution (A.D. 250). With him are commemorated three youths, his pupils, privileged with him to lay down their lives for Christ.

***BABILLA (St.) V.M.** (May 20)
(3rd cent.) Babilla or Basilla was a niece of the Emperor Gallienus and baptised by Pope St. Cornelius. Accused by one of her maids of being a Christian and forced to choose between marriage with a Pagan and death, she elected martyrdom. She was beheaded and buried in the catacombs of the Via Salaria, outside Rome (A.D. 270). St. Babilla seems to be identical with the St. Basilla commemorated in the Roman Martyrology on May 20.

BABOLEN (St.) Abbot. (June 26)
(7th cent.) A monk of unknown nationality but of the school of St. Columbanus of Luxeuil, and allied with St. Fursey. He laboured for the good of souls in the neighbourhood of Paris where he governed the monastery of St. Maur-des-Fosses.

BACCHUS (St.) M. (Oct. 7)
See SS. SERGIUS, BACCHUS, &c.

***BADARN (PADARN) (St.) Bp.** (Nov. 1)
Otherwise St. PATERNUS, *which see*.

BADEMUS (St.) M. (April 10)
(4th cent.) A Persian Saint, and founder of a monastery in his own country. He suffered martyrdom under King Sapor (A.D. 376). His Acts are extant in the original Syriac of St. Maruthas, his contemporary.

***BAGLAN (St.)**
(Date unknown.) There are two Welsh Saints of this name, the one and the other attributed to the fifth century, but beyond the fact of there being existing churches dedicated in their honour, and a mention in an ancient litany, nothing is known of them.

***BAIN (St.) Bp.** (June 20)
(8th cent.) Bishop of Terouanne (St. Omer). After a fruitful Episcopate he retired to the monastery of St. Wandrille (Fontenelle) in Normandy, and later presided, in addition, over that of Fleury or St. Benoit-sur-Loire. He passed away about A.D. 711.

***BAISIL (St.)**
(Date unknown.) Patron of a church in Llandaff Diocese. There is no record of such a Saint in Welsh Hagiology. It may be that *Baisil* is only a misspelling of some other appellative.

***BAITHIN (St.) Abbot.** (June 9)
(6th cent.) Also called Comin or Cominus, and described as first cousin to St. Columbkille, by whom he was educated, and whom he succeeded as Abbot of Hy or Iona. He is said to have died (A.D. 598) on the anniversary of the death of St. Columba.

BAJULUS (St) M. (Dec. 20)
See SS. LIBERATUS and BAJULUS.

BALBINA (St.) V.M. (March 31)
(2nd cent.) A daughter of the Roman Tribune, St. Quirinus the Martyr. She was baptised together with both her parents by Pope St. Alexander. It appears that she ended her life by martyrdom, about A.D. 130, but whether she was drowned or buried alive is a matter of dispute.

BALDOMER (St.) Conf. (Feb. 27)
(7th cent.) Better known as St. Galmier. He was by trade a locksmith at Lyons, and late in life retired to the monastery of St. Justus under the Abbot Viventius, and was ordained sub-deacon. He died about A.D. 650, and is represented in art carrying pincers and locksmith's tools. He is reputed the Patron Saint of those of his old trade.

BALDERIC (BAUDRY) (St.) Conf. (Oct. 27)
(7th cent.) He, with his sister St. Bova, were children of Sigebert I, King of Austrasia

(Eastern France and Western Germany). He led a life of prayer and penance in a monastery near Rheims, and after his death was venerated as a Saint.

***BALDRED** (St.) Bp. (March 6)
(7th cent.) A Scottish Bishop alleged to have been the successor of St. Kentigern or Mungo, at Glasgow, and to have ended his life as a hermit on the coast of the Frith of Forth. The date usually given as that of his death would of course have to be corrected if he could be proved to be (as some surmise) one and the same person with St. Balther, hermit, also commemorated on March 6.

BALDWIN (St.) M. (Jan. 8)
(7th cent.) Archdeacon of Laon in the time of Dagobert I, King of France. He was a son of St. Salaberga and brother of St. Anstrude, Abbess of Laon. He was murdered about A.D. 680, in circumstances which have led to his being honoured as a martyr.

***BALIN (BALANUS, BALLOIN)** (St.) Conf. (Sept. 3)
(7th cent.) Said to have been the brother of St. Gerald (March 13) and one of the four sons of an Anglo-Saxon king. He and his brothers, after accompanying St. Colman of Lindisfarne to Iona, retired into Connaught in Ireland, at Techsaxon, "the House of the Saxons," in the Diocese of Tuam.

BALTHASAR (St.) King, Bp. (Jan. 11)
(1st cent.) The third of the Three Magi or Kings from the East who brought their gifts to the Infant Saviour. The tradition is that he afterwards became a Christian Bishop and died while celebrating Mass.

***BALTHER** (St.) Conf. (March 6)
(8th cent.) An Anchoret at Tinningham on the Scottish border, where he lived on a solitary rock (Bass Rock, near North Berwick), almost surrounded by the sea. He died, famous for sanctity and miracles, A.D. 756. Under King Canute, his body, with that of St. Bilfrid, was translated to Durham. Some identify St. Balther with St. Baldred of Scotland.

***BALDUS** (St.) (Oct. 29)
Otherwise St. BOND, *which see.*

***BANDARIDUS (BANDERIK, BANDERY)** (St.) Bp. (Aug. 9)
(6th cent.) A French Saint, who, appointed Bishop of Soissons (A.D. 540), was banished the country by King Clothaire I, and worked for seven years, without making himself known, as gardener in an English Abbey. At length, Clothaire discovered his place of refuge, and recalled him to his See (A.D. 554). He died A.D. 566, and was buried in the Abbey of St. Crispin, which he had founded.

***BANKA** (St.) V. (Oct. 27)
Otherwise St. BREACA, *which see.*

BARACHISIUS (St.) M. (March 29)
See SS. JONAS and BARACHISIUS.

***BARADATAS** (St.) Hermit. (Feb. 22)
(5th cent.) A Syrian Solitary of whose austere life Theodoret his contemporary has left us a glowing account. He is otherwise celebrated as having been adviser to the Emperor Leo I of Constantinople, in regard to his proceedings at the Council of Chalcedon. He died some years later, about A.D. 460.

***BARAT (MADELEINE)** V. (25 May)
See Bl. MADELEINE BARAT.

BARBARA (St.) V. M. (Dec. 4)
(3rd cent.) A popular Saint, both in the Eastern and in the Western Church. She is looked upon as the Patron Saint of certain dangerous crafts and professions, such as those of firework makers, artillerymen, &c. There is no reliable account extant of her life and martyrdom. Some authors contend that she suffered at Nicomedia in Asia Minor under the Emperor Maximian I, about A.D. 235; while others have it that she was a victim like so many thousands of other Christians of the savage cruelty of Galerius, colleague of Diocletian, and that she was done to death at Heliopolis in Egypt as late as A.D. 306.

***BARBASCEMINUS and OTHERS** (SS.) MM. (Jan. 14)
(4th cent.) Barbasceminus, Bishop of Seleucia, was one of the most distinguished of the Persian Martyrs of the fourth century under the persecuting King Sapor II. The contemporary writer, St. Maruthas, has left us a vivid account of his sufferings and of those who with him gave their lives for Christ.

BARBATIAN (St.) Conf. (Dec. 31)
(5th cent.) A priest of Antioch who came to Rome and there attracted the attention of Placidia Augusta, mother of the Emperor Valentinian III. She induced him to attend her to her residence at Ravenna, where she built him a church and monastery. By his wise and moderate counsels he rendered great services to the State. The precise year of his death is uncertain.

BARBATUS (BARBAS) (St.) Bp. (Feb. 19)
(7th cent.) A citizen of Benevento in the South of Italy. He rendered great services to his native town, especially when besieged by the Emperor Constans of Byzantium. Chosen Bishop, he assisted at the Council held by Pope St. Agatho in Rome, and also at the sixth General Council against the Monothelites. He died Feb. 19, A.D. 682.

BARBE (St.) V.M. (Dec. 4)
Otherwise St. BARBARA, *which see.*

BARBEA (St.) M. (Jan. 29)
(2nd cent.) A Syrian woman converted to the Faith by St. Barsimeus, Bishop of Edessa. She was scourged and then speared to death at Edessa, some time during the reign of the Emperor Trajan, that is, before A.D. 117.

***BARDO** (St.) Bp. (June 10)
(11th cent.) A monk of Fulda, consecrated Bishop of Mayence (A.D 1031). He was distinguished not only for austerity of life and for pastoral zeal, but for self-sacrificing charity to the poor. He had from God many supernatural gifts, and in particular that of prophecy. He died on the day he had publicly foretold, June 11, A.D. 1051.

BARDOMIANUS, EUCARPUS, and OTHERS (SS.) MM. (Sept. 28)
(Date uncertain.) These Martyrs, twenty-eight in all, suffered together in Asia Minor in one of the early persecutions. But all details have been lost.

***BARHADBESCIALAS** (St.) M. (July 21)
(4th cent.) A deacon martyred at Arbela in Adiabene under the Persian tyrant, Sapor II, about A.D. 354. His Acts, written in the Aramaic language, are still extant.

BARLAAM (St.) M. (Nov. 19)
(4th cent.) A pious peasant, who bravely endured imprisonment and torture for the Faith at Antioch during the persecution under Diocletian and Galerius (A.D. 304). Among the works of St. Basil there is a panegyric preached on the festival day of St. Barlaam.

BARLAAM and JOSAPHAT (SS.) Conf. (Nov. 27)
(4th cent.) St. Barlaam, a monk or solitary in Northern India, converted to the Christian Faith, Josaphat, son of the king of the country, who, like Barlaam, is held in great veneration in the East. St. Barlaam worked many miracles, and the hermit's cell in which he passed the last thirty-five years of his life became a place of pilgrimage. Both Saints are honoured as Martyrs, and are said to have suffered in the year 383. But even the century in which they flourished is uncertain. A panegyric of St. Barlaam is attributed to St. John Damascene, and a foolish mistake has placed some of the legendary doings of Buddha to the credit of the Saint.

BARNABAS (St.) Apostle. (June 11)
(1st cent.) One of the seventy-two disciples of our Lord (Luke x.), though not of the Twelve. Born in Cyprus and styled an Apostle by St.

Luke and by the Church following the early Fathers, he is mentioned repeatedly in the Acts of the Apostles. He laboured with St. Paul at Antioch, Seleucia, Paphos, &c., and is believed to have been stoned to death in his native island by the Jews, exasperated at the success of his preaching of the Gospel. St. Charles Borromeo proposed him as the Apostle of Milan, whither a tradition avers that he came in the course of his missionary career. It is alleged that several centuries after his death, on his tomb being opened, his body was discovered, holding in its hands a copy or the original Gospel of St. Matthew, written in Hebrew.

***BARNOCH (St.)** Conf. (Sept. 27)
Otherwise St. BARRUC *or* BARROG, *which see.*

BARONTIUS and DESIDERIUS (SS.) (May 25)
Hermits.
(8th cent.) St. Barontius was a married French nobleman of Berri, who, together with his son, leaving the Court of King Thierry II, retired into the Abbey of St. Cyran near Nevers. He afterwards migrated into Italy and took up the life of a hermit in the hill country near Pistoja in Tuscany. He was joined by St. Desiderius and others. He died in A.D. 700, or a year or two later.

***BARR (St.)** Bp. (Sept. 25)
(6th cent.) St. Barr (Finbar, Barrocus) was a native of Connaught. He founded a monastic school at Lough Eire, thus originating the city of Cork, of which he became the first Bishop. He died at Cloyne after sixteen years of Episcopate, but the exact date is not certain.

***BARRFOIN (BARRINDUS) (St.)** (May 21)
(6th cent.) Said to have flourished towards the close of the sixth century and to have had charge of the church founded by St. Columbkille at Drum Cullen (King's County), and afterwards to have lived in Donegal at a place called Kilbarron near Ballyshannon. A tradition avers that he reached America in one of his missions by sea, and informed St. Brendan, the Navigator, of his discovery. Some Irish Calendars style him a Bishop.

***BARROG (BARRWG) (St.)** Hermit. (Sept. 20)
(7th cent.) A disciple of the great Welsh Saint Cadoc, who had left his name (often spelled Barruc or Barnoch) to Barry Island, off the coast of Glamorgan, where he lived a holy life as an anchoret in the seventh century.

***BARSABIAS and OTHERS (SS.) MM.** (Oct. 20)
(4th cent.) A Persian Abbot and his eleven monks put to death as Christians by the persecuting King, Sapor II, near the ruins of Persepolis (A.D. 342).

BARSABAS (St.) M. (Dec. 11)
(4th cent.) A Persian Abbot who, with several of his monks, suffered death for the Faith under King Sapor II (A.D. 342).

BARSANUPHIUS (St.) Hermit. (April 11)
(6th cent.) A monk of a monastery near Gaza in Palestine, who, after some years, left it for a cell in the desert (A.D. 540). He wrote against the Origenists. He is in great veneration among the Greeks, who keep his festival on Feb. 6. His relics were translated to a village near Sipontum (now called Manfredonia) in the South of Italy.

BARSEN (BARSO, BARSAS) (St.) Bp. (Jan. 30)
(4th cent.) A Bishop of Edessa in Syria, banished to Egypt by the Arian Emperor Valens. He died in exile A.D. 379.

BARSIMAEUS (St.) Bp., M. (Jan. 30)
(2nd cent.) The third Bishop of Edessa in Syria, put to death as a Christian by the President Lysias, under the Emperor Trajan, A.D. 114.

***BARTHOLOMEW (St.)** Conf. (June 24)
(12th cent.) A native of Whitby (Yorkshire), whose name in the world was William or Tostig. Entering a monastery, he elected to be henceforth known as Bartholomew, and devoted himself to Apostolic work as a missionary to Norway, where he was ordained priest. In his old age he betook himself to a hermit's cell in the Island of Farne off the coast of Northumberland, where he died A.D. 1193.

BARTHOLOMEW (St.) Apostle. (Aug. 24)
(1st cent.) One of the Twelve, by many thought to be the Nathanael, the "Israelite without guile" of St. John's Gospel. Tradition tells us that he preached the Gospel after the Ascension in North-West India, and afterwards in Asia Minor, and that in the end he suffered martyrdom in Greater Armenia. Some say that he was crucified, others that he was flayed alive. His relics have for the last thousand years been enshrined in his Church in Rome, situated on the Island in the Tiber.

BARTHOLOMEW (St.) Abbot. (Nov. 11)
(11th cent.) Born in Calabria but of Greek descent, he followed St. Nilus to the foundation of the monastery of Grotta Ferrata near Rome, which is still peopled with Greek monks who retain all the distinctive features of the Oriental rite. St. Bartholomew became Abbot of the monastery, where he died A.D. 1054. He has left a Life of St. Nilus of which he was the author.

BARULAS (St.) M. (Nov. 18)
(4th cent.) A child of seven years of age who confessed the Faith which he had learned from St. Romanus the Abbot, and who with him was put to the torture and beheaded at Antioch A.D. 303.

***BARYPSEBAS (St.) M.** (Sept. 10)
(1st cent.) A pious hermit in the East who, according to the Greek legend, acquired a vessel containing a part of the Sacred Blood which had flowed from the pierced side of Our Lord on the Cross, and conveyed it to Europe. He is averred to have suffered martyrdom in Dalmatia.

BASIL and PROCOPIUS (SS.) Conf. (Feb. 27)
(8th cent.) Famous for their resistance at Constantinople to the Decree of Leo the Isaurian ordering the destruction of holy pictures. They entered into their rest about the middle of the eighth century.

BASIL, EUGENE, AGATHODORUS, ELPIDIUS, ÆTHERIUS, CAPITO, EPHREM, NESTOR and ARCADIUS (SS.) Bps., MM. (March 4)
(4th cent.) These nine holy pastors of souls flourished at the end of the third and beginning of the fourth centuries. Seven of them were sent as missionary Bishops to the Crimea and south of Russia; but Nestor and Arcadius had their Sees in the Island of Cyprus. All alike are honoured as Martyrs by the Greeks on March 7, and by the Latins on March 4, though it is doubtful if either Nestor or Arcadius perished at the hands of the enemies of the Faith.

BASIL (St.) Bp. (March 6)
(4th cent.) Consecrated Bishop of Bologna by Pope St. Sylvester. He ruled his Diocese for twenty years and passed away, famous for his sanctity of life, A.D. 335.

BASIL (St.) M. (March 22)
(4th cent.) A priest of Ancyra in Galatia (Asia Minor), a victim of the persecution of Christians set on foot by Julian the Apostate (A.D. 364). He was put to the torture at Constantinople (where under the Arian Emperor Constantius he had distinguished himself by his zeal in preaching against heretics), and was afterwards thrown to the wild beasts in the arena at Caesarea in Palestine.

BASIL and EMMELIA (SS.) (May 30)
(4th cent.) This St. Basil, son of St. Macrina the Elder, and St. Emmelia his wife, were the parents of St. Basil the Great, of St. Gregory Nyssen, of St. Peter of Sebaste, and of St. Macrina the Younger. Exiled as a Christian with his wife in the time of the persecuting Emperor Galerius Maximianus, he returned after the peace of the Church to his native

city of Caesarea in Cappadocia, and lived to a great age. He died some time before A.D. 370. St. Gregory Nazianzen, the friend of his children, styles him "the instructor of all men in Christian virtue."

BASIL THE GREAT (St.) Bp., Doctor of the Church. (June 14)

(4th cent.) St. Basil, surnamed the Great, one of the most celebrated of the Greek Fathers, came of a family of Saints, the best known of whom are his brother, St. Gregory Nyssen, and his sister, St. Macrina. Born at Caesarea in Cappadocia (Asia Minor) he early distinguished himself as a student at Constantinople and at Athens, in which last city he contracted a close friendship with St. Gregory Nazianzen, destined like him to become a Bishop and Doctor of the Church. St. Basil was consecrated Bishop of Caesarea on June 14, A.D. 370, and died Jan. 1, A.D. 379. He is famous for his defence before the Emperor Constantius of the Catholic Faith, and in particular of the word "Consubstantial," inserted in the Nicene Creed. He has left many writings, among them his Hexaemeron or Treatise on Genesis, several hundred letters and a series of Homilies. St. Gregory Nazianzen allots to him the first place among commentators on the Bible, and the great scholar Erasmus declares St. Basil to have been the finest orator of all time. St. Basil led the life of a monk, and wrote a Rule for his brethren still followed in the East. In art St. Basil is represented as standing near a fire with a dove perched on his arm. His Encomium, by his brother, St. Gregory Nyssen, and his Life by Amphilochius, are among religious classics. Cardinal Newman's Life of St. Basil should also be read.

BASIL (St.) M. (Nov. 28)

See SS. STEPHEN, BASIL, &c.

BASILEUS (St.) M. (March 2)

See SS. JOVINUS and BASILEUS.

BASILEUS (St.) Bp., M. (April 26)

(4th cent.) A Bishop of Amasea in Pontus (Asia Minor), cast into the sea by order of the Emperor Licinius (A.D. 319). One of his disciples, by name Elpidiphorus, instructed by an Angel, recovered his body and gave it Christian burial.

BASILEUS (St.) M. (May 23)

See SS. EPITACIUS and BASILEUS.

BASILEUS, AUXILIUS and SATURNINUS (SS.) MM. (Nov. 27)

(Date uncertain.) The holy Bishop Basileus, the name of whose See has not reached our times, suffered martyrdom at Antioch in Syria, together with two other Christians, Auxilius and Saturninus; but dates and particulars are altogether wanting. We have only the entries in the Martyrologies and ancient lists of Martyrs to guide us.

BASILIAN (St.) M. (Dec. 18)

See SS. THEOTIMUS and BASILIAN.

BASILIDES, TRIPOS, MANDAL and OTHERS (SS.). (June 10)

(3rd cent.) Twenty-three Christians, martyred outside the walls of Rome, on the Aurelian Way, under the Emperor Aurelian (A.D. 270-A.D. 275). There is much uncertainty about these Saints. Some authorities (among them the Bollandists) think this Basilides to be identical with the better known Basilides of June 12, who also was martyred on the Aurelian Way.

BASILIDES, CYRINUS, NABOR and NAZARIUS (SS.) MM. (June 12)

(4th cent.) Celebrated Roman Martyrs, put to death under Diocletian (A.D. 304). They are described as soldiers (perhaps officers) of noble birth in the Imperial army. They were buried in the Aurelian Way, near the place of their martyrdom.

BASILIDES (St.) M. (June 30)

(3rd cent.) A soldier of the Guard of the Prefect of Egypt. He defended St. Potamia from insult, and in so doing won the gift of Faith and the crown of martyrdom at Alexandria, in the time of the Emperor Septimus Severus (A.D. 205).

BASILIDES (St.) M. (Dec. 23)

(3rd cent.) A Christian layman of Cydonia in Crete. In the persecution under the Emperor Decius (A.D. 250) he was beheaded with St. Theodulus and eight others. Their relics are in Rome, and they are known as the "Ten Martyrs of Crete."

BASILICUS (BASILISCUS) (St.) M. (March 3)

(4th cent.) A Christian soldier crucified at Comana in Pontus (Asia Minor), with two of his comrades, Eutropius and Clement, during the persecution under Maximian Galerius (A.D. 308).

BASILICUS (St.) M. (May 22)

(4th cent.) A Bishop of Comana in Pontus (Asia Minor), who was beheaded and his body thrown into a river near Nicomedia (A.D. 312), under the Emperor Maximin Daza. The Greeks honour him on July 30. This was the holy Martyr who, appearing to St. John Chrysostom, intimated to him that on the morrow that Saint's work for God on earth would end.

BASILISSA (St.) V. (Jan. 9)

(4th cent.) The wife of St. Julian the Martyr with whom she is commemorated. They were Syrians of Antioch, and had agreed on taking a vow of perpetual chastity, to be observed, even though married. This vow they faithfully kept. St. Basilissa died a natural death; but has been honoured as a Martyr both on account of her own sufferings for the Faith and because of her being commemorated in one festival with St. Julian, whom she encouraged to offer the sacrifice of his life during the persecution under Diocletian, in the first years of the fourth century.

BASILISSA (St.) V.M. (March 22)

(3rd or 4th cent.) A young girl, a Christian, burned alive with St. Callinica, at Antioch, under Diocletian (A.D. 305), or, as others say, with greater probability, in Galatia, under Decius (A.D. 250).

BASILISSA and ANASTASIA (SS.) MM. (April 15)

(1st cent.) Noble Roman ladies, who were among the first converts in the metropolis of the Empire to Christianity. They are said to have given honourable burial to the bodies of the Apostles SS. Peter and Paul, and on that account to have themselves perished in the massacre of Christians instigated and carried out by the Emperor Nero (A.D. 68).

***BASINOS (St.) Bp.** (March 4)

(7th cent.) An Abbot of Treves, afterwards Bishop of that city, very much against his own will. He was a friend and helper of the English missionaries to Germany. His death took place before A.D. 680.

BASILISSA (St.) V.M. (Sept. 3)

(4th cent.) A child of nine years of age who was martyred at Nicomedia, the Imperial residence, during the persecution under Diocletian, about A.D. 303. As she was being led to execution, one of the officials, by name Alexander, is said to have thrown himself at her feet, declaring his belief in Christ, and to have been forthwith baptised by the little Martyr.

BASILLA (St.) M. (May 17)

See SS. ADRIO, VICTOR, &c.

BASILLA (St.) V.M. (May 20)

(3rd cent.) A Roman maiden of noble lineage, one of the victims of the persecution under Valerian and Gallienus (A.D. 257). The Acts of her martyrdom are not, however, such as to merit credit in regard to details. Her relics discovered in the seventeenth century, have been translated to Brittany. Possibly, this St. Basilla is identical with the St. Babilla also commemorated on May 20, of whom the Roman Martyrology makes no mention.

BASILLA (St.) (Aug. 29)

(Date unknown.) A holy woman who, according to the Roman Martyrology, died at Smyrna. Other Martyrologies substitute for Smyrna, Sirmium in Pannonia (now Mitrowicz,

in the Balkans). Unfortunately, dates and particulars are wanting.

BASOLUS (St.) (Nov. 26)
(7th cent.) A famous hermit, born at Limoges (France), who entered a monastery near Rheims, but later retired to a hut on the top of a neighbouring hill, where he died and was buried, A.D. 620, after by prayer and fasting overcoming many assaults of the evil one. Later his monastery was rebuilt over his tomb, and his relics enshrined in it, A.D. 879.

BASSA (St.) M. (March 6)
(3rd cent.) A Christian woman, martyred at Corinth, or as others say, at Nicomedia. With her suffered her husband, Claudianus, and other two, Victor and Victorinus. It is added that Bassa had been three years in prison before being put to the torture and executed. There is great uncertainty as to the date of their martyrdom; and some opinions are to the effect that this was a group of Syrian Saints who suffered in their own country. Perhaps this St. Bassa is no other than the Martyr of that name commemorated on Aug. 21.

BASSA, PAULA and AGATHONICA (SS.) VV. MM. (Aug. 10)
(Date unknown.) Three Christian maidens registered in the accepted lists as having given their lives for Christ at Carthage.

BASSA, THEOGONIUS, AGAPIUS and FIDELIS (SS.) MM. (Aug. 21)
(4th cent.) Bassa was a devout Christian woman, wife of a Pagan priest, who, with her three sons, suffered death for her Christian Faith at Edessa in Syria, under one of Diocletian's colleagues, about A.D. 304. She suffered the last of the four, having herself encouraged her children bravely to die for Christ, and been a witness of their triumph.

BASSIAN (St.) Bp. (Jan. 19)
(5th cent.) A Sicilian by birth, Bishop of Lodi in Lombardy, and mentioned with high praise by his friend, St. Ambrose of Milan, with whom he had attended the Council of Aquileia (A.D. 381). St. Bassian died A.D. 413, and was buried in the Church which he had dedicated in honour of the holy Apostles at Lodi, of which city he is the Patron Saint.

BASSIAN (St.) M. (Feb. 14)
See SS. CYRION, BASSIAN, &c.

BASSIAN (St.) M. (Dec. 9)
See SS. PETER, SUCCESSUS, &c.

BASSUS, ANTONIUS and PROTOLICUS (SS.) MM. (Feb. 14)
(Date uncertain.) All the ancient Martyrologies make mention on Feb. 14 of these Saints, and describe them as having been cast into the sea at Alexandria in Egypt, on account of their Faith. Some MSS. add the names of nine fellow-sufferers with them, but all particulars have long since been lost.

BASSUS (St.) M. (May 11)
(4th cent.) A Roman Christian who suffered martyrdom on the Via Salaria, outside the walls of Rome, under Diocletian (A.D. 304). With him SS. Maximus and Fabius won their heavenly crown. Besides the Martyrologies, the Acts of St. Anthimus the Martyr make mention of this St. Bassus.

BASSUS, DIONYSIUS, AGAPITUS and OTHERS (SS.) MM. (Nov. 20)
(Date uncertain.) A band of forty-three Christians put to death for their religion at Heraclea in Thrace. No particulars can now be found.

BASSUS (St.) Bp., M. (Dec. 3)
(3rd cent.) A Bishop of Nice in the middle of the third century. Tortured by the President Perennius, under the Emperors Decius and Valerian, he at length was put to death about A.D. 257 by having his body transfixed by two huge nails or spikes.

BATHILDE (St.) Widow. (Jan. 26)
(7th cent.) An accredited tradition tells us that she was an Anglo-Saxon princess or lady of high degree who, carried off from her native shores, became a slave in the family of the Mayor of the Palace, the highest official of the Frankish Merovingian Court. Espoused by King Clovis II, she became the mother of his successors, Clothaire III, Childeric II, and Thierry III, and on the death of her husband was made Regent of his kingdom. She refounded St. Clotilde's Abbey of Chelles, whither she retired when no longer required to govern for her sons, and where she died A.D. 680. Generous and kind to all, she was a veritable mother to the poor. On her deathbed a vision of Angels summoned her to mount by a shining ladder to Paradise. Artists represent her in a nun's habit, but wearing a Royal crown.

BAUDELIUS (St.) M. (May 20)
(2nd or 3rd cent.) A married layman, born at Orleans, who laboured in the propagation of Christianity in Gaul and in the end was put to death on that account by the persecuting Roman authorities at Nimes in the south of France. As in many similar cases of Saints engaged in the conversion of France, there is no agreement among the learned as to the date of his Apostolate. Some hold that he was beheaded in the year 187; others place him more than a century later, and date his martyrdom in 295. He has always been in great popular veneration. Some four hundred churches in France and Spain have been dedicated in his honour.

BAVO (St.) Conf. (Oct. 1)
(7th cent.) A nobleman of the district of Liége, who led an irregular life, but on the death of his wife became a devout penitent. Retiring to a cell in a forest, he gave himself up to prayer and died there (A.D. 654). He is the Patron Saint of Ghent and of Haerlem.

***BATHUS and OTHERS (SS.) MM.** (March 26)
(4th cent.) A family consisting of father, mother, two sons and two daughters, put to death as Christians, somewhere in the Balkans about A.D. 370.

BAUDRY (St.) Conf. (Oct. 27)
Otherwise St. BALDERIC, *which see.*

***BAYA and MAURA (SS.) VV.** (Nov. 2)
(10th cent.) Two holy Recluses in Scotland, St. Baya being the instructress of St. Maura, and the latter becoming the guide of a fervent community which attached itself to her. There is some doubt whether or not St. Baya may not be identical with St. Begha or St. Bee, a Saint much better known.

***BEANDAN (BREANDAN) (St.) Abbot** (Jan. 11)
(5th cent.) A native of Ireland who crossed into Britain. There he suffered persecution at the hands of the Pelagian heretics, whose errors had become in his time widespread in the island. Constrained to leave the country, he took refuge in Gaul, and entered a monastery of which he later became the Abbot. Further particulars concerning him are lacking.

BEAN (St.) Bp. (Dec. 16)
(11th cent.) A Scottish Saint, Bishop of Murtlach in Banff, from which See he was later transferred to Aberdeen. He is said to have been appointed to Aberdeen by Pope Benedict VIII about A.D. 1012.
Another St. Bean, also commemorated on Dec. 16, was an Irish Bishop in Leinster. The Feast of St. Bean of Murtlach is more properly kept on Oct. 26, as in the old Aberdeen Breviary and the present Scottish Calendar.

BEATA (St.) M. (March 8)
See SS. CYRIL, ROGATUS, &c.

***BEATRICE of ESTE (Bl.) V.** (Jan. 18)
(13th cent.) An Italian princess who, on the eve of her wedding-day, on receiving the news of the death in battle of her affianced husband, resolved on giving herself entirely to God, and founded a monastery near Ferrara, which she governed for many years, and where she passed away, A.D. 1270. An aunt of this Saint, also by name Beatrice, like her, attained to the honours of the Altar.

BEATRICE (St.) M. (July 29)
(4th cent.) Her brothers, SS. Simplicius and Faustinus, were victims of the persecution under Diocletian (A.D. 304) and their bodies were thrown into the Tiber. Beatrice, having recovered their remains and honourably buried them, went to live with St. Lucina, a noble Christian lady. Later, Beatrice was herself arrested as a Christian and strangled in prison.

•**BEATUS** (St.) Bp. (March 8)
Otherwise St. BEOADH, *which see.*

BEATUS (St.) Conf. (May 9)
(3rd cent.) A native of Italy, he evangelised several parts of France, especially the neighbourhood of Laon, where he chose a cave for his hermitage and passed in prayer and meditation all the time which he did not spend in missionary work. He died at an advanced age towards the end of the third century.
Another account, adopted by Baronius and other authorities, relates that he passed the closing year of his life in Western France, and was there interred. Again, some writers postdate St. Beatus to the fifth century. But it seems clear that the St. Beatus of Vendôme is other than the holy man who evangelised Laon, though the Roman Martyrology treats the two Saints as one and the same person.

•**BECAN (BEGAN)** (St.) Abbot. (April 5)
(6th cent.) A distinguished Irish Saint connected with St. Columbkille. He founded a monastery at Kil-Beggan (West Meath), later a Cistercian Abbey of importance. He also gave its name to the church and parish of Emlagh (Meath). He is reckoned as one of the "Twelve Apostles of Ireland."

•**BECAN** (St.) Conf. (May 26)
(6th cent.) An Irish hermit in the time of St. Columbkille. He lived in the neighbourhood of Cork and acquired great fame on account of the austerity of his life.

•**BECHE (JOHN)** (Bl.) M. (Dec. 1)
See Bl. JOHN BECHE.

•**BEDE THE YOUNGER** (St.) Conf. (April 10)
(9th cent.) A noble of high rank at the Court of King Charles the Bald of France, who left the world to serve God in a monastery near Rovigo in the North of Italy. Over and over again he refused Ecclesiastical preferment, and passed away in great fame of sanctity, A.D. 883. His relics, enshrined at Genoa, were about the middle of the nineteenth century translated to the Benedictine Abbey of Subiaco.

BEDE (VENERABLE) (St.) Doctor (May 27)
of the Church.
(8th cent.) The Venerable Bede, styled by Leland "the chiefest and brightest ornament of the English nation," born A.D. 673, was a Northumbrian. He was educated at Jarrow, where he embraced the monastic life under St. Benet Biscop, and was ordained priest by St. John of Beverley. Well versed in the Latin and Greek languages, and for his time a fair poet, he has left prose works on the most varied subjects, ranging from clever expositions of the science of his day to noble commentaries on Holy Scripture. His Church History of the English has earned him the title of "Father of English History." It is a plain unadorned chronicle; but that the author was thoroughly honest and most painstaking is evident to any reader St. Bede was famous not only for his rare learning, but still more so for the holiness of his life. The account of his death (A.D. 735), which took place on Ascension Eve, written by one of his pupils, is touching in its loving simplicity. Bede's last words were "Gloria Patri et Filio et Spiritui Sancto."
Trithemius supposed that the prefix "Venerable," universally given to St. Bede, came from the circumstance that his Homilies were read in churches during his lifetime, as the most respectful appellation of one who had no claim as yet to the title of Saint; but it is now generally accepted that it was first used by Amalarius and other ninth century writers long after St. Bede had acquired the honours due to a Saint. St. Bede's remains were enshrined in Durham Cathedral.

•**BEE** (St.) V. (Oct. 31)
Otherwise St. BEGH *or* BEGA, *which see.*

BEGGA (St.) Widow. (Dec. 17)
(7th cent.) A daughter of Pepin of Landen, mayor of the palace in the Merovingian Court, sister of St. Gertrude of Nivelle and grandmother of Charles Martel. On the death of her husband she made a pilgrimage to Rome, and returning to her own country gave herself up to good works. She is said to have founded seven churches, besides a convent near Namur, in which she died, A.D. 698.

•**BEGH (BEGA, BEE)** (St.) V. (Sept. 6)
(7th cent.) A holy maiden born in Ireland, who crossed over to Cumberland, where the promontory, St. Bee's Head, still perpetuates her memory, as does the name of the village Kilbees in Scotland. She received the religious veil from St. Aidan, and founded a monastery at Copeland, near Whitehaven. Distinguished in life for charity to the poor, for centuries after her death she was in the greatest veneration in the north-west of England, and her fame spread as far as Norway. There were several Saints of the same period with histories not unlike that of St. Bee. She may possibly be the virgin Hieu, mentioned by Venerable Bede. Baring-Gould distinguishes three St. Bees; the first, the Irish Saint mentioned above; the second a nun in Yorkshire; and the third the Abbess of Kilbees.

•**BELINA** (St.) V.M. (Feb. 10)
(12th cent.) A peasant girl of the neighbourhood of Troyes (France), who died in defence of her chastity, threatened by the feudal lord of the territory (A.D. 1135).

BELLINUS (St.) Bp., M. (Nov. 26)
(12th cent.) A Bishop of Padua, who suffered death in the faithful discharge of his pastoral duties in the year 1151, and was canonised three centuries later by Pope Eugene IV.

BENEDICTA (St.) V.M. (Jan. 4)
(4th cent.) A nun or "religious woman," beheaded in the time of Julian the Apostate (A.D. 364). Fellow-sufferers with her in Rome were Priscus, a priest, and Priscillian, a cleric.

BENEDICTA (St.) V. (May 6)
(6th cent.) A holy nun of marvellously ascetic life, an inmate of the convent founded in Rome by St. Galla, of whom St. Gregory the Great narrates that her death was foretold by St. Peter, seen in a vision.

BENEDICTA (St.) V.M. (June 29)
(3rd cent.) Martyred at Sens in France under the Emperor Aurelian (A.D. 273). Her brother, St. Sanctian, and another Martyr, a St. Augustine, were beheaded at the same time. They are said to have all been natives of Spain, whence they had passed into France. Surius, with others, refuses to accept this account of St. Benedicta, nor does the Roman Martyrology number her among the Martyrs. According to the moderns, the St. Benedicta (or St. Beata) venerated at Sens was in all likelihood a holy nun of the locality, though it is possible that there may have been there an earlier Saint of the same name.

BENEDICTA (St.) V.M. (Oct. 8)
(3rd cent.) The daughter of a Roman senator who, inspired with a desire for martyrdom by what she had heard of the triumph of St. Quentin, settled at Origny-sur-Oise in the Diocese of Soissons, where she was instrumental in propagating Christianity. Mathoclus, her father, enraged at her miraculous recovery from the many tortures he had had inflicted upon her, is said himself to have seized the executioner's axe and to have beheaded her with his own hands (A.D. 262).

BENEDICT BISCOP (St.) Abbot. (Jan. 12)
(7th cent.) A Northumbrian of noble birth

who, after a pilgrimage to Rome, embraced the monastic life in the Isle of Lerins (an island off the Mediterranean coast of France). When again in Rome, Pope St. Vitalian ordered him to conduct back to England St. Theodore, just made Archbishop of Canterbury. On their arrival he himself was appointed Abbot of St. Augustine's monastery at Canterbury. Other visits to Rome followed, and in the end Northumbria became the scene of St. Benedict's labours for the good of souls. There he founded the monasteries of Wearmouth and of Jarrow. He died Jan. 12, A.D. 690. He is, above all, celebrated for his learning and for his zeal in reforming English Church discipline in conformity with that obtaining in Rome and in general in the West.

***BENEDICT of ANIANA (St.)** Abbot. (Feb. 11)
(9th cent.) Born in Languedoc in the eighth century, he has been styled "the second Benedict" and "the second father of monasticism in the West." He laboured all his lifelong for the good of the Church, especially in France. Leaving the Court of Charlemagne, he entered the monastery of St. Seine in a forest of Burgundy; but on being chosen Abbot there, fled to his native province and built himself a cell in the gorge of the stream Aniane (Corbières, where afterwards arose the famous Abbey of St. Sauveur). Later he passed to the neighbourhood of Aix-la-Chapelle, where, on the banks of the river Inde, the Emperor Louis le Debonnaire built for him the great Abbey known as Cornelius-Munster. He attended the Councils of Arles (A.D. 813) and of Aix-la-Chapelle (A.D. 817), over the latter of which he presided. He died and was buried at Inde (A.D. 821). His writings comprise a Code of Monastic Rules, some Homilies and a Penitential. In art, he is often represented in the act of clothing St. William of Aquitaine with the monastic habit.

BENEDICT (St.) Bp. (March 11)
(8th cent.) An Archbishop of Milan, of the family of the Crespi, famous all over Italy for his sanctity, pastoral zeal and charity. He delivered the funeral discourse of Ceadwalla of Wessex, the Anglo-Saxon king baptised in the year 687 by Pope Sergius in Rome. He died A.D. 725, in the forty-fourth year of his Episcopate.

BENEDICT (St.) Abbot. (March 21)
(6th cent.) The Patriarch of the Western monks, born at Norcia in Central Italy (A.D. 480), of the noble family of the Anicii. In early youth he retired into a cave in the mountains of Subiaco near Rome, where, clothed with the religious habit, fed and instructed by St. Romanus, a Solitary of the vicinity, he led a hermit's life. After three years of solitude, he built at Subiaco twelve monasteries for the numerous disciples that had gathered round him. In the year 529 he left Subiaco for Monte Cassino, on the road to Naples, and there founded the great Abbey of that name, an event which marked in some sense a landmark in the history of religious life in Europe. St. Gregory the Great, who wrote the Life of St. Benedict, mentions also a monastery of nuns presided over by the Saint's sister, St. Scholastica. The Rule written by St. Benedict, in the course of a hundred years or so, was accepted by all the Western monks. It shows the way to religious perfection by the practice of humility, obedience, prayer, silence and retirement from the concerns of the world. St. Benedict died (A.D. 543), standing before the Altar, immediately after having received Holy Communion. In art he is represented holding a book on which is a serpent, in allusion to one of the miracles he wrought, or with a raven at his feet.

BENEDICT (St.) (March 23)
(6th cent.) A monk of Campania, mentioned by St. Gregory the Great, whom the Goths, under Totila, when devastating Italy, tried to burn alive, but were miraculously prevented from effecting their purpose (A.D. 550). This St. Benedict was a contemporary of the great St. Benedict of Nursia, and was personally known to him.

BENEDICT (St.) (April 3)
(16th cent.) Surnamed the "Black," or the Negro. He was born (A.D. 1526) of negro parents at a village near Messina in Sicily. His father and mother were slaves; but he was made a freeman. An Order of Hermits which he had joined being suppressed by Pope Pius IV, he entered a convent of Franciscan Friars at Palermo, and, though only a lay-brother, was, on account of his eminent holiness of life, elected Guardian or Superior and Master of Novices. He died April 4, 1589, and many years afterwards, when his coffin was opened, his remains were found incorrupt. He was beatified A.D. 1743, and canonised A.D. 1807.

BENEDICT JOSEPH LABRE (St.) (April 16)
(18th cent.) The son of poor parents of Amettes in Artois (France), he first purposed to enter into some Religious Order, but afterwards realised that his call from God was to a life of utter solitude. He made several pilgrimages, visiting the sanctuaries of France, Italy, Switzerland and Germany. He everywhere begged his food, constantly refusing money, and spent his time in almost continuous prayer before the Blessed Sacrament. He died in Rome during Holy Week, A.D. 1783. He was canonised by Pope Pius IX in 1860, though the popular veneration of the poor mendicant was universal in Rome long before he had even passed from this world. His funeral cortège resembled a triumphal procession, and up to our own time his shrine is one of the most frequented in Rome.

***BENEDICT (BENET) OF THE BRIDGE (St.)** (April 28)
(12th cent.) A holy man of Avignon, locally venerated as having been aided by an Angel to construct a bridge at a dangerous ford over the river Rhone. He died A.D. 1184.

BENEDICT II (St.) Pope. (May 7)
(7th cent.) A Roman by birth, who in early life, devoted himself to the study of the Holy Scriptures and of the Ecclesiastical chant. On the death of St. Leo II (A.D. 683) he was elected Pope, but his enthronement was delayed for a year while awaiting the confirmation of the Emperor of Constantinople, up to that time usually sought. It was mainly on account of the case of this Pope that the then Emperor Constantine Pogonatus consented that thence forth such Imperial approval need no longer be sought. Pope Benedict died A.D. 685, and was buried in St. Peter's.

BENEDICT XI (St.) Pope. (July 7)
(14th cent.) Born at Treviso, A.D. 1240, he in his youth joined the Dominican Order, of which he eventually became the Master General. Created Cardinal and Bishop of Ostia, he was employed by Pope Boniface VIII as his Nuncio and peacemaker in England, France, Hungary, Poland, Austria, Denmark, Servia and other countries. Everywhere he conciliated respect, and acquired fame and veneration from princes and people alike, on account of his simple piety and spirit of self-sacrifice. He was, moreover, a man of first-rate abilities, and well versed in the learning of his age. He was elected Pope, Oct. 21, 1303, but died at Perugia in the July of the following year. In the few months of his Pontificate he had done much to reform Church discipline and to repress abuses. Hence probably, the belief current at the time that he had died by poison.

BENEDICT (St.) (Oct. 23)
(4th cent.) Described as Bishop of Samaria or Sebaste in Palestine. His flock was dispersed by Julian the Apostate. St. Hilary of Poitiers received him and gave him land,

whereon he built a hermitage, which later became the Abbey of St. Benedict of Quincay (A.D. 654). His relics, hidden in the fourteenth century during the wars between France and England, were never afterwards discovered. But the Bollandists throw doubts on the legendary account of this St. Benedict, certainly seriously interpolated. The Church commemorates him as a Saint, but not as a Bishop.

BENEDICT, JOHN, ISAAC, MATTHEW and CHRISTINUS (SS.) MM. (Nov. 12)
(11th cent.) Holy men of the Order of the Camaldolese Hermits, who followed St. Bruno (otherwise St. Boniface) into Russia to preach the Gospel. They with some others were put to death by the Pagans at Gnesen in Poland (A.D. 1004), and were canonised many centuries later by Pope Julius II.

***BENEDICTINE MARTYRS (BB.)** (Dec. 1)
See Bl. RICHARD WHITING, HUGH FARINGDON, JOHN BECHE.

***BENEZET (St.)** Conf. (April 14)
Otherwise St. BENEDICT OF THE BRIDGE, *which see.*

BENIGNUS (St.) M. (Feb. 13)
(4th cent.) A priest of Todi in Umbria (Italy) who was tortured and put to death in the persecution under Diocletian, about A.D. 303.

BENIGNUS (St.) M. (April 3)
(Date uncertain.) Martyred in the city of Tomis or Tomois on the Black Sea, near the mouths of the Danube. His name is joined with that of a Saint Evagrius, and in some MSS. with several others.

BENIGNUS (St.) Bp., M. (June 28)
(6th cent.) A French Saint, Bishop probably of Chartres, who is mentioned in a Decretal of Pope Pelagius II as desirous of resigning his See. He appears to have retired afterwards to Utrecht. St. Gregory of Tours, his contempory, refers to an apparition of the Saint. His relics were rediscovered at Utrecht, A.D. 996.

BENIGNUS (St.) M. (Nov. 1)
(2nd cent.) A Greek of Smyrna, said to have been sent into Gaul by St. Polycarp, and to have become the Apostle of Burgundy. He planted the Faith at Autun and at Langres, making Dijon the centre of his activity. He was tortured and put to death in the persecution under the Emperor Marcus Aurelius (A.D. 178). Over his tomb at Dijon has been erected the noble Abbey Church (now Cathedral) of St. Bénigne.

***BENIGNUS (BENEN) (St.) Bp.** (Nov. 9)
(5th cent.) A favourite disciple of St. Patrick, and his successor in the See of Armagh. He is sometimes styled "Benen, son of Sessenen, St. Patrick's Psalmsinger." The Martyrology of Donegal gives an account of his virtues, dwelling particularly on his piety and gentleness. Many too were the miracles by which Almighty God bore witness to his sanctity. He appears to have resigned his pastoral charge some time before his holy death, which took place about A.D. 469. His reputed sojourn at Glastonbury is probably fictitious.

BENIGNUS (St.) Bp. (Nov. 20)
(5th cent.) A Bishop of Milan, who displayed great fortitude and devotedness to his flock during the inroads of the barbarian assailants of the ancient Roman civilisation. He died A.D. 477.

BENILDES (St.) M. (June 15)
(9th cent.) A holy woman of Cordova, who was so moved by the fortitude displayed by St. Athanasius, a Spanish priest, during his martyrdom at the hands of the Moorish invaders of the country, that she braved death at the stake on the following day (A.D. 853). Her ashes were thrown into the river Guadalquivir.

***BENINCOSA (Bl.)** Conf. (June 20)
(15th cent.) A Saint of the Servite Order who lived a life of penance and prayer, as a hermit, in a cell in the hilly country near Siena, where he died A.D. 1426.

BENJAMIN (St.) M. (March 31)
(5th cent.) A deacon of the Church in Persia, who having been imprisoned for the Faith, on refusing as a condition of his release the ceasing of his preaching of Christianity, was tortured to death (A.D. 424) under King Varanes (Bahran) V.

BENNET (BENOIT, BENET).
Forms of the name BENEDICTUS *or* BENEDICT.

BENNO (St.) Bp. (June 16)
(11th cent.) Also called Benedict. An Abbot of Hildesheim in Germany, who, appointed Bishop of Meissen, was much persecuted by the Emperor Henry IV, on account of his attachment to Rome. He, almost alone of the German Bishops, attended St. Gregory the Seventh's Council, which condemned Henry's usurpation of Church Rights. Returned to his See, he died after a long and fruitful Episcopate, A.D. 1106.

***BENNO (St.) Bp.** (Aug. 3)
(10th cent.) A prince of the Royal House of Burgundy, who embraced the Ecclesiastical state and became Canon of Strasburg. This dignity, however, he soon renounced, and retired into solitude in Switzerland, where, over the ruined cell of St. Meinrad the Martyr, he built a monastery for himself and his disciples, and thus founded the famous Abbey of Einsiedeln. The Emperor Henry the Fowler called him to the See of Metz, where, however, his zeal met with such hostility that he was assaulted, blinded, and driven out of the city. Returning to Einsiedeln, he survived for eleven years, and on his death (A.D. 940) was buried in the Ladye-Chapel of the Abbey Church.

BENVENUTUS (St.) Bp. (March 22)
(13th cent.) A Franciscan Friar of holy life, who was created Bishop of Osimo in Central Italy by Pope Urban IV, and governed that Diocese for thirteen years in the difficult times of the Guelph and Ghibelline warfare. Knowing beforehand his death to be at hand, he distributed all his goods to the poor, and lay down to die before the High Altar of his Cathedral (A.D. 1276). Many miracles having been wrought at his tomb, he was canonised by Pope Martin IV.

***BEOADH (BEATUS) (St.) Bp.** (March 8)
(6th cent.) Aeodh (Aidus), an Irish Saint, acquired the prefix *Bo* on account of the greatness of his virtues, and was appointed Bishop of Ardcarne (Roscommon). Little is known of his Acts, but the tradition of his piety and miracles remains. He went to his reward between A.D. 518 and A.D. 523. The "Bell of St. Beoadh," a beautiful work of art, was long in veneration as a relic.

***BEOCCA, ETHOR and OTHERS (SS.) MM** (April 10)
(9th cent.) Monks of Chertsey Abbey, burned in their monastery by the heathen Danes, out of hatred for the Christian Faith, quite as much as because they were Anglo-Saxons (A.D. 878), and for that reason venerated in England as Martyrs.

***BERACH (BARACHIAS, BERACHIUS) (St.) Abbot.** (Feb. 15)
(6th cent.) The Patron Saint of Kilbarry (Co. Dublin). His future sanctity having been predicted by St. Patrick, St. Berach from his birth was placed under the care of his uncle, St. Freoch. He afterwards became St. Kevin's disciple, and made a monastic foundation at Cluain-coirpthe in Connaught. He is said to have survived into the sixth century, but the date of his death is uncertain.

BERARD, PETER, ACCURSIUS, ADJUTUS and OTHERS (SS.) MM. (Jan. 16)
(13th cent.) Franciscan Friars, sent by St. Francis himself into Spain to evangelise the Moors. From Aragon they went to Coimbra in Portugal, and then passed into Morocco,

where they were put to the torture and beheaded (A.D. 1220). Their relics are at Coimbra, and they were canonised in the fifteenth century by Pope Sixtus IV.

BERCHARIUS (St.) Abbot, M. (Oct. 16)
(7th cent.) Born in Aquitaine and placed by St. Nivard of Rheims under the care of St. Remaclus of Maestricht, he after some years embraced the monastic life in the monastery of Luxeuil, and later still founded the Abbey of Hautvilliers with two other monasteries. But in that of Moutier-en-Der he was stabbed by an unworthy monk whom he had sharply rebuked, and died of the effects of the wound on Easter Eve, A.D. 696.

***BERCTHUN (BERTIN)** (St.) Abbot. (Sept. 24)
(8th cent.) A disciple of St. John of Beverley, and by him appointed first Abbot of Beverley, where he died, A.D. 733.

***BERCTUALD** (St.) Abbot. (Jan 9)
Otherwise St. BRITHWALD, *which see.*

***BERE (RICHARD)** (Bl.) M. (May 4)
See CARTHUSIAN MARTYRS.

***BERENICE** (St.) V.M. (Oct. 4)
(4th cent.) A Christian maiden, who, with her mother, St. Domnina, and sister, St. Prosdoce, suffered for the Faith in Syria, during the persecution under Diocletian and his colleagues (A.D. 303-310). Eusebius, St. John Chrysostom and other early writers make mention of this holy martyr.

***BERLINDA** (St.) V. (Feb. 3)
(7th cent.) A French maiden who led a life of prayer and penance in a monastery near Alost. She passed away at the close of the seventh century, and is still in great popular veneration.

BERNARD (St.) Bp. (March 12)
(12th cent.) A Bishop of Carinola in the Italian Province called Terra di Lavoro, a suffragan See of Capua, now united to the Bishopric of Sessa, which St. Bernard himself had transferred from the ancient city of Forum Claudii. He died in extreme old age at Capua (A.D. 1109), and is still famous for the miracles wrought at his tomb.

***BERNARD of TIRON** (St.) Abbot. (April 14)
(12th cent.) A French monk of Poitou who, after leading for some time an Eremitical life, and later devoting himself to preaching, retired into the Forest of Tiron, and there founded a monastery which became the Head House of a Benedictine Congregation. St. Bernard died A.D. 1117 at the age of seventy. His Congregation spread to the British Isles, among its monasteries being that of the Isle of Caldey.

***BERNARD of CORLEONE** (Bl.) (April 29)
(17th cent.) A Capuchin lay-brother, a native of Sicily, who, having been in his youth a soldier, at the age of twenty-seven embraced the Religious life, and till his death (A.D. 1667), thirty-five years later, passed his days in the practice of severe penance, doing good to his neighbour by his example, and by his wise counsels; for the giving of which, to the many who addressed themselves to him, Almighty God bestowed special graces on the poor unlettered Saint.

***BERNARD of OFFIDA** (Bl.) (Aug. 22)
(17th cent.) An Italian peasant who became a Capuchin lay-brother. He was distinguished for his charity to the poor and for the wonderful graces lavished upon him by Almighty God. He died A.D. 1694 at the age of ninety.

BERNARD (BERNWARD) of HILDESHEIM (St.) Bp. (Oct. 26)
Otherwise St. BERWARD, *which see.*

BERNARD of MENTHON (St.) (June 15)
(11th cent.) Born in Savoy A.D. 923, and styled Bernard of Menthon or Mentone, his birthplace, a village near Annecy. He studied under Peter of Aosta and was elected Archdeacon of that Diocese. He founded the Hospices of the Great and Little St. Bernard, and began a community of Hospitallers under the Rule of St. Augustine, earning himself by his zeal and charity to poor travellers and to the mountaineers of those regions the title of "Apostle of the Alps." He died at Novara in Piedmont A.D. 1008, and was at once popularly venerated as a Saint, though not formally canonised till the Pontificate of Innocent XI (A.D. 1681). The community he established in the Alps, as is well known, still continues the charitable work he set them.

BERNARD (St.) Abbot. Doctor (Aug. 20)
of the Church.
(12th cent.) This famous French Saint, surnamed the "mellifluous Doctor," was born at Fontaines, near Dijon (A.D. 1091). At the age of twenty-three he consecrated himself to God under the leadership of the holy English Abbot, St. Stephen Harding, in the newly instituted Abbey of Citeaux, and became the second founder of the austere Cistercian Order, of which the Trappists are now the best known branch. In obedience to St. Stephen, Bernard, in the year 1115, founded the Abbey of Clairvaux, of which he remained Abbot for the rest of his life, besides erecting several other monasteries. He preached the Second Crusade in France (A.D. 1146), exerted a strong and healthy influence on the European politics of his age, and by his prudence and zeal healed more than one incipient schism. He passed away at Clairvaux, Aug. 20, 1153, and was buried in the Ladye-Chapel of his Abbey. Since its destruction in 1792 his relics have been venerated in the neighbouring parish church. Alexander III canonised St. Bernard twelve years after his death; and Pius VIII proclaimed him a Doctor of the Church. Notable among his writings are his noble Treatise on the Canticle of Canticles, and his book, *De Consideratione*, addressed to Pope Eugene III, who had been one of his monks. To him also is attributed the familiar Hymn, "Jesu dulcis memoria" (Jesus, the only thought of Thee). His tender devotion to Our Blessed Lady has led to the liturgical use of his Homilies on her festival days. He is often represented with three mitres on a book, or at his feet, in allusion to his refusal of three Bishoprics—or with a beehive near him—or again, with an Angel holding his crozier.

***BERNARD DE ALZIVA and OTHERS** (SS.) MM. (Aug. 21)
(12th cent.) A converted Moslem Prince in Spain, put to death for the Faith (A.D. 1180) with his two sisters, who had like him embraced Christianity.

BERNARD PTOLOMEI (St.) Abbot. (Aug. 21)
(14th cent.) A citizen of Siena, educated by his relative, Christopher Ptolemy, a learned Dominican Friar. He retired from the world, choosing the Rule of St. Benedict as that to be followed by himself and such of his friends as elected to place themselves under his direction. He thus founded the Congregation of the Olivetans, vowed to the Eremitical life. It was approved by several of the Popes of the period, and still exists. The brethren are robed in white from head to foot. St. Bernard died A.D. 1348 in his sixty-sixth year.

BERNARD (St.) (Oct. 14)
(11th cent.) Some writers say that this holy man was by birth an Englishman; others that he was of French parentage. He appears to have come as a pilgrim to Rome, and afterwards to have lived a hermit's life near Arpino in Latium, where he died. His relics are in high veneration in the neighbouring town of Arce, whither they were translated. He probably died in the latter half of the eleventh century.

BERNARD (St.) Bp. (Dec. 4)
(12th cent.) A Florentine of the noble family of the Uberti, who sacrificed a brilliant career to become a poor monk of the Order of Vallombrosa, in its monastery of San Salvio. So remarkable was he, however, not only for sanctity,

but for intellectual ability and skill in business, that he was chosen as Abbot General of his Order, and later created Cardinal by Pope Urban II, who again and again employed him as his Legate. He was indefatigable in putting down simony, at that period rife in Italy. Consecrated Bishop of Parma (A.D. 1106) by Pope Paschal II, he died (A.D. 1132) after an Episcopate singularly distinguished by his success in promoting Christian piety. He is said to have steadfastly continued the austerities practised in his Order to the very day of his death.

BERNARDINE of SIENA (St.) (May 20)
(15th cent.) Born at Massa of the noble family of the Albizeschi of Siena (A.D. 1380), after spending himself in the service of the sick in the public hospitals, he entered the Franciscan Order, which he illustrated by his religious fervour. Famous for his devotion to our Blessed Lady, the Feast of whose Nativity was the date of his own birth, of his religious profession, of his first Mass and of his first sermon, he successively refused the Bishoprics of Siena, of Ferrara and of Urbino. But, elected Vicar-General of his Order, he was the author of a great reform among its members. He died at Aquila in the south of Italy (A.D. 1444) and was canonised five years after his death by Pope Nicholas V. He has left many valuable ascetic writings, and instituted or propagated the *cultus* of the Holy Name of Jesus. In art, he is usually represented in the Franciscan habit, holding to his breast the monogram IHS (the three first letters of the Greek form of that Most Holy name), with a mitre at his feet. He is also pictured with the Infant Jesus in his arms.

***BERNARDINO REALINI (Bl.)** (July 3)
(18th cent.) An Italian Saint of the Society of Jesus, one of those who in the seventeenth and eighteenth centuries devoted themselves to the reformation of the lives of the Christian people by preaching and manifold self-sacrifice.

***BERNO (St.) Abbot.** (Jan. 13)
(10th cent.) Born in Burgundy about the middle of the ninth century, he took the religious habit in the Abbey of St. Martin of Autun, and fifty years later founded those of Gigny and Baume. But he is chiefly known as the first Abbot of Cluny near Macon, a famous Benedictine monastery, cradle of the great Religious Congregation of the same name. In his old age St. Berno resigned his crozier to his disciple St. Odo (A.D. 926), dying in the following year.

BERONICUS, PELAGIA and OTHERS (SS.) MM. (Oct. 19)
(Date uncertain.) A group of fifty-nine Christians put to death at Antioch in one of the early persecutions. Though all the ancient Martyrologies register them on Oct. 19, no particulars concerning them are now extant.

***BERTELLIN (St.)** (Sept. 9)
(Date uncertain.) An English Saint, a hermit, in the neighbourhood of Stafford, whose legend is too unsatisfactory to allow of any reliable particulars about him being drawn from it.

***BERTHA (St.) Widow.** (July 4)
(8th cent.) A holy woman of English extraction who built a monastery in the north of France over which she presided as Abbess, and where she died about A.D. 725. Bertha, the Christian Queen of King Ethelbert of Kent, has never been honoured as a Saint.

***BERTHANC (BERCHAN) (St.) Bp.** (April 6)
(9th cent.) A Saint of this name occurs in all the Scottish Kalendars. He is described as Bishop of Kirkwall in the Orkneys, and is said to have passed his youth in the celebrated monastery of St. Columba at Iona. He seems to have died in Ireland about A.D. 840; and his tomb was shown at Inishmore on the Bay of Galway. Hence perhaps his surname of Fer-da-Leithe (the man of two parts or countries).

***BERTHOLD (St.)** (June 16)
(6th cent.) In the Breviary, St. Berthold or Bertaud is said to have come from Ireland with a St. Amandus, and to have settled at Chaumont in the Diocese of Rheims, where he was ordained priest by St. Remigius. He died at the age of seventy-three, A.D. 540.

***BERTHOLD (St.)** (Oct. 21)
(11th cent.) An Anglo-Saxon whose parents had fled from England at the Norman Conquest (A.D. 1066) and settled in Italy, first at Milan and afterwards at Parma, where the Saint was born. He became a lay-brother in the monastery of St. Alexander, where he lived a humble and saintly life, and where his relics are preserved. He died about the year 1101.

***BERTHWALD (BRITHWALD) (St.) Bp.** (Jan. 9)
(8th cent.) A Benedictine monk who, it is said, resigned the dignity of Abbot of Glastonbury in order to seclude himself in the insignificant monastery of Reculver in the Isle of Thanet. He was not, however, able to avoid acceptance of the Archbishopric of Canterbury (A.D. 692) in succession to St. Theodore. He assisted at the Synod of Nidd, in which St. Wilfrid was justified and restored to his See. He consecrated St. Aldhelm to the West Saxon Bishopric of Sherborne. After a long and strenuous Episcopate St. Brithwald died A.D. 731.

***BERTILIA (St.) V.** (Jan. 3)
(7th cent.) A Belgian Saint who lived as a recluse in a cell adjoining a church she had built at Marolles, where she died A.D. 687.

BERTIN (St.) Abbot. (Sept. 5)
(8th cent.) A monk at Luxeuil in Eastern France, under his kinsman, the Abbot St. Omer, who preached the Gospel in various parts of France. Besides other monasteries, he founded the Abbey of Sithin (now St. Omer), and became its first Abbot. In the end, owing to his advanced age, he resigned this position, and betook himself to a hermit's cell, where he died a centenarian (A.D. 709). Baronius and others alter this date to A.D. 698.

***BERTIN (St.) Abbot.** (Sept. 24)
Otherwise St. BERCTHUN, *which see.*

***BERTOARA (St.) V.** (Dec. 12)
(7th cent.) A French Saint enriched with many supernatural gifts, who founded at Bourges a monastery under the austere Rule of St. Columbanus, dying there about A.D. 680.

***BERTRAM (St.) Conf.** (Sept. 9)
Otherwise St. BETTELIN, *which see.*

***BERTRAND (BERTRAM, BERTI-CHRAMNUS) (St.) Bp.** (July 3)
(7th cent.) Appointed, because of his merits, Archdeacon by St. Germanus of Paris, and afterwards promoted to the Bishopric of Le Mans. In troublous times he laboured much and successfully in the interests of both Church and State. His death is placed A.D. 623.

***BERTRAND of COMMINGES (St.) Bp.** (Oct. 16)
(12th cent.) A saintly prelate who governed the Diocese of Comminges (France) for fifty years. He died about A.D. 1120.

***BERTUIN (St.) Bp.** (Nov. 11)
(7th cent.) Said by some to have been an Irishman, by others of a noble English family. He was brought up in an English monastery, and the tradition is that he was consecrated Bishop while still in England, probably as a Missionary Prelate, as he proceeded to Belgium and settled on the banks of the Sambre, where he built a church and abbey which he dedicated to Our Blessed Lady at a place called Maloigne, near Namur. A.D. 698 is given as the date of his death.

***BERTULPH (St.) Abbot.** (Feb. 5)
(8th cent.) An Abbot, the accounts of whose life are unfortunately untrustworthy. He is venerated in the north of France and in Belgium.

BERWARD (BERNWARD, BERNARD) (St.) Bp. (Oct. 26)
(11th cent.) A celebrated Bishop of Hildesheim in Saxony. Famous for his learning and virtues, it was to him that the Emperor Otho II on his deathbed entrusted the guardianship of his son and successor, Otho III. St. Berward died in the year 1021 (or 1023), and was canonised by Pope Celestine III in 1194. St. Berward caused to be cast the fine metal gates of Hildesheim Cathedral, where is also preserved a splendid copy of the Gospels, written and illuminated by the Saint's own hand.

BESAS (St.) M. (Feb. 27)
(3rd cent.) A soldier who suffered at Alexandria in Egypt under the Emperor Decius for having shown the indignation he felt at the sight of the horrible torments inflicted on the Martyrs, SS. Julian and Euno.

BESSARION (St.) Conf. (June 17)
(4th cent.) One of the Fathers of the Egyptian Desert. His virtues and miracles were such that Greek writers compare him to Moses, Elias, and others of the prophets. He must have died before A.D. 400. The Greeks keep his Feast on June 6.

***BETTELIN (BETHLIN, BETHELM) (St.) Conf.** (Sept. 9)
(8th cent.) Supposed to be the same as the St. Bertram whose memory is preserved at Ilam in Staffordshire, where there exist a chapel, a spring and a well, each called after him. He was a disciple of St. Guthlac and lived in a hermitage near Croyland. It is presumed that his relics were conveyed to Stafford before the destruction of Croyland by the Danes, and that this accounts for the veneration in Catholic times of St. Bettelin in that neighbourhood. We have no means of fixing the precise date of the death of this Saint.

***BEUNO (St.) Abbot.** (April 21)
(7th cent.) Of a princely family in ancient Wales, educated in the monastery of Bangor, and in his afterlife founder and ruler of several monasteries in North Wales; Clynnog in Carnarvonshire was his chief residence. He died, and was buried there some time in the first half of the seventh century. Butler notes some curious customs, vestiges of the ancient *cultus* of St. Beuno, existing in his time in Carnarvonshire; but the memory of the Saint has happily been revived in our own age by the foundation of the important Ecclesiastical establishment known as St. Beuno's College.

BEUVE (St.) (April 24)
Otherwise St. BOVA, *which see.*

***BERTILLA (St.) V.** (Nov. 5)
(7th cent.) An Abbess of the Benedictine Order in the monastery of Jouarre in the Diocese of Meaux. She was chosen to be the first Abbess of Chelles, where she died, having presided over her community for more than forty-six years (A.D. 692). Queen Bathilde, the foundress, took the veil at Chelles, as did St. Hereswitha or Hereswide, Queen of East Anglia and sister of St. Hilda of Whitby.

BIANOR and SYLVANUS (SS.) MM. (July 10)
(4th cent.) Christians martyred in Pisidia (Asia Minor) under an Imperial magistrate, by name Severian. They were tortured and beheaded. They probably suffered at the beginning of the fourth century, but the extant Greek Acts are not trustworthy.

BIBIANA (VIBIANA, VIVIAN) (St.) V.M. (Dec. 2)
(4th cent.) St. Bibiana was the daughter and sister of Martyrs. Her father, St. Flavian, her mother, St. Daphrosa, and her sister, St. Demetria, all laid down their lives for Christ. St. Bibiana herself was scourged to death at Rome in the persecution under Julian the Apostate (A.D. 363). A very long account is given of her sufferings in a composition much accredited in the Middle Ages; but which resists badly scientific criticism. Her name, with the place and fact of her martyrdom, are all that can be asserted with certainty. Her fame has been widespread from early ages. She is Patron Saint of churches in Spain and in Germany. Her church in Rome was dedicated by Pope St. Simplicius, about one hundred years after her passion; and she is liturgically commemorated yearly in the Universal Church on the anniversary of her martyrdom. In art, she is often represented holding in her hand a green branch covered with twigs and foliage.

***BIBLIG (PEBLIG) (St.)** (July 3)
(5th cent. probably.) A Welsh Saint connected with Carnarvon, but particulars concerning whom are lacking.

BIBLIS (St.) V.M. (June 2)
(2nd cent.) One of the Martyrs of Lyons, under the Emperor Marcus Aurelius (A.D. 177). These were the Bishop St. Photinus, the virgin St. Blandina, and forty-four other Christians. St. Biblis was put to the torture to force her to admit the crime of cannibalism very commonly at that period imputed to Christians. At the outset, terrified at the horrors of the torture chamber, she showed signs of weakness, but strengthened by prayer and the example of her fellow-sufferers, she in the end bravely laid down, like them, her life for Christ.

***BIEUZY (St.) M.** (Nov. 24)
(7th cent.) A native of Great Britain, who followed St. Gildas to Brittany. We have no particulars of his life or of the martyrdom which closed it.

***BILFRID (BILLFRITH) (St.)** (March 6)
(8th cent.) A hermit, a skilled goldsmith, who bound in gold the Lindisfarne copy of the Gospels, written and illuminated by Bishop Eadfrid. In life and in death he was in great popular veneration on account of the austere sanctity of his life. His death took place between A.D. 740 and A.D. 756; but the day is uncertain. March 6 is the anniversary of the Translation of his relics, together with those of St. Balther to Durham.

***BILHILD (St.) Widow.** (Nov. 27)
(8th cent.) A holy woman who, after the death of her husband, founded a monastery at Mainz in Germany, where she died a holy death, the crown of a pious and charitable life.

BIRILLUS (St.) Bp. (March 21)
(1st cent.) Said to have been consecrated first Bishop of Catania in Sicily by St. Peter the Apostle, with whom he had travelled from Antioch, about A.D. 42. By his preaching and miracles, it is added, St. Birillus converted a vast number of pagans to Christianity, and died in extreme old age.

BIRINUS (St.) Bp. (Dec. 3)
(7th cent.) A missionary sent by Pope Honorius to convert the West Saxons to Christianity, and consecrated Bishop by Asterius, Bishop of Genoa. One of his first converts was King Cynegils of Wessex, at whose baptism another monarch, St. Oswald of Northumbria, officiated as godfather. St. Birinus died at Dorchester in Oxfordshire, where he had fixed his Episcopal See, A.D. 650, whence Bishop Hedda translated his body to the Church of St. Peter at Winchester (A.D. 686).

***BIRNSTAN (BRISTAN, BRYNSTAN) (St.) Bp.** (Nov. 4)
(10th cent.) The successor of St. Frithestan in the See of Winchester and a disciple of St. Grimbald. He was famous for his devotion to the Holy Souls in Purgatory; and it was his daily custom to wash the feet of the poor. He was suddenly called away from his labours on earth to the higher life of Heaven, Nov. 4, A.D. 934.

***BITHEUS and GENOCUS (SS.) Conf.** (April 18)
(6th cent.) Two British monks who accompanied St. Finnian of Clonard to Ireland, and there passed away in peace and in great repute of sanctity. Nothing more is known about them.

***BLAAN (St.) Bp.** (Aug. 10
Otherwise St. BLANE, *which see.*

***BLADUS** (St.) Bp. (July 3)
(Date uncertain.) The tradition concerning him is to the effect that he was one of the early Bishops of the Isle of Man, and that by his pastoral zeal he merited to be by his flock honoured as a Saint.

BLASE (BLAISE) (St.) Bp., M. (Feb. 3)
(4th cent.) A Bishop of Sebaste in Armenia, famous for the miracles he wrought, among which was his having with a word saved from imminent death a boy choking from having half swallowed a fishbone so placed that its extraction was impossible. St. Blaise, a man of saintly life, was accused and tried as a Christian, and as chief of his fellow-believers in the persecution continued in the East after the Emperor Constantine had given peace to the Church elsewhere, by his colleague Licinius. The Saint was put to the torture and beheaded at Sebaste A.D. 316. His Feast is kept with much solemnity in Greece and in Asia Minor. The Crusaders propagated devotion to him in Europe. In some places bread is blessed on his Feast Day, of which a morsel is swallowed while invoking him. In others, oil is blessed, and with it a priest makes the sign of the cross on the throats of the Faithful. He is the recognised Patron Saint of wool-combers, whether because he was tortured by having his flesh torn with the iron combs used in the trade, or for some other reason, is uncertain.

***BLAITHMAIC (BLATHMAC, BLAITHMALE)** (St.) M. (Jan. 19)
(9th cent.) The son of one of the Irish kings who became a monk, and at last the Abbot of his monastery. Thirsting for the glory of martyrdom, he left his native country and crossed over to Great Britain, then in prey to the heathen Danes. He was murdered by these barbarians on the altar steps in St. Columba's monastery at Iona (A.D. 823). The Benedictine Walafridus Strabo has written in verse the Life of St. Blathmac.

***BLANCHE (GWEN)** (St.) (July 5)
See SS. FRAGAN and GWEN.

BLANDA (St.) M. (May 10)
See SS. CALEPODIUS, PALMATIUS, &c.

BLANDINA (St.) V.M. (June 2)
(2nd cent.) One of the most famous of the Martyrs of Lyons, who with St. Photinus suffered death for Christ (A.D. 177), in the time of the Emperor Marcus Aurelius. St. Blandina, a young girl, never ceased from encouraging her fellow-sufferers, even while herself in the hands of the torturers. She was scourged, mauled by wild beasts, made to sit on a red-hot iron chair, gored by a bull, and finally beheaded. The blood of these holy men and women was the seed of Christianity in Gaul.

***BLANE (BLAIN, BLAAN)** (St.) Bp. (Aug. 10)
(7th cent.) A celebrated Scottish Saint who is said to have been Bishop of Kingarth in Bute at the end of the sixth or beginning of the seventh century. He was buried at Dunblane, where the Cathedral and several other churches were dedicated in his honour. But the dates commonly given are altogether uncertain. His reputed connection with St. Comgall and St. Kenneth would put that of his birth after A.D. 550, whereas Butler, Dempster and others insist that he flourished in the fifth century. The Bollandists, on the other hand, describe him as having flourished in the tenth or eleventh century, surmising a confusion of names between St. Kenneth and King Kenneth, his namesake. Hence, the modern hypothesis that there were two St. Blanes, of whom one lived in the fifth and the other in the eleventh century. Hymns and prose compositions bearing the name of St. Blane are still extant.

BLASIUS (St.) M. (Nov. 20)
(1st cent.) Associated by tradition with St. Mary Salome in planting the first seeds of the Christian Faith at Veroli and Frosinone, between Rome and Naples. He is said to have been put to death for being a Christian, as early as A.D. 42. A St. Demetrius and twenty others are named as having suffered with him. But there is now a tendency among scholars to dissociate altogether St. Blasius from St. Mary Salome and her Apostolate, and to date his life several hundred years later.

***BLATH (FLORA)** (St.) V. (Jan. 29)
(6th cent.) In the Irish Martyrologies, several Saints are registered under the name Blath (Latinised Flora). The one best remembered was a humble lay-sister in St. Brigid's monastery at Kildare, where she was in high repute of sanctity. The year 523 is assigned in the Martyrology of Donegal as that of her death.

***BLEDRWS** (St.)
(Date unknown.) There is a church in Cardiganshire titled after a St. Bledrws. But it has not been found possible to identify the Saint.

***BLEIDDAN (BLEWDIAN)** (St.) Bp. (July 29)
Otherwise St. LUPUS of TROYES, *which see.*

***BLENWYDD** (St.)
(Date unknown.) The dedication of a chapel to him in the Isle of Anglesea is all that perpetuates his memory.

***BLITARIUS (BLIER)** (St.) (June 11)
(7th cent.) A native of Scotland who passed over into France with St. Fursey, and settled at Seganne in Champagne. He is still in great local veneration, and is described as having been a man whose whole life was spent in penance and prayer. His relics were burned by the Calvinists in the sixteenth century.

***BOETHIUS** (St.) (Dec. 7)
Otherwise St. BUITHE, *which see.*

***BOBO** (St.) (May 22)
(10th cent.) A soldier of Provence (France) who distinguished himself in the defence of his country against the Moorish raiders, the terror of the south of France, and who later gave himself up to a life of prayer and penance. He died at Pavia in Lombardy (A.D. 985) while on a pilgrimage to Rome.

***BODAGISIL** (St.) (Dec. 18)
(6th cent.) A noble Frank who, after a life spent in the service of his King and country, founded a monastery on the banks of the Meuse, where he died (A.D. 588). Venantius Fortunatus, St. Gregory of Tours, and other contemporary writers are loud in the praises of his sanctity.

***BODFAN (BODUAN)** (S.)
(7th cent.) The Patron Saint of Abern in Carnarvon. He is believed to have flourished in the seventh century, but we have no particulars of his life, except the tradition that the great inundation which formed Beaumaris Bay impelled him, with his father and some other relatives, to embrace the Religious life.

***BOETIAN** (St.) (May 22)
(7th cent.) A disciple of St. Fursey and an Irishman by birth. He built his monastery at Pierrepont, near Laon, in France, and was eventually murdered there by miscreants whom he had sternly rebuked for their vices. His shrine is still a place of pilgrimage, and he is specially invoked in behalf of sick children.

***BOISIL** (St.) Abbot. (Feb. 23)
(7th cent.) A Prior of Melrose Abbey and successor there of Abbot Eata. Bede describes him as a man of great virtue and as endued with the gift of prophecy. Among his disciples were St. Cuthbert and St. Egbert. The Holy Name of Jesus, pronounced so as to touch the hearts of all who heard him, was ever on his lips. He passed away during the great pestilence of the year 664.

***BOLCAN (OLCAN)** (St.) Bp. (Feb. 20)
(5th cent.) Baptised by St. Patrick and sent by him to study in France, he was subsequently by the same Saint consecrated Bishop of Derkan in the North of Ireland. His school of learning there was one of the most distinguished in the

island. He died after A.D. 480. Another St. Bolcan is venerated in the parish of Kill-Chule in the Diocese of Elphin. He is known as St. Olcan of Kilmoyle.

BOLONIA (St.) V.M. (Oct. 16)
(4th cent.) A Christian maiden of fifteen, who was tortured and put to death about A.D. 362 in the persecution under Julian the Apostate, and who has left her name to the village of St. Boulogne in the Haute Marne.

BONA (BOVA) and DODA (SS.) VV.MM. (April 24)
(7th cent.) St. Bona or Bova (Fr. *Beure*) was a daughter of King Sigebert of Austrasia (Eastern France). She took the veil in a convent near Rheims, founded by the holy Queen Clotilde, and, with her brother, St. Baudry (Balderic), built the Abbey of St. Peter within the walls of Rheims, of which she became the first Abbess. During her government of twenty-three years her patience and humility won all hearts, and even during her lifetime she was regarded as a Saint. She died A.D. 673, and was succeeded by her niece, St. Doda, likewise venerated as one of the Blessed.

BONAJUNCTA (St.) Conf. (Aug. 31)
One of the HOLY SEVEN FOUNDERS OF THE SERVITE ORDER, *which see.*

BONAVENTURE (St.) Bp., Doctor of the Church. (July 14)
(13th cent.) Known as the "Seraphic Doctor." Born A.D 1231, at Bagnorea in Tuscany, he entered, at the age of twenty, the Order of St. Francis. He studied and afterwards taught at Paris, in company of St. Thomas Aquinas. After being General of his Order, he was created by Pope Gregory X Cardinal Bishop of Albano. He died during the General Council of Lyons (A.D. 1274), and was canonised two hundred years later, becoming a Doctor of the Church a century later. Besides noble Commentaries on Holy Scripture and on the work of the Master of Sentences (the theological and philosophical text-book in use in his age), we have from the pen of St. Bonaventure many ascetical and mystical treatises, and a touchingly beautiful Life of St. Francis of Assisi, the Founder of his Order. Clement IV had chosen him for the Archbishopric of York; and only the humility of the Saint hindered the English people from being able to number the "Seraphic Doctor" among their national glories.

***BOND (BALDUS) (St.)** Hermit. (Oct. 29
(7th cent.) A penitent and Saint venerated at Sens in France.

BONFILIUS (St.) Conf. (Jan. 1)
One of the HOLY SEVEN FOUNDERS OF THE SERVITE ORDER, *which see.*

***BONIFACE of LAUSANNE (St.)** Bp. (Feb. 9)
(13th cent.) A Cistercian monk of the Abbey of Cambre, near Brussels. He was distinguished for his learning, and lectured at Paris and at Cologne. Appointed Bishop of Lausanne, he laboured indefatigably at the reform of Church discipline. In his old age he retired to die (A.D. 1265) in his monastery at Cambre.

BONIFACE (St.) M. (Oct. 5)
Alleged to have been the name of one of the Christians who suffered with SS. PALMATIUS and OTHERS, *which see.*

***BONIFACE (Bl.)** Bp. (March 13)
(13th cent.) A member of the Ducal House of Savoy, who became a Carthusian monk and Prior of one of the houses of his Order, whence, so great was the fame of his sanctity, he was, at the request of King Henry III of England, by the Pope raised to the See of Canterbury in succession to St. Edmund. He died while on a visit to his native country, and was buried in the Ducal vault at Hautecombe (A.D. 1270). Three centuries later his body was found to be still incorrupt. His *cultus* was authorised by Pope Gregory XVI in the nineteenth century.

***BONIFACE (St.)** Bp. (March 14)
(7th cent.) A leader of a band of missionaries sent from Rome to evangelise the Picts and Scots. He is venerated as Bishop of Ross, and is said to have founded one hundred and fifty churches. He passed away about A.D. 630.

BONIFACE (St.) Bp. (May 14)
(6th cent.) Bishop of Ferenti or Ferentino in Tuscany (not the better known town of the same name in Latium) in the time of the Emperor Justin. His holiness and miracles are commemorated by St. Gregory the Great.

BONIFACE (St.) M. (May 14)
(4th cent.) Beheaded as a Christian at Tarsus in Cilicia, whither he had gone from Rome to recover the bodies of certain Martyrs. His own relics repose in the church dedicated to him in Rome on the Aventine, together with those of St. Aglae, a woman associated with him both before and after their conversion to Christianity. The year 307 is given as that of their death.

BONIFACE IV (St.) Pope. (May 25)
(7th cent.) Born in the South of Italy, he embraced the monastic life in the monastery of St. Sebastian in Rome. Elected Pope, A.D. 608, he dedicated to Our Blessed Lady and to all the Saints, the Pantheon built by Marcus Agrippa as the temple of all the heathen gods of Rome, and enriched it with the relics of Martyrs from the Catacombs. He held a Council (A.D. 610), at which St. Mellitus, Bishop of London, was present. He died A.D. 615, and was buried in Old St. Peter's, under the altar of St. Thomas the Apostle, or, as some say, in the *atrium* or courtyard before the Basilica.

BONIFACE (St.) Bp. M. (June 5)
(8th cent.) An Anglo-Saxon, born at Crediton in Devonshire, who received in Baptism the name of Winfried. Educated in monasteries at Exeter and Winchester, he lived for many years as a Benedictine monk; but, feeling himself called to a missionary career, set forth (A.D. 716) to preach the Gospel to the heathen people of Friesland. Later, Pope St. Gregory II consecrated him Bishop, and, giving him the name of Boniface, sent him to evangelise Germany, of which country he is venerated as the Apostle. Having chosen Mainz as his Metropolitan See, he gave himself indefatigably to his work, which was wonderfully blessed by Almighty God. Twenty-two years later he resigned his Archbishopric in order to return to his unfinished task in Friesland. There, together with fifty-two companions, he suffered martyrdom at the hands of the pagans, A.D. 755. His body reposes in the Abbey of Fulda, and innumerable miracles have been wrought at his tomb. One of his achievements in Germany was the felling of an enormous oak tree, the centre of the idolatrous worship of the natives, which led to a conversion *en masse* of all the spectators. Hence, in art, he is often represented with axe in hand at the foot of an oak tree.

BONIFACE (St.) Bp. (June 19)
(11th cent.) The Apostle of Livonia and of the West of Russia, better known as St. Bruno. He succeeded St. Adalbert of Prague in the headship of the School of Magdeburg, and was for some time chaplain to his relative, the Emperor Otho III. Leaving the Imperial Court, he entered the Camaldolese Order of monks, and retired to Italy. Thenceforward he lived in solitude till, by order of Pope John XVIII, he took up the work of evangelising the Northern countries. With great gain of souls he preached in Poland and succeeded in penetrating into Russia proper, where however, he fell a victim to the fury of the heathen. He was seized, and with eighteen Christians, his fellow-workers, beheaded A.D. 1009.

BONIFACE (St.) M. (Aug. 30)
(3rd cent.) An African Christian martyred with his wife St. Thecla and their twelve children at Hadrumetum in the persecution under Decius (A.D. 250). There are, however, some of the learned in these matters who post-date their martyrdom for half a century, and maintain that they were victims of the great persecution under Diocletian and his colleague Maximinian Herculeus. Again, there are authors who hold that they escaped both persecutions, and survived to die natural deaths. It is controverted whether the twelve children of SS. Boniface and Thecla are not the Twelve Holy Brothers commemorated in the Liturgy on Sept. 1.

BONIFACE I (St.) Pope. (Oct. 25)
(5th cent.) A Roman priest of saintly life, elected Pope (A.D. 418), in succession to St. Zozimus, notwithstanding his reluctance. Though pre-eminently "a man of peace," he vindicated bravely and successfully the rights of the Holy See against the Anti-Pope Eulalius, and against the pretensions of the Patriarchs of Constantinople. He ordered the singing of the *Gloria in excelsis* on Maundy-Thursday, and regulated several points of Church discipline. He passed away towards the close of the year 423, and was buried in an Oratory of St. Felicitas, which with many other sacred buildings he had restored and embellished.

BONIFACE and OTHERS (SS.) MM. (Dec. 6)
(5th cent.) An African Martyr put to death with several others by the Arian Hunneric, King of the Vandals. Among them were Dionysia and her son Majoricus, Dativa, her sister, and Æmilian her cousin, a physician.

BONIFACE (St.) M. (Dec. 29)
(Date unknown.) Martyred in Rome with SS. Calixtus and Felix.

BONIFACE and OTHERS (SS.) MM. (Aug. 17)
(5th cent.) St. Boniface was a deacon martyred at Carthage in the time of Hunneric, Arian King of the Vandals (A.D. 477 to A.D. 488). His fellow-sufferers were SS. Liberatus, an Abbot, Servus and Austicus, sub-deacons, Rogatus and Septimus, monks, and Maximus, a boy, all members of the community of monks established at Capsa near Tunis. After having undergone cruel tortures, they were scourged to death.

BONITUS (St.) Bp. (Jan. 15)
(8th cent.) Born in Auvergne A.D. 623, he became Chancellor to King Sigebert III, afterwards Governor of Provence and nine years later Bishop of Clermont in Auvergne. After a zealous Episcopate he retired into a monastery, and in the end died at Lyons (A.D. 710), while returning from a pilgrimage to Rome. He is known in France as St. Bont or Bonet. His relics are in the Cathedral at Clermont.

BONONIUS (St.) Abbot. (Aug. 30)
(11th cent.) A Benedictine Abbot of Vercelli in Piedmont, who preached the Gospel in the East, and who died at Bologna in Italy (A.D. 1026).

BONOSA (St.) V.M. (July 15)
(3rd cent.) Martyred at Porto Romano, at the mouth of the Tiber, under Severus (A.D. 207), with her brother Eutropius, and her sister Zozima. Modern discoveries made at Porto Romano go to negative the old opinion post-dating the martyrdom of St. Bonosa to the time of the Emperor Aurelian.

BONOSUS and MAXIMIANUS (SS.) MM. (Aug. 21)
(4th cent.) Bonosus, an officer of the Herculean Legion, serving under Count Julian, uncle of the Apostate, was tortured and put to death with his comrade Maximinian or Maximilian, for refusing to change the Christian banner, the Labarum of Constantine, for the idolatrous standard of heathen times (A.D. 362).

BONUS, FESTUS, MAURUS and OTHERS (SS.) (Aug 1)
(3rd cent.) Bonus, a priest with Festus, Maurus and nine others, was martyred at Rome under the Emperor Valerian (A.D. 257). They are mentioned in the Acts of St. Stephen, Pope, though the name Bonus does not occur therein. He is probably the same with Basil, one of the Martyrs they note.

BORIS (St.) M. (July 24)
See SS. ROMANUS and DAVID.

BORIS and GLEB (SS.) MM. (Sept. 25)
(11th cent. These Saints, otherwise called Romanus and David, sons of St. Vladimir, are included in Polish Calendars as having suffered martyrdom, A.D. 1015, at the hands of assassins incited thereto by their elder brother, usurper of their possessions.

***BOSA** (St.) Bp. (March 9)
(8th cent.) A monk of St. Hilda's Abbey at Whitby, and the predecessor of St. John of Beverley in the Archbishopric of York, to which he was called in the troubled times of the exile of St. Wilfrid, by St. Theodore of Canterbury. St. Bosa was a man, says the Venerable Bede, of conspicuous virtue and humility. He died A.D. 705.

BOSWELL (St.) Abbot. (Feb. 23)
Otherwise St. BOISIL, *which see.*

***BOTULPH** (St.) Abbot. (June 17)
(7th cent.) He and his brother, St. Adulph, were Anglo-Saxons, but entered a monastery in Belgium. St. Adulph became Bishop of Utrecht, and St. Botulph returned to England and founded a Benedictine Abbey at Icanhoe in Lincolnshire (A.D. 654), which was destroyed by the Danes in the ninth century. St. Botulph died about the year 700, and his relics were removed to Thorney by St. Ethelwald. Boston in Lincolnshire is an abbreviated form of Botulph's Town, and several churches were dedicated to him, among them four at the gates of the City of London.

BOTVID (St.) M. (July 28)
(11th cent.) A Swedish Christian, who endeavoured to convert to the Faith a captive from Finland. Having as he thought succeeded, he sought to restore the neophyte to freedom and to his own country, but while on the voyage was cruelly murdered by the thankless object of his compassion (A.D. 1100).

***BRADAN and ORORA (CRORA)** (SS.) (Oct. 20)
(Date uncertain.) These two Saints are honoured in the Isle of Man. In the church of St. Bradan, Kirk-Braddan, near Douglas, Mark, the Bishop of Sodor, held a Synod (A.D. 1291). In a map of the sixteenth century, reference is made to the churches of St. Patrick and St. Crora.

***BRANNOCK** (St.) Abbot. (Jan. 7)
(6th cent.) A Saint who appears to have migrated in the sixth century from South Wales into Devon, and to have founded a monastery at Braunton, near Barnstaple, in that county. The traditions concerning him are, however, very varying and unreliable, though possibly the place named Braunton perpetuates his memory. But see St. Brychan (April 7).

***BRANWALLANUS** (St.) Bp. (Jan. 19)
(Date unknown.) We have also a St. Branwallator. St. Branwallanus and he may possibly be identical with St. Brannock. We hear of them only in connection with Translations of Relics in Saxon times. All alike are West-Country Saints.

***BRANWALLATOR** (St.) Bp. (Jan. 19)
(Date unknown.) Beyond the fact that his name was included with others in the Dedication of a church in Dorsetshire, where likewise relics of his were venerated, we have no information concerning him. He may, perhaps, be one and the same with St. Brannock or St. Branwallanus, or with both.

BRAULIUS (St.) Bp. (March 27)
(7th cent.) Braulius or Braulio, Bishop of Saragossa in Spain, and one of the Patrons of the Kingdom of Aragon, assisted at three

Councils of Toledo. He was a disciple of St. Isidore of Seville, and part of their correspondence is still extant. Together they laboured at regularising Ecclesiastical discipline in Spain, and after the death of St. Isidore, St. Braulio completed some unfinished works he had left. St. Braulio is one of the most celebrated Saints of the Spanish Church. He died A.D. 646, after over twenty years of Episcopate.

***BREACA (BREAGUE) (St.)** V. (June 4)
(6th cent.) She is said to have gone from Ireland to Cornwall about the year 460, with several companions, and to have landed on the Eastern bank of the river Hayle. Several of the holy maidens were slain by King Theodoric or Tewder. St. Breague lived the life of a solitary, and died in the early part of the sixth century in high repute of sanctity.

***BREACA (BRANCA, BANKA) (St.)** V. (Oct. 27)
(5th cent.) One of a band of Irish Saints who settled in Cornwall in the latter part of the fifth century. She is said to have been born in East Meath. Various days are assigned for her festival; nor is it possible definitely to distinguish her from the Saint Breaca or Breague venerated on June 4.

***BREGWIN (St.)** Bp. (Aug. 26)
(8th cent.) The twelfth Archbishop of Canterbury (A.D. 761). His life was written by Eadmer, who gives little more than the date of his Pontificate, and an account of his many miracles. He was buried in the Chapel of St. John the Baptist at the East end of the Cathedral (A.D. 765). Letters of his to St. Lullus of Mainz are still extant.

***BRELATE (St.)** Abbot. (May 16)
Otherwise St. BRENDAN, *which see.*
He seems to have visited Jersey on his return from Brittany to Ireland. A place-name there commemorates him. There were probably two Sts. Brendan, and St. Brelade may have been of later date than his homonym.

***BRENACH (St.)** Hermit. (April 7)
(6th cent.) The name is variously spelled, Brenach, Brynach, Bernach. He was a Pembrokeshire hermit who inhabited a lonely cell near Milford in the sixth century. But we have no authentic record of his life.

BRENDAN (St.) Abbot. (May 16)
(6th cent.) A celebrated Irish monk, a disciple of St. Finnian at Clonard, and of St. Gildas of Llancarvan Abbey in Wales. There St. Brendan had St. Malo among his own disciples. He died at the age of ninety-four (A.D. 578) at Enachduin in Connaught. He founded several schools and monasteries, among them the famous Abbeys of Ardfert and Clonfert, and wrote a monastic Rule remarkable for its austerity. St. Brendan's celebrated voyage to the West, resulting in his discovery of America, the "Land of Promise," is, by many, not without some evidence, upheld as an historical fact. It certainly cannot lightly be rejected as a mere myth, though it had no immediate results.

***BRENDAN of BIRR (St.)** Abbot. (Nov. 29)
(6th cent.) Sometimes called St. Brendan the Elder to distinguish him from his namesake, the still more celebrated St. Brendan of Clonfert, his contemporary and fellow-disciple with him of St. Finnian of Clonfert. His Abbey of Birr was somewhere near Parsonstown in King's County. He was the great friend and adviser of St. Columba, who in a vision saw the holy soul of St. Brendan carried by angels to Heaven at the moment of his passing away (A.D. 562).

BRETANNION (St.) Bp. (Jan. 25)
(4th cent.) Bishop of Tomis in Scythia on the Black Sea, near the mouths of the Danube. Valens, the Arian Emperor, exiled him on account of his strenuous defence of the Christian Dogma of the Blessed Trinity, but was compelled by popular discontent to recall him. The Saint died about A.D. 380.

***BRIACH (St.)** Abbot. (Dec. 17)
(6th cent.) A Saint of Irish birth who became a monk in Wales under St. Tudwald, whom he accompanied to Brittany. He built a monastery at Guingamp, near the castle of Deroch, Prince of Leon. He died at Bourbiac in the year 570, or, as others say, in 627, and was buried in the local church.

***BRIANT (ALEXANDER) (Bl.)** M. (Dec. 1)
See Bl. ALEXANDER BRIANT.

***BRIAVEL (St.)** (June 17)
(Date unknown.) Her name is perpetuated as that of the Patron Saint of the parish of St. Briavels in the Forest of Dean in Gloucestershire; but no record of her life is extant.

BRICTIUS (St.) Bp. (July 9)
(4th cent.) Bishop of Martola near Spoleto in Umbria (Central Italy). During the persecution under Diocletian he was imprisoned for preaching Christianity, but miraculously escaped and zealously persevered in his ministry, passing to his reward after the Peace of the Church under Constantine (A.D. 312). It must, however, be confessed that the traditional details given concerning him are of very uncertain authenticity.

BRICE (St.) Bp. (Nov. 13)
Otherwise St. BRIXIUS, *which see.*

BRIDGET (BRIDE, BRIDIG) (St.) V. (Feb. 1)
(6th cent.) The "Mary of Ireland" was born of Christian parents at Fouchard (Foughard) in the present county of Louth, then reckoned as part of Ulster, about the middle of the fifth century. Her parents are said to have been baptised by St. Patrick himself, and they brought up their children in the holy fear of God. From her infancy Bride gave signs of the sanctity to which God's grace was leading her. In due time the Bishop St. Mel or, as others say, St. Machalleus, his disciple, gave her the veil of holy Religion, and she founded the monastery of Kildare, the first Religious House of women in Ireland. Wonderful were the miracles she wrought, and equally marvellous her influence for good over the nascent Church of her country. She passed away about the year 523, and her remains were enshrined with those of St. Patrick, as being the relics of the Second Patron Saint of Ireland. In art, St. Bride is represented holding a cross—with a flame over her head—sometimes with a cow near her, she being reputed the Protectress of those engaged in dairy work.

***BRIDGET and MAURA (SS.)** (July 13)
(5th cent.) Venerated as two daughters of a Scottish chieftain, martyred in Picardy in the fifth century while on a pilgrimage to Rome. The details have not been satisfactorily ascertained. St. Louis of France had a great devotion to SS. Bridget and Maura.
We have also two other pairs of holy sisters: Maura and Britta, mentioned by St. Gregory of Tours; and Baya and Maura, whose names appear in the ancient Scottish Kalendars. How far all these are distinct personages is uncertain.

BRIDGET (St.) Widow. (July 23)
(14th cent.) St. Bridget (Birgitta) born of a noble Swedish family (A.D. 1304) and married to a man of princely rank, after her husband's death, founded the monastery of Wadstena on the shore of Lake Wetten, thus instituting the Order of the Most Holy Saviour, commonly known as Bridgetines. For its regulation she drew up wise statutes which were confirmed by Pope Urban V. St. Bridget was favoured by Almighty God with marvellous visions and revelations, of which the record left by her to us is most useful to contemplative souls. She died in Rome on her return from Jerusalem (July 23, 1373), and was canonised twenty years later. Her Feast is kept by the Church on Oct. 8, anniversary of the Translation of her relics to Sweden. In art she is represented

clothed in the Religious Habit of her Order—with a pilgrim's staff—holding a heart marked with a cross—with Our Saviour near her.

BRIEUC (St.) Bp. (May 1)
Otherwise S. BRIOCUS, *which see.*

***BRIGA (BRIGID) (St.)** V. (Jan. 21)
(6th cent.) She is known as St. Brigid of Kilbride, in the Diocese of Lismore, and flourished in the fifth and sixth centuries. It is alleged that her famous namesake of Kildare visited her more than once at Kilbride. In the Calendar of Cashel she is styled St. Brigid of Killbrige.

BRIGID (St.) V. (Feb. 1)
(9th cent.) Not of course to be confused with the great St. Bride of Kildare, whose Festival is kept on the same day. This later St. Brigid was a sister of St. Andrew, the Archdeacon of St. Donatus of Fiesole in Tuscany. She was present at his deathbed, carried thither, it is said, by angels. After his death she retired to a cave in the Apennines, where she closed her life some time in the ninth century. Soon after a church was built over her cave, which contained her grave.

BRINSTAN (St.) Bp. (Nov. 4)
Otherwise St. BIRNSTAN *or* BIRSTAN, *which see.*

BRIOCUS (BRIOC, BRIEUC) (St.) Bp. (May 1)
(6th or 7th cent.) A native of Cardiganshire, who was educated in France by St. Germanus. He returned to Britain, where he converted to Christianity his own parents with other pagans. Crossing again to France, he settled in Brittany and founded the great monastery which bears his name, and has given it to the important town surrounding it. It was there he died in his ninetieth year. In the parish of St. Breock in Cornwall the annual fair is still held on May 1, his Feast Day. There were many translations of his relics. The epoch in which he lived (6th or 7th cent.) depends on whether his instructor was St. Germanus of Paris or (which is much more likely) St. Germanus of Auxerre, whom he probably followed to France when that Saint returned from Britain after his preaching against the heresy of Pelagius.

***BRITHWALD (St.)** Bp. (Jan. 9)
(8th cent.) One of the early Archbishops of Canterbury, the successor of St. Theodore. He was, says Butler, "a living rule of perfection to his Church." St. Brithwald died after nearly forty years of Episcopate, A.D. 731, and was buried at Reculver at the edge of the Isle of Thanet, where at that time there existed a small monastery. His name is frequently spelled Bercthwald.

***BRITHWOLD (St.)** Bp. (Jan. 22)
(11th cent.) A monk of Glastonbury who became Bishop of Wilton or Ramsbury on the Translation of Alfric to the See of Canterbury (A.D. 996). He was distinguished for his gift of prophecy and is described as "vir sanctissimus" in the Liturgical Lections of the Feast of St. Edward the Confessor. He was buried at Glastonbury A.D. 1043.

***BRITTA and MAURA (SS.)** VV. (July 13)
(5th or 6th cent.) Two Saints mentioned by St. Gregory of Tours. They are chiefly venerated in the Diocese of Beauvais in France, and are traditionally reputed to have been Princesses of Northumbria or of Scotland. Some assert that they were put to death for their Faith. Britta is a name variously spelled, and is, it would seem, a form of Brigid or Bridget; but all is very uncertain. (*See SS. Breaca and Maura.*)

***BRITWIN (BERCTHUN ?) (St.)** Abbot. (May 15)
(8th cent.) The holy Abbot, friend of St. John of Beverley, who assisted that Saint in his last moments and enshrined his remains. He lived in the eighth century, and is commemorated by Venerable Bede and registered as a Saint in old English Calendars.

BRIXIUS (BRITIUS, BRICCIUS, BRICE) (Nov. 13)
(St.) Bp.
(5th cent.) A native of Tours and disciple of the great St. Martin, in the monastery of Marmoutiers. He himself was raised to the Archbishopric on the death of his master. Owing to calumny he suffered exile; but was restored to his See by the authority of the Pope, who was convinced of his innocence. He died seven years after his return, A.D. 447. His body was translated to Clermont in Auvergne by St. Gregory of Tours (A.D. 580).

***BROCARD (St.)** (Sept. 2)
(13th cent.) The successor of St. Berthold in the government of the Hermits of Mount Carmel. At his request St. Albert Patriarch of Jerusalem drew up for them the Rule under which they developed in the West into the Order of Mount Carmel. St. Brocard died early in the thirteenth century.

***BRON (St.)** Bp. (June 8)
(6th cent.) A disciple of St. Patrick, consecrated Bishop of Cassel-Irra, near the town of Sligo, where he founded a church. He appears to have died about A.D. 511.

***BRONACH (BROMANA) (St.)** V. (April 2)
(Date unknown.) Called the Virgin of Glen-Seichis and registered in the Martyrologies of Tallaght and Donegal. But we have neither dates nor other particulars concerning her. Glen-Seichis is the old name of Kilbrony or Kilbronach, in County Down, which takes its present appellation from her.

***BRONISLAVA (St.)** V. (Sept. 3)
(13th cent.) A relative of the Polish Saint Hyacinth. She led a holy life at Cracow, where her memory is still in great veneration.

***BROTHEN and GWENDOLEN (SS.)** (Oct. 18)
(6th cent.) Of these Welsh Saints we know little beyond their names and the fact of their existence, coupled with that of the *cultus* locally given to them after their deaths. St. Brothen is Patron Saint of Llanbrothen in Merionethshire. According to the Welsh genealogies, he had a brother, St. Gwynnin. The two churches of Llangwynnin and Dwygyfylchi, both in Carnarvonshire, may have been called thus after him. Dolwyddelen and Llanwyddelan in Montgomeryshire suggest a St. Gwendolen. This and similar names are diminutives of Gwen (white), and are equivalent to our Blanche and its allied forms.

BRUNO (St.) (Oct. 6)
(11th cent.) The founder of the Carthusian Order, born at Cologne about A.D. 1030. After being Chancellor and Canon Theologian of Rheims Cathedral, he retired with others to the solitude known as the Grande Chartreuse, where they were welcomed by St. Hugh, Bishop of Grenoble, thus laying the foundations of their Order, which is flourishing even in the present century. Pope Urban II, a former disciple of St. Bruno, summoned him to Rome to be his Councillor. He obeyed, but shortly after, refusing the Episcopal See of Reggio, retired into the mountains of Calabria, where he assembled a community of monks and resumed the life of the Grande Chartreuse. He died there A.D. 1101, and five hundred years later was canonised by Pope Gregory XV. He wrote Commentaries on the Psalter and on the Epistles of St. Paul. The emblems artists associate with him are a crucifix with leaves and flowers, a star on his breast, a globe under his feet, a chalice with the Sacred Host, &c. &c.

BRUNO (St.) Bp., M. (June 19)
Otherwise St. BONIFACE, *which see.*

BRUNO (St.) Bp. (May 17)
(11th cent.) Matilda, mother of this Saint, was a niece of St. Bruno or Boniface, the martyred Apostle of Prussia and Russia. Her son became Bishop of Wurzburg (Herbipolis), and one of the most erudite scholars of his time. He wrote informing Commentaries on

Holy Scripture. He was the adviser of Emperors, but, what is much more, earned the title of "Father of the poor." Having built the Cathedral of Wurzburg, he died (A.D. 1045) from the effects of an accident. He is renowned for miracles wrought in life and after death.

BRUNO (St.) Bp. (July 18)
(12th cent.) A Lombard by birth and a distinguished scholar. After his conclusive defence of the Catholic doctrine of the Eucharist at the Council of Rome (A.D 1079), Pope St. Gregory VII made him Bishop of Segni. He assisted at several Councils, and for a time was Abbot of Monte Cassino. He died A.D. 1125. He has left several useful Theological works.

***BRYNACH (BERNACH, BERNACUS)** (April 7)
(St.)
(5th cent.) An Irish Saint who settled in Wales, where he built a cell and church at a place now called Carn-Englyi (Mountain of Angels), overhanging the Nevern (Pembrokeshire). It is conjectured that he flourished in the first half of the fifth century. By some authors he is identified with St. Brannock of Braunton.

***BRYNOTH (St.)** Bp. (May 9)
(14th cent.) A Swede, Bishop of Scara in West Gothland, who passed away Feb. 6, 1317, and is honoured in Sweden as a Saint.

***BUDOC (St.)** Bp. (Dec. 9)
(7th cent.) A Breton Saint, educated in Ireland, where he became Abbot of Youghal. Returning afterwards to Brittany, he succeeded SS. Samson and Maglorius in the See of Dol. He died early in the seventh century after about twenty years of Episcopate. There seem to have been two other Saints of the same name also connected with Brittany.

***BUITHE (BUITE, BOETHIUS) (St.)** (Dec. 7)
(6th cent.) A Scot who, after passing many years in Italy and elsewhere on the Continent, returned to his native country in company with St. Codrus, and helped in the evangelisation of the Picts. From him it seems that Carbuddo (*Castrum Buithii*) takes its name. He is said to have prophesied the birth of St. Columba, and to have died on the day that Saint was born (A.D. 521).

BULGARIA (MARTYRS OF) (July 23)
(9th cent.) During the war between the Greek Emperor Nicephorus and the Bulgars, not as yet Christians, many Catholics, besides those slain in battle, were put to death on account of their Faith. There is much uncertainty as to how this came about, but they have always been reckoned as Martyrs.

***BURIANA (St.)** V. (June 4)
(6th cent.) An Irish Saint, one of the many who migrated to Cornwall and there in solitude led holy lives. The place-name St. Buryan, opposite the Scilly Islands, perpetuates the memory of St. Buriana.

BURCHARD (St.) Bp. (Oct. 14)
(8th cent.) An English Saint of wealthy parentage who devoted his early manhood to helping and working for the poor. Having joined the missionary band led by St. Boniface into heathen Germany and laboured successfully there, Pope Zachary consecrated him First Bishop of Herbipolis (Wurzburg), "Zealous as a Pastor of souls, meek and generous, but ever humble and hard upon himself," for so he is described, he died (A.D. 752) at Hohenberg (Homburg), whither he had retired, and had lived a monastic life for his last six months upon earth. His relics were translated to Wurzburg A.D. 983.

BURGONDOFHORA (FARA) (St.) V. (April 3)
(7th cent.) Born of a noble Frankish family, she was favoured from her childhood with heavenly visions and other supernatural favours. She received the holy veil of religion from the famous Abbot St. Columbanus, but on account of her having refused to marry, was cruelly persecuted by her disappointed father. In the end, however, he was reconciled to his daughter, and built for her the monastery of Faremoutiers, near Meaux. Influenced by her, her brother St. Fare gave himself to God. St. Burgondophora passed away, surrounded by her weeping nuns, April 3, 655, being then sixty years old.

***BYBLIG (PIBLIG) (St.)** (July 3)
(Date unknown.) A holy man honoured with some *cultus* in parts of Wales, but nothing certain is known about him.

C

***CADELL (St.)**
(7th cent.) A Welsh Saint, giving its title to Llangadell in Glamorgan.

***CADFAN (St.)** Abbot. (Nov. 1)
(6th cent) A holy man who came over from Brittany to Wales and became the first Abbot of Bardsey. He has left his name to Llangadfan in Montgomeryshire, but we have no reliable account of his life.

***CADFARCH (St.)** (Oct. 24)
(6th cent.) A Welsh Saint, disciple of St. Illtyd, and member of a family of Saints. He is said to have founded churches at Penegos and Aberick .

***CADOC (DOCUS, CATHMAEL) (St.)** (Jan. 24)
Bp. M.
(6th cent.) The son of a Welsh chieftain and founder of the celebrated monastery of Llancarvan in Glamorgan, which became a veritable house of Saints. Accompanied by St. Gildas, St. Cadoc later continued his Religious life in an island off the coast of Vannes in Brittany. Finally, he again crossed the Channel and settled in the Eastern counties, as is believed, taking spiritual charge of the Britons, his compatriots in those parts during their last struggle with the conquering Saxons, at whose hands he received the Crown of Martyrdom about A.D. 580, near Weedon (*Benevenna*) in Northamptonshire.

***CADOG (St.)**
(5th cent.) The Patron Saint of Llaodog-Faur in Carmarthen, not to be confused with the later St. Cadoc or Docus.

***CADROE (St.)** (March 6)
(10th cent.) A noble Scotsman, a monk at Fleury on the Loire, and afterwards at Metz. He died A.D. 975 while on a visit to the Empress Adelheid, mother of the Emperor Otho I.

***CADWALLADOR (St.)** King. (Nov. 12)
(7th cent.) A chieftain in Wales of the ancient British race, not to be confused with the Anglo-Saxon St. Cadwalla. St. Cadwallador was venerated as a Saint in Wales after his death (A.D. 682, probably).

CÆCILIA, CÆLESTINE, &c.
Otherwise often written CECILIA, CELESTINE, *and sometimes* CŒLESTINE.

CÆCILIA (CECILIA, CICELY) (St.) V.M. (Nov. 22)
(2nd cent.) One of the most famous Virgin Martyrs of the early Roman Church. Of Patrician birth and a zealous Christian, she converted to Christianity her betrothed husband, Valerian, with his brother Tiburtius, who, like her, both gave their lives for Christ. Cecilia was seized as a Christian and suffocated with the steam of a hot bath in her own mansion, later converted into a church. The probable date is the reign of Septimus Severus (A.D. 193-222). Her relics were recovered from the catacombs by Pope St. Paschal I (A.D. 821).

CÆCILIAN (St.) (April 16)
See SARAGOSSA (MARTYRS OF).

CÆCILIAN (St.) (June 3)
Otherwise St. CÆCILIUS, *which see.*

CÆCILIUS (St.) Bp. (May 15)
See SS. TORQUATUS, CTESIPHON, &c.

CÆCILIUS (CÆCILIAN). (June 3)
(3rd cent.) A convert to Christianity, afterwards a priest at Carthage, where his

memory was held in veneration. In his old age he taught Christ's religion to St. Cyprian, who reverenced him as the "Father of his own new life." He had had a wife and children, of whom St. Cyprian is said to have taken charge. St. Jerome says that it was from him that St. Cyprian took the name Cæcilius. St. Cæcilius flourished in the first half of the third century.

***CÆSAREA (St.) V.** (May 15)
(Date unknown.) An Italian who, in defence of her virtue, took refuge in a cave near Otranto in the South of Italy, and appears thenceforth to have lived therein as a Recluse. The cave is now a place of popular pilgrimage.

***CÆSARIA (St.) V.** (Jan. 12)
(6th cent.) The sister of St. Cæsarius of Arles. She was Superior of a convent of nuns for whom her brother wrote a somewhat strict monastic Rule. She passed away about A.D. 530.

CÆSARIUS of ARLES (St.) Bp. (Aug. 27)
(6th cent.) "The first Ecclesiastic in the Gaul of his time" (Smith and Wace). Born at Chalon-sur-Saône in the year 470, he retired at the age of twenty to the famous monastery of the Isle of Lérins in the Mediterranean. Ten years later he became Archbishop of Arles, and presided over several Councils, among them that of Orange (A.D. 529), against the Semi-Pelagians. He is best known for his Liturgical reforms and for his efforts to propagate and perfect monachism. The Rules he wrote for monks and nuns are still extant. He also took a somewhat prominent part in the politics of the period, and more than once was banished by his opponents when in power. He died A.D. 542.

CÆSARIUS and JULIAN (SS.) MM. (Nov. 1)
(1st cent.) Cæsarius, a deacon from Africa, while witnessing at Terracina a barbarous human sacrifice boldly proclaimed himself a Christian, and denounced the proceedings. He was thereupon seized by the heathen mob and thrown into the sea. Julian, a priest, shared his fate. They are probably Martyrs of the very beginnings of Christianity in Italy, though some contend that they are among those who died in the great persecution under Diocletian after the year 300. A church outside Rome, on the Appian Way, gives his title of St. Cæsarius to one of the Cardinal Deacons.

CÆSARIUS, DACIUS and OTHERS (SS.) (Nov. 1)
(Date unknown.) A group of seven Christians, registered in the Martyrologies as having suffered at Damascus in Syria. But dates and all particulars have been lost.

CÆSARIUS (St.) M. (Nov. 3)
See SS. GERMANUS, THEOPHILUS, &c.

CÆSARIUS (St.) M. (Dec. 28)
(4th cent.) A Christian who suffered at Arabissa in Armenia under Galerius Maximus (A.D. 309 about). He was the father of Eudoxius, the notorious Arian, nor had his own past life been irreproachable. But by his courage at the stake, to which he was nailed by the feet, he atoned for his past misconduct, in the eyes of his fellow-Christians, who reverently interred his half-charred remains.

***CÆDMON (St.)** (Feb. 10)
(7th cent.) A farm-servant at Whitby Abbey under the great Abbess, St. Hilda, and later, one of the Lay-Brethren attached to the house. The little we know of him we owe to Venerable Bede. He was a man of singular simplicity, and of a piety such as to have merited to him a place among those popularly venerated as Saints. His memory is otherwise preserved as having probably been the first, or almost the first, among the Anglo-Saxons to write in verse. He confined himself exclusively to sacred subjects, and in particular put into verse the Books of Genesis and Exodus. The remains attributed to him undoubtedly reveal poetic genius. He died about A.D. 680.

***CÆLLAINN (St.) V.** (Feb. 3)
(6th cent.) An Irish Saint of the race of Ciarr. The church of Tearmon Caelaine in Roscommon recalls her memory.

CÆREALIS, POPULUS, CAIUS and SERAPION (SS.) MM. (Feb. 28)
(Date unknown.) Martyrs of uncertain date at Alexandria in Egypt. Some ancient MSS. read Cerulus for Cærealis.

CÆREALIS (St.) M. (June 10)
See SS. GETULIUS, CÆREALIS, &c.

CÆREALIS and SALLUSTIA (SS.) MM. (Sept. 14)
(3rd cent.) A Roman soldier and his wife, converted to Christianity by Pope St. Cornelius. They suffered martyrdom with him under the persecuting Emperor Decius, A.D. 250.

CÆSARIUS (St.) M. (April 20)
See SS. VICTOR, ZOTICUS, &c.

CÆSARIUS of NAZIANZUM (St.) (Feb. 25)
(4th cent.) The brother of St. Gregory of Nazianzum and physician at the Imperial Court of Constantinople, where for a time he enjoyed the favour of even Julian the Apostate. But in the end, driven into exile on account of his Faith, he had to suffer in common with other Christians, until recalled to Court by Valens, by whom he was promoted to the questorship of Bithynia. It is said that he was preparing to retire into a monastery when death overtook him in A.D. 368 or 369. His funeral oration, preached by his holy brother, may be read in the works of the latter.

CÆSIDIUS and OTHERS (SS.) MM. (Aug. 31)
(3rd cent.) Cæsidius, said to have been the son of St. Rufinus, Bishop and Martyr, was a priest who with other Christians laid down his life in defence of his religion on the shores of Lake Fucina, sixty miles to the East of Rome, in one of the persecutions of the third century. But there is much uncertainty both as to the exact date and as to the particulars of their sufferings.

***CAGNOALD (St.) Bp.** (Sept. 6)
(7th cent.) A brother of SS. Pharo and Burgondophora, trained by the famous Abbot St. Columbanus. He became Bishop of Laon (France), and died about A.D. 635.

***CAIDOC and FRICOR (ADRIAN) (SS.)** (April 1)
(7th cent.) Two holy men of Irish origin, who out of a desire to spread the knowledge of the Gospel, journeyed to the country of the Morini early in the seventh century. They made many converts to Christianity, among whom was St. Ricarius, founder of the Abbey of Centula. Their relics, enshrined at Ponthieu, were held in great veneration.

***CAILLIN (St.) Bp.** (Nov. 13)
(7th cent.) Associated with St. Mædhoc (Edan) of Ferns, and notable for a miracle by which he turned certain unbelieving Druids into stone.

***CAIMIN (CAMMIN) (St.) Abbot.** (March 24)
(7th cent.) An Irish Saint who embraced a life of great austerity on an island in Lough Derg, to which his reputation for sanctity attracted many disciples. Later in life he founded a monastery and church on the Island of the Seven Churches. He was a fellow-worker with St. Sennen. The Psalter of St. Caimin, copied with his own hand, still exists.

***CAIRLON (CAORLAN) (St.) Bp.** (March 24)
(6th cent.) An Irish Abbot, said to have died and to have been restored to life by St. Dageus. Afterwards, when St. Cairlon had been made Archbishop of Cashel, St. Dageus placed himself and his monks under his rule.

***CAIRNECH (St.)** (May 16)
Otherwise St. CARANTOG, *which see*.

CAIUS (St.) M. (Jan. 4)
See SS. HERMES, AGGAEUS &c.

CAIUS (St.) M. (Feb. 28)
See SS. CÆREALIS, PUPULUS, &c.

CAIUS and OTHERS (SS.) MM. (March 4)
(3rd cent.) St. Caius, an officer of the

Imperial Palace, together with twenty-seven (some MSS. have thirty-seven) other Christians, is registered as having been thrown into the sea or into a river, for refusing to renounce their religion, either under Valerian (A.D. 254-259) or in the great persecution under Diocletian at the end of the century, but at what place is not recorded.

CAIUS and ALEXANDER (SS.) MM. (March 16)
(2nd cent.) Two Christians, put to death for the Faith at Apamea in Phrygia (Asia Minor) under the Emperor Marcus Aurelius (about A.D. 172). They had previously distinguished themselves by their persistent refusal to have communion with the Cata-Phrygian heretics, otherwise known as Montanists, one of the most widely spread sects of their time.

CAIUS and CREMENTIUS (SS.) MM. (April 16)
(4th cent.) Martyrs at Saragossa in Spain in the persecution under Diocletian, about A.D. 304.

CAIUS of MELITENE (St.) M. (April 19)
See SS. HERMOGENES, CAIUS, &c.

CAIUS (St.) Pope, M. (April 22)
(3rd cent.) The successor (A.D. 283) of Pope St. Eutychian. He is said to have been by birth a Dalmatian, and related to the Emperor Diocletian. Though he was not put to death for the Faith, his many sufferings in the cause of religion have earned for him the title of Martyr. He died A.D. 296. The formal recognition of the six Orders, Ostiarius, Lector, Exorcist, Acolyte, Subdeacon and Deacon, as preliminary to the Priesthood, is attributed to him.

CAIUS and LEO (SS.) MM. (June 30)
(Date unknown.) Martyrs either in Africa or in Rome. Caius (or Cursinus) a priest, and Leo, a Subdeacon, are commemorated with Timotheus, Zoticus and others in ancient Martyrologies, but dates and particulars are now unattainable.

CAIUS of SALERNO (St.) M. (Aug. 28)
See SS. FORTUNATUS, CAIUS, &c.

CAIUS of MILAN (St.) Bp. (Sept. 27)
(1st cent.) A disciple of St. Barnabas the Apostle, who governed the Church of Milan for twenty-four years, and was distinguished for his zeal and piety. He baptised the Martyr St. Vitalis with his sons SS. Gervase and Protase. He passed away, probably A.D. 85. St. Charles Borromeo enshrined his relics in the Church of St. Francis at Milan (A.D. 1571).

CAIUS (St.) M. (Oct. 3)
See SS. DIONYSIUS, FAUSTUS, &c.

CAIUS of CORINTH (St.) (Oct. 4)
See SS. CRISPUS and CAIUS.

CAIUS, FAUSTUS, EUSEBIUS, CHÆREMON, LUCIUS and OTHERS (SS.) MM. (Oct. 4)
(3rd cent.) Victims at Alexandria in Egypt of the persecution under Valerian (A.D. 257). Caius and Faustus are probably the Saints of those names commemorated with St. Dionysius of Alexandria, their Bishop, on Oct. 3. Eusebius, a deacon, survived to become Bishop of Laodicea, and died A.D. 269. Chæremon, who had already suffered under Decius, was sent into exile. Of Lycius nothing certain is known.

CAIUS (St.) M. (Oct. 21)
See SS. DASIUS and OTHERS.

CAIUS (St.) M. (Nov. 20)
See SS. AMPELUS and CAIUS.

***CAJAN (St.)** (Sept. 25)
(5th cent.) A son or grandson of King Brychan of Brecknock. His church of Tregaidian in Anglesea perpetuates his memory.

CAJETAN (St.) (Aug. 7)
(16th cent.) Of the noble family of the Lords of Thienna, near Vicenza, in Lombardy. Born A.D. 1480, and from his youth upwards known as "The Saint," he renounced the dignities offered him in Rome in order to devote himself to the service of the sick and of the poor of Vicenza. Later, with Peter Caraffa (afterwards Pope Paul IV) he founded the Congregation of Regular Clerks, called Theatines, from Theate (Chieti) in the Abruzzi, where Caraffa was Bishop. This Institute was one of the most prominent among the fruits of the revival of Christian piety in the sixteenth century, and distinguished by the absolute trust in Divine Providence which was its characteristic. It spread through Italy during the lifetime of the Founder, and exists to our own day. St. Cajetan died at Naples A.D. 1547.

***CALAIS (St.)** Abbot. (July 1)
Otherwise St. CARILEPHUS, *which see.*

CALANICUS (St.) M. (Dec. 17)
See SS. FLORIANUS, CALANICUS, &c.

CALEPODIUS, PALMATIUS, SIMPLICIUS, FELIX, BLANDA and OTHERS (SS.) MM. (May 10)
(3rd cent.) A number of Roman Christians who perished during the reign of the Emperor Alexander Severus. The Pope of the time, St. Callistus, was the most distinguished victim; but St. Calepodius, a priest, was the first to suffer. St. Palmatius, who was of consular rank, died with his wife and children and forty-two of his retainers, as did St. Simplicius, a Senator, with sixty-eight of his family and dependents. SS. Felix and Blanda, husband and wife, shared the lot of their fellow-believers. These Martyrs were not arraigned before judges and condemned after a regular trial; but seem to have been victims of an outburst of fury on the part of the heathen mob. In the ninth century, six centuries after their death (A.D. 222-235), their relics were removed from the Catacombs and enshrined in the Church of Sta. Maria in Trastevere.

CALIMERIUS (St.) Bp., M. (July 31)
(2nd cent.) A Greek, educated in Rome by Pope St. Telesphorus, who, having joined the clergy of Milan, governed that Church as Bishop for more than fifty years, and suffered imprisonment, tortures, and exile under the Emperor Marcus Aurelius. St. Calimerius made innumerable converts to Christianity, devoting himself wholly to the service of his flock. Towards the close of the reign of Commodus (A.D. 191) he was called upon to die for Christ, and was cast headlong into a deep well. He is buried under the High Altar of his church at Milan.

CALLINICA and BASILISSA (SS.) MM. (March 22)
(3rd cent.) Basilissa, a rich lady of Galatia in Asia Minor, was distinguished for her charitable zeal in succouring the Christians imprisoned on account of their religion. Callinica (often written Callinicus) was her helper in her good works. In the end they were both apprehended and executed as Christians, some time in the third century, most probably in the persecution under Decius (A.D. 250).

***CALLISTHENE (St.) V.** (Oct. 4)
See SS. ADAUCTUS and CALLISTHENE.

CALLISTUS (St.) Bp., M. (Aug. 14)
(6th cent.) A Bishop of Todi in Central Italy, distinguished for his zeal in repressing Arianism. In the fifth year of his Episcopate, having reproved the excesses of some noblemen of evil life, he was put to death by their servants (A.D. 528), and on that account honoured as a Martyr.

CALLISTUS (CALIXTUS) (St.) Pope, M. (Oct. 14)
(3rd cent.) A Roman by birth, the successor of Pope St. Zephyrinus, whose Archdeacon or representative he had been. His five years of vigorous Pontificate were marked by many salutary measures: the moderating of the rigour of the penitential discipline; the repression of the Patripassians, Sabellians and other heretics; the fixing of the Ember Day Fasts, &c. &c. He seems to have met with much opposition, and at length, probably in a riot or outburst of the heathen against the Christians, was flung headlong from the window of a high

building in the Trastevere quarter (A.D. 223). He was buried in the Catacombs of St. Calepodius, his contemporary, and his relics now repose together with those of that Saint in the Church of Santa Maria in Trastevere, close to the scene of his martyrdom.

The document called the *Philosophoumena*, an anonymous production of the heretics of his time, written to besmirch the memory of the holy Pope, notwithstanding the credit given to it by Bunsen and by Protestant writers in general, has been amply refuted by Dollinger and others.

CALLISTUS, FELIX and BONIFACE (SS.) MM. (Dec. 29)

(Date unknown.) Roman Martyrs, concerning whom dates and particulars are lost, but whose names are registered in all the best Western Martyrologies.

CALOCERUS (St.) Bp. (Feb. 11)

(2nd cent.) A disciple, as some assert, of St. James the Greater, the Apostle, and probably a Greek by birth. He attached himself to St. Apollinaris, first Bishop of Ravenna. Having efficiently aided the latter for many years in the administration of his Diocese, he became his successor. He died at an advanced age, about A.D. 130, under the Emperor Hadrian.

CALLINICUS (St.) M. (July 29)

(3rd cent.) A Christian who, at Gangrae, the chief town of Paphlagonia in Asia Minor, after having been scourged and put to the torture, was burned to death for the Faith. The precise date is unknown, but Metaphrastes gives full details of his martyrdom, and he is in great honour in the Eastern Church.

CALLINICUS (St.) M. (Jan. 28)

See SS. THYRSUS, LEUCIUS, &c.

CALIXTUS (St.) Pope, M. (Oct. 14)

Otherwise St. CALLISTUS, *which see.*

CALLIOPA (St.) M. (June 8)

(3rd cent.) An Eastern Martyr who was subjected to unheard-of tortures and afterwards beheaded. The Greek *Menaea*, while giving many details, are silent as to the place where she suffered. The probable date is the short reign of the Emperor Decius, about A.D. 250.

CALLIOPIUS (St.) M. (April 7)

(4th cent.) A Martyr who, under Diocletian, was crucified head downwards at Pompeiopolis in Cilicia (Asia Minor) about A.D. 303.

CALLISTA (St.) M. (Sept. 2)

See SS. EVODIA, HERMOGENES, &c.

CALLISTRATUS and OTHERS (SS.) MM. (Sept. 26)

(3rd cent.) A body of fifty African soldiers, put to death at Constantinople under the Emperor Diocletian at the close of the third century for the crime of being Christians. It is related of them that they were sewn up in sacks and cast into the sea.

CALLISTUS, CHARISIUS and OTHERS (SS.) MM. (April 16)

(3rd cent.) Nine Christians of Corinth, thrown into the sea during one of the persecutions of their time (probably in that of Decius, about A.D. 250).

CALLISTUS (St.) M. (April 25)

See SS. EVODIUS and CALLISTUS.

CALOCERUS (St.) M. (April 18)

(2nd cent.) An official under the Emperor Hadrian at Brescia in Lombardy, who, having witnessed the courage with which SS. Faustinus and Jovita went to their death for Christ, and the miracles which ensued, was converted to Christianity and baptised, together with a great number of other Pagans. Arrested at Brescia in his turn as a Christian, he was there put to the torture, but was afterwards taken to Albenga in Liguria, and beheaded near that town. His relics are now at Chiavaz, not far from Turin.

CALOCERUS and PARTHENIUS (SS.) MM. (May 19)

(3rd cent.) Two Christians in the service of Æmilianus, a man of Consular rank, and charged by him with the duty of distributing after his death his superfluous wealth among the poor. They appear to have passed into the service of the Emperor Decius, who under pretext of safeguarding the interests of Anatolia, daughter of Æmilian, imprisoned them and put them to the torture. In the end they were beheaded as Christians in the persecution of A.D. 250. Their remains were reverently interred by Anatolia in the Roman Catacombs.

CALOGERUS THE ANCHORET (St.) (June 18)

(5th cent.) A Greek who, with the blessing of the then Pope, retired to a hermitage near Girgenti in Sicily, and there for thirty-five years led a life of prayer and penance. He was renowned for the power of casting out devils, bestowed upon him by Almighty God. He died about the year 486, and his hermitage became a frequented place of pilgrimage.

CAMERINUS (St.) M. (Aug. 21)

See SS. LUXORIUS, CISELLUS, &c.

CAMILLUS DE LELLIS (St.) (July 14)

(17th cent.) A native of the Abruzzi in Southern Italy, born A.D. 1550, who after some years of a worldly life, strove to enter the Franciscan Order, but ultimately found his vocation in the service of the sick. With this in view he formed a pious association, of which the members worked in the Hospital of the Incurables in Rome. This later developed into a Religious Order, and was approved as such in 1591. St. Camillus, who had been ordained priest by Thomas Goldwell of St. Asaph, the last of the old English Bishops, despite his own sufferings from a painful malady, persevered in the service of the sick and dying till his death in 1614 at the age of sixty-four. He was canonised A.D. 1746, and by Leo XIII declared a Patron Saint of the infirm.

***CAMILLUS and OTHERS (Bl.) MM.** (Oct. 12)

(17th cent.) Blessed Camillus Costanzi was an Italian Jesuit, a missionary in Japan, where he was burned to death for the Faith of Christ (A.D. 1622), together with others—native converts, among them being two little children.

***CAMIN of INNISKELTRA (St.) Abbot.** (March 25)

(7th cent.) An Irish Saint who founded a monastery on an island in Lough Derg. He was a learned man and wrote a Commentary on the Hebrew text of the Psalms. He died A.D. 653.

CAMPANIA (MARTYRS OF). (March 2)

(6th cent.) Catholics put to death as such by the Arian Lombards while ravaging Italy. The numbers are variously estimated, but amount to several hundreds. Concerning their claims to the honours proper to Martyrs, we have the favourable witness of Pope St. Gregory the Great, their contemporary.

***CAMPIAN (EDMUND) (Bl.) M.** (Dec. 1)

See BLESSED EDMUND CAMPIAN.

CANDIDA (St.) M. (June 6)

See SS. ARTEMIUS and CANDIDA.

CANDIDA (St.) V.M. (Aug. 9)

(Date unknown.) One of a group of Martyrs who suffered on the Ostian Way, outside the gates of Rome, in the ages of persecution, and whose relics were collected and enshrined in the Church of St. Praxedes by Pope St. Paschal I in the ninth century. In inscriptions, St. Candida is sometimes styled Virgin Martyr, sometimes simply Martyr. Nothing is known of her individually.

CANDIDA THE ELDER (St.) (Sept. 4)

(1st cent.) An aged woman who hospitably welcomed St. Peter the Apostle, when passing through Naples on his way to Rome. By him she was miraculously cured of a malady from which she was suffering. She herself was instrumental in the conversion of St. Asprenus, who afterwards became first Bishop of Naples, and who gave her honourable burial at her death, which happened about A.D. 78.

CANDIDA THE YOUNGER (St.) (Sept. 4)
(6th cent.) A holy woman of Naples who sacrificed herself persistingly in labouring to ensure the corporal and spiritual well-being of her husband and son, and whose sanctity Almighty God bore witness to by the many miracles wrought at her tomb, from which oil flows that imparts health to the sick. A.D. 586 appears to have been the date of her death.

CANDIDA (St.) V.M. (Sept. 20)
(3rd cent.) Stated in the Roman Martyrology to have suffered at Carthage under the Emperor Maximinian Herculeus, Diocletian's colleague; that is, towards the close of the third century. But there is well-founded doubt as to the authenticity of the record on which the entry, as regards the date, is based. For the controversy the Acta Sanctoru may be consulted.

CANDIDA (St.) M. (Dec. 1)
See SS. LUCIUS, ROGATUS, &c.

CANDIDUS of ROME (St.) M. (Feb. 2)
See SS. FORTUNATUS, FELICIANUS, &c.

CANDIDUS (St.) M. (March 9)
One of the HOLY MARTYRS OF SEBASTE, *which see.*

CANDIDUS, PIPERION and OTHERS (SS.) MM. (March 11)
(3rd cent.) Twenty-two African Christians who suffered either at Carthage or at Alexandria in Egypt, most probably in the persecution under the Emperors Valerian and Gallienus (A.D. 254-259). Particulars are lost.

CANDIDUS (St.) M. (Sept. 22)
See SS. MAURICE and OTHERS (*THE THEBAN LEGION*).

CANDIDUS (St.) M. (Oct. 3)
(Date unknown.) One of the many Roman Martyrs registered as having suffered or as having been interred at the place on the Esquiline Hill called the *Ursus Pileatus*. No particulars have survived.

CANDIDUS (St.) M. (Dec. 15)
See SS. FAUSTINUS, LUCIUS, &c.

CANICUS (CANICE, CAINNECH, KENNETH, KENNY) (St.) Abbot. (Oct. 11)
(6th cent.) The Patron Saint of the city of Kilkenny, which is named after him. He was born in the North of Ireland, and with many other holy men was trained to the monastic life by St. Finnian of Cluain or Clonard, passing afterwards under the discipline of St. Cadoc of Wales. He preached throughout Ireland, and also in Scotland, where he was the first to build a church in the place now known as St. Andrews. In Ireland he founded several monasteries, among them that of Aghadoe, where he passed away towards the end of the sixth century at the age of eighty-four.

CANION (St.) (Sept. 1)
See SS. PRISCUS, TAMMARUS, &c.

***CANOG (CYNOG) (St.) M.** (Oct. 7)
(5th cent.) The eldest son of King Brychan of Brecknock. He met his death in an inroad of Barbarians at Merthyr-Cynog about A.D. 492. Several churches in Wales were dedicated to him. In Brittany he is known as St. Cenneur.

***CANNERA (CAINDER, KINNERA) (St.) V.** (Jan. 28)
(6th cent.) From her earliest years, St. Cannera dedicated her virginity to God, and lived in solitude near Bantry. Receiving a supernatural revelation of St. Senan's sanctity, she sought him out, and having received Holy Communion at his hands, placidly passed to a better life about A.D. 530. She was buried on St. Senan's island of Inniscarthy.

CANTIANILLA (St.) M. (May 31)
See SS. CANTIUS, CANTIANUS, &c.

CANTIANUS (St.) M. (May 31)
See SS. CANTIUS, CANTIANUS, &c.

CANTIUS, CANTIANUS, CANTIANILLA, and PROTUS (SS.) MM. (May 31)
(3rd cent.) Two brothers and their sister of the noble Roman family of the Anicii, who, with their tutor Protus, were denounced as Christians and arrested at Aquileia, whither they had repaired to visit in his prison the holy priest St. Chrysogonus. They, like him, sealed the confession of their Faith with their blood (A.D. 290). A panegyric of these Martyrs preached by St. Maximus of Turin is printed among the works of St. Ambrose.

CANTIDIUS, CANTIDIANUS and SOBEL (SS.) MM. (Aug. 5)
(Date unknown.) Egyptian Martyrs of uncertain date. Cantedius and Cantidianus (whose names, however, are variously spelled) are believed to have been stoned to death. But nothing is really known concerning them or St. Sobel.

CANUTE, KING OF DENMARK (St.) M. (Jan. 19)
(11th cent.) The son of Sweyn, King of Denmark, and great nephew of Canute, King of England. Succeeding to the Danish throne as Canute IV, he showed himself an able and warlike monarch. He thoroughly established the Christian religion in Denmark, and propagated it through the Baltic Provinces of Courland and Livonia. He married Alice of Flanders and had by her a son, St. Charles the Good, Count of Flanders. One of his enterprises, which, however, failed, was the fitting out of a fleet to free the Anglo-Saxons from the Norman yoke. Though beloved by his people, he was cruelly murdered in a church by a party of malcontents, headed by his own brother, Olaus (A.D. 1084). King Eric III, one of his successors, obtained from Rome the decree for his canonisation.

***CANUTE LAVARD (St.) King, M.** (Jan. 7)
(12th cent.) A nephew of St. Canute, King of Denmark, with whom he is sometimes confused. From being Duke of Schleswig, he became King of the Sclavi. He ruled justly and wisely, winning the love of his subjects. He was done to death by a kinsman of his, a pretender to his throne (A.D. 1133), and in Scandinavia is honoured as a Martyr.

CAPITO (St.) Bp., M. (March 4)
See SS. BASIL, EUGENIUS, &c.

CAPITO (St.) M. (July 24)
See SS. MENEUS and CAPITO.

CAPITOLINA and EROTHEIDES (SS.) MM. (Oct. 27)
(4th cent.) A Cappadocian lady, with her handmaid, who suffered death as Christians under Diocletian A.D. 304.

CAPPADOCIA (MARTYRS OF). (May 23)
(4th cent.) A number of Asiatic Christians put to death for their religion by Galerius, colleague of the Emperor Diocletian (A.D. 303). As in other cases, the Ecclesiastical Chronicles put much stress on the frightful tortures to which they were subjected, to try their Faith previous to their execution.

CAPRASIUS (St.) Abbot. (June 1)
(5th cent.) Styled by Eucherius "a man of venerable gravity, the equal of the ancient Fathers." He with his brothers, SS. Honoratus and Venantius, went from Gaul to Greece to study and to practise the monastic life. After the death of Venantius, Caprasius and Honoratus returned to Gaul and founded the celebrated monastery of the Isle of Lerins. On the promotion of Honoratus to the See of Arles, Caprasius succeeded him as Abbot. He died A.D. 430.

CAPRASIUS (St.) M. (Oct. 29)
(4th cent.) A Christian of Agen in the South of France, who, to escape the fury of the persecution set on foot by Diocletian, or rather by Maximinian Herculeus, had concealed himself in the neighbouring hills; but on hearing of the courage of St. Faith at the stake, came forth and boldly confessed that he also was a Christian. With others he was beheaded A.D. 303, and his relics were later enshrined in a church dedicated in his honour.

***CARADOC (St.)** (April 13)
(12th cent.) A Welshman of noble lineage

who, after practising the Religious life in St. Teilo's monastery at Llandaff, retired into Pembrokeshire, where he and his fellow-monks suffered much in the English invasion under Henry I. He entered into his rest on Low Sunday, A.D. 1124. Many miracles were worked at his tomb in the Cathedral of St. David's.

CARALIPPUS (St.) M. (April 28)
See SS. APHRODISIUS, CARALIPPUS, &c.

***CARANTAC (CARANTOG, CAIRNACH, CARNATH) (St.)** (May 16)
(5th cent.) A Welsh Prince who laboured under St. Patrick in the Evangelisation of Ireland in the fifth century. The two Saints, Cairnach (Carnath) and Carantog, are by some identified, by others looked upon as two distinct personages. One of them has left his name to Llangrannog (Cardigan). But it is difficult to disentangle the various traditions.

***CARANUS (St.) Bp.** (Dec. 24)
(7th cent.) A Saint commemorated in the Aberdeen Breviary. He belonged to the East of Scotland, and has been thought to be no other than the Corindus who died among the Picts, A.D. 669.

CARAUNUS (CHERON) (St.) M. (May 28)
(1st cent.) A Roman by birth who embraced the Christian Faith in the Apostolic Age. The tradition is that he was ordained deacon, and having gone to Gaul as a missionary, suffered martyrdom near Chartres under Domitian (A.D. 98).

***CARILEPHUS (CARILEFF, CALAIS) (St.) Abbot.** (July 1)
(6th cent.) A French monk, friend and companion of St. Avitus, and founder of a monastery of very strict observance in Maine. He died A.D. 540 or 542. His cult is chiefly at Blois.

CARINA (St.) M. (Nov. 7)
See SS. MELASIPPUS, ANTONY, &c.

CARITAS (St.) V.M. (Aug. 1)
Otherwise St. CHARITY. (*See* SS. FAITH, HOPE, and CHARITY.)

***CARNECH (St.) Abbot.** (May 16)
(6th cent.) By some thought to be identical with St. Carantog or Cairnech; by others distinguished from him. In the latter case he would be the Irish Saint whom tradition alleges to have been Abbot or Bishop of some Ecclesiastical establishment in the neighbourhood of Lough Foyle.

***CARNATH (CAIRNAC) (St.) Bp.** (May 16)
Otherwise St. CARANTAC, *which see.*

***CARON (St.)** (March 5)
(Date unknown.) The Title Saint of Tregaron in Cardigan. Nothing is known about him.

CARPONIUS, EVARISTUS and PRISCIANUS (SS.) MM. (Oct. 14)
(4th cent.) Three brothers who, with their sister, St. Fortunata, were among the Christians seized and put to death at Cæsarea in Palestine under Diocletian (A.D. 303 or 304). Their relics were afterwards translated to Naples.

CARPOPHORUS, EXANTHUS, CASSIUS, SEVERINUS, SECUNDUS and LICINIUS (SS.) MM. (Aug. 7)
(3rd cent.) Christian soldiers who were put to death for the Faith at Como in North Italy, under Maximinian Herculeus, Diocletian's colleague, at the close of the third century.

CARPOPHORUS (St.) M. (Aug. 27)
See SS. RUFUS and CARPOPHORUS.

CARPOPHORUS (St.) M. (Nov. 8)
See HOLY FOUR CROWNED MARTYRS.

CARPOPHORUS and ABUNDANTIUS (SS.) MM. (Dec. 10)
(3rd cent.) A priest and his deacon, two among the many thousands who suffered death as Christians in the persecution organised by the Emperor Diocletian. The date of their martyrdom is placed by modern authorities at some year between A.D. 290 and A.D. 300. The place, whether in Rome itself, or at Spoleto, or even in Spain, is much disputed.

CARPUS, PAPYLUS, AGATHONICA and AGATHODORUS (SS.) MM. (April 13)
(3rd cent.) A group of Martyrs of Pergamus in Asia Minor. Probably they suffered in the persecution under Decius (A.D. 250), though some ante-date them by a century to the time of the Emperor Marcus Aurelius. Carpus was the Bishop of Thyatira, Papylus, his deacon, Agathonica, the latter's sister, and Agathodorus, their servant.

CARPUS (St.) (Oct. 13)
(1st cent.) The Carpus of Troas on the Hellespont with whom St. Paul (1 Tim., iv. 13) says "he had left his cloak." Nothing about him is known with any certainty, though various Greek authors make him a Bishop, some of Berea, some of Berytus, some of Crete.

***CARTHAGE THE ELDER (St.) Bp.** (March 5)
(6th cent.) The successor of St. Kieran in the See of Ossory. He is said to have been son or grandson of King Ængus, but we have no reliable account of his life. A.D. 540 is given by some as the year of his death.

***CARTHAGE THE YOUNGER (St.) Bp.** (May 14)
(7th cent.) This Saint, whose real name appears to have been Mochuda, was born in Kerry in the first half of the sixth century, and attached himself to St. Carthage of Ossory. After this teacher, he had as his Abbot St. Comgall of Benchor, and was soon himself placed at the head of a monastery in which he ruled over a thousand monks. His Abbey developed into the famous Bishopric and school of Lismore. He passed away at the age of ninety, about A.D. 638.

CARTHERIUS, STYRIACUS, TOBIAS, EUDOXIUS, AGAPIUS and OTHERS (SS.) MM. (Nov. 2)
(4th cent.) Ten Christians, soldiers in the army of the Emperor Licinius, burned to death at the stake at Sebaste in Armenia (A.D. 315 about), for refusing to sacrifice with their pagan comrades to the Roman gods.

***CARTHUSIAN MARTYRS (Bl.)** (May 4)
(16th cent.) They are eighteen in number, namely, in the first place, John Houghton, Prior of the London Charterhouse, Robert Laurence, Prior of Beauvale in Nottinghamshire, Augustine Webster, Prior of Axholme in Lincolnshire, who were executed at Tyburn, May 4, 1538. Shortly afterwards, at York, eleven others of the brethren were done to death. They are John Rochester, James Walworth, John or Richard Bere, Thomas Johnson, Thomas Greenway or Green, all priests; John Davies, deacon; William Greenwood, Thomas Scriven, Robert Salt, Walter Pierson, Thomas Redyng, lay-brothers. Blessed William Exmew, Humphrey Middlemore and Sebastian Newdigate of the London Charterhouse had been put to death long before (June 18, 1535). Blessed William Horne shared the captivity of the rest, but was spared to be brought to execution at a later period (Aug. 4, 1540). These holy men of one accord laid down their lives rather than swerve at the behest of Henry VIII from the Faith of their Fathers.

CASDOE (St.) M. (Sept. 20)
See SS. DADAS, CASDOE, &c.

CASIMIR of POLAND (St.) (March 4)
(15th cent.) The second son of Casimir IV, King of Poland, distinguished from his boyhood for piety and charity to the poor. On coming to man's estate he refused the crown of Hungary, pressed upon him by his own father and by a powerful party among the Hungarians, dissatisfied with their reigning monarch. He died (A.D. 1482) before reaching his twenty-fifth year. On his deathbed he asked that a copy of his well-known Hymn to Our Blessed Lady should be buried with him at Cracow. Many miracles were wrought at his tomb, and in 1552 his body was found to be still incorrupt. He was canonised by Pope Leo X.

CASSIA (St.) M. (July 20)
See SS. SABINIUS, JULIAN, &c.

CASSIAN (St.) M. (March 26)
See SS. PETER, MARCIAN, &c.

CASSIAN of AUTUN (St.) Bp. (Aug. 5)
(4th cent.) Probably an Egyptian by birth. Coming to Autun in France, he attached himself to St. Reticius, the then Bishop, whom he eventually succeeded in the See. He governed the Diocese of Autun for about twenty years, and died A.D. 350. Many miracles, of which some have been put upon record by St. Gregory of Tours, preserved to him the affection of his people, who in his lifetime had been devoted to him.

CASSIAN (St.) M. (Aug. 13)
(3rd cent.) A Martyr of Imola in Central Italy, especially famous on account of the repulsive features of his Passion. He was a schoolmaster, and on being denounced as a Christian, was condemned to perish at the hands of his hundred pupils. These boys pierced him to death with their *styli* (steel pencils used for writing on wax). St. Cassian suffered in one of the persecutions of the third century, but in which cannot be assigned with any certainty.

CASSIAN (St.) Bp., M. (Aug. 13)
(4th cent.) A Bishop of Todi in Central Italy, successor in that See of St. Pontianus who had converted him to Christianity. He won the crown of martyrdom under Maximian Herculeus at the beginning of the fourth century; but the traditions concerning him have been confused with those relating to the more famous St. Cassian of Imola, so that particulars cannot be now given with any confidence. He is still in great veneration at Todi, where his relics are enshrined with those of other local Martyrs.

CASSIAN (St.) M. (Dec. 3)
(3rd cent.) A celebrated African Martyr of Tangiers who suffered in the great persecution under Diocletian, or rather in the years immediately preceding (A.D. 298). His Acts, edited by Ruinart, have escaped interpolation and he is mentioned in one of the Hymns of the Christian poet Prudentius. He was the "exceptor" (clerk or recorder) of the court of the Praetorian Prefect, and during the trial of St. Marcellus the Martyr threw down his pen and declared himself a Christian, with the result that he was privileged to share the glorious fate of that Saint.

CASSIANUS (St.) M. (Dec. 1)
See SS. LUCIUS, ROGATUS, &c.

CASSIUS, VICTORINUS, MAXIMUS and OTHERS (SS.) MM. (May 15)
(3rd cent.) In the year 260, Chrocas, the Pagan chief of the Alemanni, a tribe of Teutonic barbarians, overran Roman Gaul and put to the sword its inhabitants, already in no small part Christians. At Clermont in Auvergne no fewer than 6266 of these are said to have perished, and have ever since been honoured as Martyrs. Among them were Cassius, a priest, and Victorinus, one of his converts.

CASSIUS of NARNI (St.) Bp. (June 29)
(6th cent.) A holy prelate, Bishop of Narni, near Spoleto. In his lifetime he gave all he possessed to the poor. He let no day pass without celebrating Mass "with compunction and many tears." On June 29, 558 (the day he had himself foretold), he yielded up his soul to God at the moment when, having communicated the assistants at the Holy Sacrifice, he was dismissing them with the Kiss of Peace. His shrine is in Narni Cathedral.

CASSIUS (St.) M. (Aug. 7)
See SS. CARPOPHORUS, EXANTHUS, &c.

CASSIUS, FLORENTIUS and OTHERS (SS.) MM. (Oct. 10)
(4th cent.) Christians put to death, as such, by the Emperor Maximian Herculeus, at Bonn in Germany, A.D. 303.

CASTOR and DOROTHEUS (SS.) MM. (March 28)
(Date unknown.) Two Christians put to death on account of their religion at Tarsus in Cilicia in one of the early persecutions. A third Menelampus is added by some authors.

CASTOR and STEPHEN (SS.) MM. (April 27)
(Date unknown.) Two Christians registered in the Martyrologies as having suffered martyrdom at Tarsus in Cilicia. Dates and particulars are lost. But it does not appear that there are any substantial grounds for the identification of these Saints with the SS. Castor and Dorotheus of March 28, as is suggested by some modern authorities. At Tarsus there were many Martyrs, and Castor is quite a common name among Asiatic Greeks.

CASTOR, VICTOR and ROGATIANUS (SS.) MM. (Dec. 28)
(Date unknown.) African Martyrs of whom the names only have been handed down to our times.

CASTORIUS (St.) M. (July 7; Nov. 8)
See the HOLY FOUR CROWNED MARTYRS.

CASTRENSIS (St.) Bp. (Feb. 11)
(5th cent.) One of the Catholic Bishops banished from Africa in the fifth century by the Arian Vandals. Landing in Italy, he became Bishop of Capua, or at least worked as a Bishop in that Diocese. Part of his relics are at Capua and part at Monreale in Sicily. There is much dispute as to precise dates. Some would have him to be identical with Priscus, *Episcopus Castrensis*, who died A.D. 459, and is venerated on Sept. 1. Others put his exile under Thrasimund between the years 496 and 522. There was a Candidianus, Bishop of Castra, banished from Africa in the year 484. He would have been styled *Episcopus Castrensis*, and it is not impossible that he may be the St. "Castrensis" of the Martyrologies.

CASTRENSIS (St.) (Sept. 1)
See SS. PRISCUS, CASTRENSIS, &c.

CASTRITIAN (St.) Bp. (Dec. 1)
(2nd cent.) The predecessor of St. Calimerus in the See of Milan. He was famous for his care of the poor and of travellers. He restored the Milanese Church ravaged by the persecutions under the Emperors Domitian and Trajan. He passed away, illustrious for his piety and for his miracles, A.D. 137, in the forty-second year of his Episcopate.

CASTULUS (St.) M. (Jan. 12)
See SS. ZOTICUS, ROGATUS, &c.

CASTULUS (St.) M. (March 26)
(3rd cent.) An officer or chamberlain of the palace in Rome of the Emperor Diocletian. For having sheltered some of his fellow-Christians, he was seized, put to the torture, and in the end buried alive (A.D. 288).

CASTULUS and EUPREPIS (SS.) MM. (Nov. 3)
(Date unknown.) Roman martyrs registered in the Martyrologies, but concerning whom neither dates nor particulars have come down to us.

CASTUS and ÆMILIUS (SS.) MM. (May 22)
(3rd cent.) Two celebrated African Martyrs of the persecution of Decius (A.D. 250) who, having first given way when put to the torture, repented, and on being seized a second time, bravely won their crown. They were burned to death, their love of Christ, as their contemporary St. Cyprian tells us, proving itself "stronger than fire." One of St. Augustine's sermons is a panegyric of these holy men.

CASTUS and SECUNDINUS (SS.) Bps., MM. (July 1)
(Date unknown.) Two Saints much venerated in various churches of Southern Italy, and celebrated by several Mediaeval authors. The Martyrologies register them as of Sinuessa (Mondragone) near Caserta. St. Castus is often written St. Cassius. A Bishop Secundinus assisted at the Council of Sinuessa A.D. 304. Detailed accounts of them were written some fifteen hundred years ago, but the Bollandists and other modern authorities put little faith in their accuracy.

CASTUS (St.) M. (Sept. 4)
See SS. MAGNUS, CASTUS, &c.

CASTUS (St.) M. (Oct. 6)
See SS. MARCELLUS, CASTUS, &c.

CATALDUS (St.) Bp. (May 10)
(7th cent.) The most illustrious of the several Irish Saints of that name. Born in Munster he became the disciple and successor of St. Carthage in the famous School of Lismore. He is believed to have been consecrated a Bishop in Ireland. But on his return from a pilgrimage to the Holy Land, the people of Taranto in Southern Italy constrained him to accept the government of their Church. Many miracles are attributed to his intercession. He flourished early in the seventh century.

CATHALDUS (CATHAL) (St.) Bp. (May 10)
Otherwise St. CATALDUS, *which see.*

CATHAN (CATAN, CADAN) (St.) Bp. (May 17)
(6th cent.) This Saint who flourished in the sixth or possibly in the seventh century appears to have been a Bishop in the Isle of Bute, often called after him Kil-cathan. He was, it is said, Irish by birth, and the uncle of St. Blane. Colgan says that he died after A.D. 560, and his tomb is shown at Tamlacht near Londonderry. The Scots contend that he rests in the Isle of Bute. It is possible that there may have been two Saints of the name.

CATHARINE DEI RICCI (St.) V. (Feb. 2)
(16th cent.) A Florentine maiden of the ancient family of the Ricci, born A.D. 1519, and who, at the age of fourteen, entered a convent of the Third Order of St. Dominic at Prato, near Florence, of which she after some years became Prioress. Humble and meek of heart, she was wonderful for her spirit of penance, and emulated in her life the austerities of the ancient solitaries. A marvellous meeting in vision of St. Philip Neri and St. Catharine is narrated of them. Three Cardinals, afterwards Popes, were among the thousands who flocked to Prato to ask the prayers of the poor nun. Her Heavenly Spouse called her to Himself, Feb. 2, 1589. She was canonised by Benedict XIV, A.D. 1746.

CATHARINE of BOLOGNA (St.) V. (March 9)
(15th cent.) Of a noble family of Bologna, this Saint, after living some years as a Franciscan Tertiary at Ferrara, became Abbess of a newly founded and very austere monastery of Poor Clares at Bologna. Her life may be said to have been passed in making intercession for the conversion of sinners and for the salvation of men. Endued with the gifts of prophecy and miracles, she bore her many trials with heroic patience and cheerfulness. She passed from this world March 9, 1463, at the age of fifty, and her holy body remains incorrupt to this day. She has left various ascetical writings of great value. Canonised in the eighteenth century, she is regarded as one of the Patron Saints of painters, in whose art she was skilled.

CATHARINE of SWEDEN (St.) V. (March 22)
(14th cent.) The daughter of Ulpho, Prince of Nericia, and of his wife, St. Bridget of Sweden, Catharine, betrothed to Egard, a young nobleman, persuaded him to join with her in making a vow of chastity. She accompanied her mother on many pilgrimages, and like her, everywhere showed herself zealous for God's glory and for the salvation of souls. After her mother's death in Rome she returned to Sweden, and died in fame of great sanctity, Abbess of Wadstena, A.D. 1381. Thirty years after her death, Ulpho, a Bridgettine Friar, wrote her life. Some ascetical works of her own are extant.

CATHARINE of GENOA (St.) Widow. (March 22)
(16th cent.) Catharine Fieschi, of a noble Genoese family, was married to Julian Adorno, of rank equal to her own. Misunderstood and disliked by her husband, she passed years of a wretched life, upheld only by her piety and by her trust in God. At length her prayers and her devotedness to him won Adorno back to a good life, closed by a holy death. Catharine then gave herself up to the service of the sick and of the poor, passing away at the age of sixty-three, Sept. 15, 1510. Her virtues and the supernatural heights of prayer to which it pleased Almighty God to raise her, together with the miracles wrought in favour of those who sought her intercession, led to her canonisation by Clement XII (A.D. 1737).

CATHARINE of SIENA (St.) V. (April 30)
(14th cent.) Born at Siena in Tuscany (A.D. 1347) of a family of good repute, the Benincasa, Catharine was favoured with supernatural graces by Almighty God from her very childhood. At the age of eighteen she received the habit of the Third Order of St. Dominic, and thenceforth lived a wonderful life of prayer and penance, crowned by God with the gift of the Stigmata, as was that of St. Francis of Assisi. She was indefatigable in her service of the poor, especially of the plague-stricken, but her zeal was chiefly directed to obtaining the conversion of sinners and to securing the peace of the Church in Italy, her fatherland. By her visit to Avignon, she was instrumental in bringing about the return of the Popes to Rome, and later on, laboured, though in vain, to avert the Great Schism between the Faithful and the adherents of the rival Pope of Avignon. She died in Rome, April 30, A.D. 1380, and was canonised in 1461. Her body rests in the Minerva Church in Rome, of which city she is reckoned one of the Patron Saints. Her "Dialogue" and other writings will always be a treasure-house of mystic lore to the prayerful. Countless miracles have been wrought by her intercession, and personal devotion to her is widespread throughout the Church.

CATHARINE (St.) V.M. (Nov. 25)
(4th cent.) A rich and noble as well as cultured and intellectually gifted maiden of Alexandria in Egypt, who, contemning the overtures of the tyrant Maximinus Daza, was after much persecution sent into exile. On her return the tradition is that she was put to death (A.D. 310) after vain attempts to torture her into submission to heathenism, by means of an engine fitted with a spiked wheel. Her body was discovered by the Christians in Egypt and reverently interred among them. But the tradition goes on to recount how in the eighth century angels conveyed it to the top of Mount Sinai, where it is still the object of great veneration. On account of her skill and success in overthrowing in a public discussion the arguments of the Pagan Sages of Alexandria, St. Catharine is recognised as the Patron Saint of Christian philosophers. But very little is in reality known about her life. A few lines in Eusebius seem to be a chief basis of tradition concerning her, or, at least, a witness to its genuineness.

CATHOLINUS (St.) M. (July 15)
Otherwise St. CATULINUS, *which see.*

CATULINUS (CATHOLINUS), JANUARIUS, FLORENTIUS, JULIA and JUSTA (SS.) MM. (July 15)
(Date unknown.) Carthaginian Martyrs. Of St. Catulinus (a deacon) we have a Panegyric in one of the Sermons of St. Augustine; but beyond the fact that their bodies were enshrined in the famous Basilica of Fausta at Carthage, we have no particulars concerning him or his fellow-sufferers.

CATUS (St.) M. (Jan. 19)
See SS. PAUL, GERONTIUS, &c.

***CAWRDAF (St.)** (Dec. 5)
(6th cent.) The son and successor of Caradog, chieftain of Brecknock and Hereford. He ended his life as a monk under St. Illtyd. He died about A.D. 560.

CE.
In many names this syllable is often written CAE, *or* CH, *or* KE, *&c.*

CEADDA (St.) Bp. (March 2)
Otherwise St. CHAD, *which see.*

***CEADWALLA (CADWALLA)** (St.) King. (April 20)
(7th cent.) A King of Wessex, who, while yet a Pagan, advanced indeed greatly the limits of the territories under his rule; but showed himself not less cruel and crafty than other conquerors of his race and time. At length, touched by Divine grace, he resolved to become a Christian, and journeyed to Rome, where he was baptised by Pope St. Sergius, and dying, while yet wearing the white robe of a neophyte (A.D. 689), was on that account numbered among the Saints.

***CEALLACH (KELLACH)** (St.) Bp. (May 1)
(6th cent.) A disciple of St. Kiernac of Clonmacnoise, who became Bishop of Killala, and ended his life as a hermit. The exact date of his death is uncertain.

***CEARAN** (St.) Abbot. (June 14)
(8th cent.) An Irish Saint, Abbot of Belach-Cluin, and on account of the holiness of his life surnamed "The Devout." He died A.D. 870.

CECILIA (St.) V.M. (Nov. 22)
Otherwise St. CÆCILIA, *which see.*

***CEDD** (St.) Bp. (June 7)
(7th cent.) The brother of St. Chad, and himself Bishop of London. After a sojourn in the monastery of Lindisfarne and much mission work in the North of England, Oswy, King of Northumbria, sent him to the East Saxons at the petition of Sigebert, their king, and he may rightly be styled the Apostle of the English metropolis. Like other holy prelates of his time, St. Cedd retired in his old age to a monastery he had founded at Lestingay in Yorkshire, where he died A.D. 664. He had a special Office in the old English Breviaries, usually on March 2.

CEILLACH (St.) Bp. (April 6)
Otherwise St. CELSUS, *which see.*

***CEITHO** (St.) (Nov. 1)
(6th cent.) One of five brothers, Saints of the great Welsh family of Cunedda. A church at Pumpsant was dedicated to the five brothers. That at Llangeith (Cardigan) perpetuates the memory of St. Ceitho in particular.

***CELE CHRISTI** (St.) Bp. (March 3)
(8th cent.) St. Cele Christi, otherwise Christicola (worshipper of Christ), for many years led an eremitical life; but ultimately was forced to accept a Bishopric in Leinster. The Annals of Ulster give A.D. 728 as the date of his death.

CELERINA (St.) M. (Feb. 3)
See SS. LAURENTINUS, IGNATIUS, &c.

CELERINUS (St.) M. (Feb. 3)
(3rd cent.) An African Christian who, without shedding his blood, earned the title of Martyr on account of the sufferings he endured during the persecution under Decius (A.D. 250), he being then on a visit to Rome. Set at liberty, he returned to Carthage, his native city, and was there ordained deacon by St. Cyprian. He is mentioned with praise by the contemporary Pope, St. Cornelius; and St. Augustine speaks of a church at Carthage which bore his name.

CELESTINE I (St.) Pope. (April 6)
(5th cent.) A Roman priest who succeeded St. Boniface I in St. Peter's Chair (A.D. 422). His zeal was remarkable. He deposed a Bishop in Africa, sternly repressed abuses elsewhere, sent SS. Palladius and Patrick as missionaries to the Scots and Irish, and St. Germanus against the Pelagian heretics in Britain, and developed the Roman Liturgy. Above all, he (A.D. 430) condemned the heresy of Nestorius, and by his Legates presided over the great Council of Ephesus (A.D. 431). He died in the following year, and was buried in the cemetery or catacomb of St. Priscilla, whence his relics were afterwards removed to the church of St. Praxedes.

CELESTINE (St.) M. (May 2)
See SS. SATURNINUS, NEOPOLUS, &c.

CELESTINE V (St.) Pope. (May 19)
Otherwise St. PETER CELESTINE, *which see.*

***CELLACH (CEILACH, KEILACH)** (St.) Bp. (April 1)
(9th cent.) An Archbishop of Armagh, possibly before his consecration Abbot of Iona and founder of the Abbey of Kells. Colgan enumerates no less than thirty-three Celtic Saints bearing such names as Ceillach or Cellach.

***CELLOCH** (St.) Abbot. (March 26)
Otherwise St. MOCHELLOC, *which see.*

CELSUS of ANTIOCH (St.) M. (Jan. 9)
See SS. JULIAN, BASILISSA, &c.

CELSUS (CEILLACH) (St.) Bp. (April 6)
(12th cent.) An Archbishop of Armagh, renowned throughout Ireland for his piety and learning. Supported by a Synod of fifty Bishops and several hundred priests, he, everywhere in the island, restored Church discipline. He died April 4, 1129, at Ard-Patrick in Munster, in the fiftieth year of his age, and was buried at Lismore. When dying he sent his pastoral staff to his disciple, St. Malachias, then Bishop of Connor, which led to the election of that holy man to the Primatial See. St. Bernard eulogises St. Celsus in the life he wrote of St. Malachy.

CELSUS (St.) M. (July 28)
See SS. NAZARIUS, CELSUS, &c.

CELSUS and CLEMENT (SS.) MM. (Nov. 21)
(Date unknown.) Roman Martyrs of whom the names only have come down to us.

CENSURINUS (St.) Bp. (June 10)
(5th cent.) The successor of St. Germanus (A.D. 448) in the See of Auxerre (France), and the inheritor of his zeal and virtues. He died after an Episcopate of thirty-eight years (A.D. 486), and was buried in the church of St. Germanus, which he himself had built.

CENTOLLA and HELENA (SS.) MM. (Aug. 17)
(Date uncertain.) Spanish Martyrs who suffered near Burgos. Details of their Passion are given, but without dates or means of testing their reliability.

***CEOLFRID** (St.) Abbot. (Sept. 25)
(8th cent.) Abbot of Jarrow and of Wearmouth, where he worthily filled the place of his master, St. Benedict Biscop. Ceolfrid is famous as the teacher of the Venerable Bede, who has written his life. He was learned and a persevering student, as well as a man of wonderful holiness of life. He died on a pilgrimage to Rome (A.D. 716), at Langres in France, whence his sacred remains were afterwards restored to Jarrow.

***CEOLLACH** (St.) Bp. (Oct. 6)
(7th cent.) An Irish Saint who for a short time governed as Bishop the great Diocese of the Mercians or Mid-Angles. Thence he retired to Iona, but returned to Ireland to die in his native country. The exact date is uncertain.

***CEOLWULPH** (St.) (Jan. 18)
(8th cent.) The successor of Osric as King of Northumbria. He is the prince to whom Venerable Bede dedicated his Ecclesiastical History. After some years, resigning his crown, he became a monk at Lindisfarne, dying there A.D. 764. Many miracles were wrought at his tomb.

***CERA (CIAR, CYRA, CIOR, CEARA)** (St.) V. (Jan. 5)
(7th cent.) A saintly maiden, born in Tipperary, who governed two very fervent convents of nuns, one in Kilheary and the other in Tech Telle.

CERBONIUS (St.) Bp. (Oct. 10)
(6th cent.) A Bishop of Populonia (Piombino) in Tuscany, eulogised by St. Gregory the Great. He had come from Africa and been welcomed by the Bishop Florentius, whom he succeeded. For giving shelter to some Roman

soldiers, Totila, the Barbarian chieftain, condemned him to be torn in pieces by a bear, which, however, miraculously restrained, only licked his feet. Driven by heretics from Piombino, he died in the Isle of Elba before the year 580.

CERBONIUS (St.) Bp. (Oct. 10)
(Date unknown.) A Bishop of Verona, praised by his successors for his zeal and piety, and who probably lived before A.D. 400. We have no definite particulars about him.

CESLAS (St.) (July 20)
(13th cent.) A Polish Saint who received, together with St. Hyacinth, the habit of the Order of St. Dominic from the hands of the holy founder himself. He acted as Spiritual Director to the Duchess St. Hedwige, besides rendering in other ways important services to the Church. The successful resistance of the citizens of Breslau in Silesia, where he resided, to the Mongols in their great invasion of 1240, is attributed to his prayers and miracles. He went to his reward in July, 1242.

***CETTIN (CETHACH) (St.) Bp.** (June 16)
(5th cent.) A disciple of St. Patrick, consecrated Bishop to assist him in his Apostolic work. His shrine at Oran seems to have subsisted until the end of the eighteenth century.

***CEWYDD (St.)** (July 1)
(6th cent.) A Welsh Saint who flourished in Anglesey.

CH.
Saint's names beginning with CH *should also be looked for as commencing* CA, CO, *or* K, *the spelling being frequently very uncertain and varying.*

CHAD (CEADDA) (St.) Bp. (March 2)
(7th cent.) An Anglo-Saxon, brother of St. Cedd, Bishop of London. He was educated at Lindisfarne and in Ireland. He governed for some years the monastery of Lestingay in Yorkshire, acquiring thereby a great reputation for ability and for holiness of life. Through a mistake occasioned by the prolonged absence of St. Wilfrid in France, St. Chad was consecrated Archbishop of York in his place; but on the Saint's return passed to the Bishopric of the Mercians, of which he fixed the See at Lichfield. He died two years later in the great pestilence of A.D. 673, leaving an imperishable memory for zeal and devotedness. A portion of his Sacred Relics are venerated in Birmingham Cathedral, which is dedicated to him.

CHÆREMON (St.) M. (Oct. 4)
See SS. CAIUS, FAUSTUS, &c.

CHÆREMON and OTHERS (SS.) MM. (Dec. 22)
(3rd cent.) Chæremon, Bishop of Nilopolis, had reached a very advanced age when, in the Decian persecution (A.D. 250), he was forced from Egypt and compelled to take refuge in the mountains about Sinai, where he was done to death by the savage heathens of the desert. St. Dionysius of Alexandria states that he was the leader in their flight of a number of Christians of his flock, of whom the greater part were immolated with him.

CHALCEDON (MARTYRS OF). (Sept. 24)
(4th cent.) Forty-nine Christians put to death on account of their religion in the great persecution under Diocletian (A.D. 304). They are styled the "Martyrs of Chalcedon." They appear to have been the choir of singers of the great church of Chalcedon, and suffered in company with or a few days after the celebrated Virgin-Martyr, Euphemia.

***CHAMOND (ANNEMOND) (St.) Bp., M.** (Sept. 28)
(7th cent.) An Archbishop of Lyons, of noble family, brought up at the Court of King Clovis II. He governed his Diocese with zeal and success, but in the end fell a victim to the machinations of Ebroin, Mayor of the Palace, who caused him to be assassinated (A.D. 657). Among those who took part in the ceremony of the enshrining of the Relics of this holy Martyr was St. Wilfrid of York.

CHARISIUS (St.) M. (April 16)
See SS. CALLISTUS, CHARISIUS, &c.

CHARITINA (St.) V.M. (Oct. 5)
(4th cent.) A Christian who, under Diocletian (A.D. 304), probably at Amasa on the Black Sea, after enduring incredible tortures, breathed forth her soul in the torture chamber, while absorbed in prayer. The similarity of name and of many of the details of martyrdom have led some moderns to confuse St. Charitina with St. Catharine of Alexandria, but all tradition is against their view.

CHARITON (St.) M. (Sept. 3)
See SS. ZENO and CHARITON.

CHARITY (St.) V.M. (Aug. 1)
Otherwise St. CHARITAS *or* AGAPE.
See SS. FAITH, HOPE, and CHARITY.

***CHARLEMAGNE (Bl.) Emperor.** (Jan. 28)
(9th cent.) The famous Charles the Great, son of Pepin the Short, born in 742, a successful warrior, who, conquering the Lombards and Saxons, and securing to the Popes their temporal kingdom, was God's instrument for the advancement of Christianity. He was zealous for Church discipline and for the spread of learning. He cared for the poor and was eminently pious, meditating much on the Holy Scriptures. Pope St. Leo III crowned him Emperor of Rome and the West, on Christmas Day, A.D. 800. He died at Aix-la-Chapelle, Jan. 28, A.D. 814, and in some churches has been honoured as a Saint.

***CHARALAMPIAS and OTHERS (SS.) MM.** (Feb. 18)
(3rd cent.) Martyrs at Magnesia in Asia Minor in the persecution under Septimius Severus (A.D. 203). St. Charalampias was a priest. With him suffered two Christian soldiers and three women.

***CHARLES THE GOOD (St.) M.** (March 2)
(12th cent.) An Earl of Flanders, son of St. Canute, King of Denmark, and a perfect model of a Christian ruler. His government was wise and kindly, and he was adored by his subjects. His boundless charity to the poor earned him the title of "The Good." He was murdered by certain Governors of towns whose oppression of their people he had refused to tolerate. His martyrdom came to pass in the church of St. Donatian at Bruges, A.D. 1124.

***CHARLES SPINOLA and OTHERS (Bl.) MM.** (Sept. 11)
(17th cent.) Twelve holy Martyrs (A.D. 1622) of the Society of Jesus at Nangazaki in Japan, in which country Bl. Charles had laboured for twenty years as a missionary. With them suffered many native Christians, among whom were even children.

CHARLES BORROMEO (St.) Bp. (Nov. 4)
(16th cent.) Of an ancient Lombard family, born near Milan (A.D. 1538). When only a youth rich Ecclesiastical preferment was bestowed upon him; and at the age of twenty-three he was made Archbishop of Milan and Cardinal, by his uncle, Pope Pius IV. In an age of lax discipline he was a model of austere virtue, living a life of penance and prayer, zealously visiting his Diocese and scrupulously employing his revenues for the good of the Church and of the poor. Much of the success of the Council of Trent is due to his indefatigable labours in the cause of reform. Evildoers on one occasion all but assassinated him. His devotedness to his flock during the Great Plague of 1576 made him almost worshipped by the Milanese. He went to his reward, Nov. 4, 1584; and his body was enshrined under the High Altar of his Cathedral. He was canonised A.D. 1610.

CHEF (St.) Abbot. (Oct. 29)
Otherwise St. THEODORE (THEUDERIUS) *which see.*

CHELIDONIA (St.) V. (Oct. 13)
(12th cent.) Born at Ciculum in the Abruzzi, she early fled into the mountains above Tivoli,

near Subiaco, where she found shelter in a cave. From Cuno, Cardinal of Praeneste, she received the Benedictine habit in the Abbey Church of St. Scholastica, but continued her solitary life of prayer and penance to her death (A.D. 1138), when her soul was seen ascending to Heaven by several persons, including Pope Eugenius III, then at Segni. Her body now reposes in the church of St. Scholastica at Subiaco.

CHELIDONIUS (St.) M. (March 3)
See SS. HEMETERIUS and CHELIDONIUS.

***CHELY (St.)** Bp. (Oct. 25)
Otherwise St. HILARY of MENDE, *which see.*

***CHERON (St.)** M. (May 28)
Otherwise St. CARAUNUS, *which see.*

CHILIAN (St.) Bp., M. (July 8)
Otherwise St. KILIAN, *which see.*

***CHILLIEN (CHILLEN) (St.)** (*Nov.* 13)
(7th cent.) A native of Ireland and kinsman of St. Fiaker, who became a missionary in Artois, where he ended his days in the seventh century. His body was enshrined at Aubigny, near Arras. His name is often written Killian.

CHIONIA (St.) M. (April 3)
See SS. AGAPE and CHIONIA.

CHL.
Names so beginning are often spelled CL *or* KL.

CHR.
Names so beginning are often spelled CR.

CHRISTETA (St.) M. (Oct. 27)
See SS. VINCENT, SABINA, &c.

***CHRISTIANA (St.)** V. (July 24)
(7th cent.) Said to have been the daughter of an Anglo-Saxon king. She crossed over to Flanders and there lived so holy a life that after her death she was at once venerated as a Saint. She is the Patron Saint of the town of Termonde in Belgium.

CHRISTIANA (St.) V. (Dec. 15)
(4th cent.) A Christian maiden who, taken captive by the Pagan Iberi, dwellers between the Caspian and the Black Sea, and reduced to slavery, kept with singular fidelity the precepts of her religion. Having by her miracles converted the Royal Family, the king sent ambassadors to Constantine, the first Christian Emperor, asking for priests to complete her work; and they on their arrival had little difficulty in bringing the whole nation under the yoke of Christ. As is plain, this Saint flourished in the fourth century; but her very name is unknown, *Christiana* (the Christian) being merely that given her by the Iberi.

***CHRISTIANUS (St.)** Abbot. (March 18)
(12th cent.) Such reliable information as we have regarding this Saint says that he was the first Abbot of the Cistercian Order in Ireland, and that he was a collateral descendant of St. Malachy. He is alleged to have acted as Papal Legate at the Council of Kells (A.D. 1152).

***CHRISTIANUS (St.)** Bp. (June 12)
(12th cent.) Croistan O'Morgair, brother to St. Malachy of Armagh. He was made Bishop of Clogher (A.D. 1126) and obtained several favours from the Holy See for his Diocese. He died A.D. 1138.

***CHRISTICOLA (St.)** Bp. (March 3)
Otherwise St. CELE CHRISTI, *which see.*

CHRISTINA (St.) V.M. (March 13)
(Date unknown.) A Persian Martyr who, from the Greek Menology, appears to have been scourged to death. Nothing further is known of her, nor can even an approximate date be given.

CHRISTINA (St.) V.M. (July 24)
(Date unknown.) A Roman maiden who, believing in Christ, is said to have broken up her father's idols of gold and silver, and given the proceeds of their sale to the poor, to have been on that account scourged by him, and being brought before the magistrate, to have bravely endured unheard-of tortures before being put to death. The place of her Passion is certainly the Lacus Vulsinus (Lago di Bolsena) in Tuscany not Tyre in the East, as has been conjectured; but its date is unknown. Husenbeth gives no less than eleven emblems distinguishing St. Christina's pictures and statues from those of other Saints. Arrows carried in her hand are the most usual.

CHRISTINUS (St.) M. (Nov. 12)
See SS. BENEDICT, JOHN, &c.

***CHRISTINA (St.)** V. (July 24)
(13th cent.) A Belgian Saint who lived in the neighbourhood of the town of St. Trond. Many strange legends are in circulation about her; but she appears to have been favoured with many supernatural visions and to have worked many miracles both in life and after her death (A.D. 1224), which took place in a convent in the vicinity. Her shrine is in a church outside St. Trond.

CHRISTOPHER (CHRISTOBAL, KESTER, KITT) (St.) M. (July 25)
(3rd cent.) A convert to Christianity, baptised by St. Babylas of Antioch, and put to death for the Faith in the persecution ordered by the Emperor Decius (A.D. 250). St. Christopher suffered somewhere in the Province of Lycia in Asia Minor. He was a popular Saint during the Middle Ages, and around his memory have grown up many legends, the most beautiful of which is that of his carrying an unknown child across a ford, and being borne down by its weight, despite his own gigantic stature and great strength; for the child was Christ, carrying in His Hands the weight of the whole world. A belief that whoso looked upon the face of St. Christopher should not that day be struck down by sudden death, led to the frequent picturing of St. Christopher (the Christ-Bearer) in churches, over city-gates, &c. The Greeks keep his Feast on May 9.

CHRISTOPHER (St.) M. (Aug. 20)
See SS. LEOVIGILDUS and CHRISTOPHER.

CHRISTOVAL (CHRISTOBAL) (St.) M. (July 25)
Otherwise St. CHRISTOPHER, *which see.*

CHRODEGANG (St.) Bp. (March 6)
(8th cent.) A noble Frank, Councillor and Chancellor of Charles Martel, the famous champion of Christendom and victor of Poitiers. After the death of Charles, St. Chrodegang became Bishop of Metz. He met and escorted Pope Stephen III when the latter visited France, and undertook for him a mission to the king of the Lombards. His zeal for Church discipline was remarkable and bore much fruit. The wise Rule he drew up for the government of the Canons Regular would of itself serve to perpetuate his memory. He died March 6, A.D. 766.

CHROMATIUS (St.) Bp. (Dec. 2)
(5th cent.) The successor of St. Valerian (A.D. 387) in the See of Aquileia near Venice. He was a zealous Pastor of souls, and is styled by St. Jerome, who dedicated to him several of his works, "a most learned and most holy man." He is eulogised likewise by St. John Chrysostom, his friend and contemporary, whom he defended and supported. He passed away A.D. 406. Of his numerous works only a part of his Commentary on St. Matthew has come down to us.

CHRONIDAS (St.) M. (March 27)
See SS. PHILETAS, LYDIA, &c.

***CHROMATIUS (St.)** (Aug. 11)
(3rd cent.) The father of St. Tiburtius the Martyr (Aug. 11). He was converted to Christianity by St. Tranquillinus, who was brought before Chromatius at a time when the latter was discharging the functions of Prefect of Rome. Though St. Chromatius did not himself win the crown of martyrdom he was looked upon by the ancients as a Saint. The reluctance of the primitive Roman Church to canonise any save those who had actually shed their blood for Christ very possibly accounts for the omission of his name in the Roman Martyrology.

***CHRONAN** (St.) Abbot. (April 28)
Otherwise St. CRONAN, *which see.*

CHRYSANTHUS and DARIAS (SS.) MM. (Oct. 25)
(3rd cent.) Chrysanthus, an Egyptian, with his wife, Darias, a Greek, were distinguished in Rome for their zealous profession and practice of the Christian Religion. This led to their being arrested and put to a cruel death, under the Emperors Numerian and Carinus (A.D. 283).

CHRYSOGONUS (St.) M. (Nov. 24)
(4th cent.) A zealous Roman priest, the spiritual guide and helper of St. Anastasia in her work of comforting the Christian prisoners awaiting sentence in accordance with the persecuting edicts of the Emperor Diocletian. The Emperor ordered Chrysogonus to be brought before his own tribunal, either at Nicomedia, or, as others say, at Aquileia, and sentenced him to be put to the torture and beheaded (A.D. 304). His name, inserted with that of St. Anastasia in the Canon of the Mass, is a convincing proof of the special honour in which his memory was held in the early Church.

CHRYSOLIUS (St.) Bp., M. (Feb. 7)
(4th cent.) An Armenian Christian who devoted himself to missionary work in the north-east of Gaul, where, it is said, he was consecrated Bishop. He had left Armenia in safety, notwithstanding the persecution under Diocletian then raging, but won the crown of Martyrdom in Flanders. His relics are venerated at Bruges.

CHRYSOPHORUS (St.) M. (April 20)
See SS. VICTOR, ZOTICUS, &c.

CHRYSOSTOM (St.) Bp., Doctor of the Church. (Jan. 27)
See St. JOHN CHRYSOSTOM.

CHRYSOLETUS (St.) M. (April 12)
See SS. PARMENIAS, HELIMENES, &c.

CHUNIGUNDIS (St.) V. (March 3)
(11th cent.) The virgin-wife of St. Henry, Emperor of Germany, whom she espoused with the pact that their union should only be that of brother and sister. Her life from childhood was one of prayer, penance and alms-deeds. Among other wonders related of her is that of her having passed unscathed through the ordeal of walking barefoot over a red-hot iron ploughshare. Surviving her husband, she gave all she had to the poor, and retired into a Benedictine monastery she had founded, where she died (A.D. 1040). Her relics are enshrined with those of St. Henry in the Cathedral of Bamberg.

CHUNIALD (St.) (Sept. 24)
(7th cent.) One of the Scottish or Irish missionaries, companions of St. Rupert of Salzburg, who evangelised South Germany in the seventh century.

***CIAN** (St.) (Dec. 11)
(6th cent.) A Welsh Saint, a soldier who ended his life as a hermit in Carnarvonshire. He is sometimes described as the servant of St. Peris, which, if true, would aid in fixing the century in which that Saint flourished.

***CIANAN (KENAN)** (St.) Bp. (Nov. 24)
(5th cent.) One of the fifty hostages given to the Irish King Leoghaire, and released at the instance of St. Kyran. After passing some time in the monastery of St. Martin at Tours, he returned to Ireland and devoted himself to missionary work. He is said to have been consecrated a Bishop. He died Nov. 24, A.D. 489.

***CIARAN** (St.) Bp. (March 5)
Otherwise St. KIERAN, *which see.*

***CIARIN** (St.) Abbot. (Sept. 9)
(6th cent.) An Irish Saint, Abbot of Clonmacnoise, renowned for his charity and for the working of miracles. He passed away Sept. 9, A.D. 548.

CICELY (St.) V.M. (Nov. 22)
Otherwise St. CÆCILIA, *which see.*

CILINIA (St.) (Oct. 21)
(5th cent.) The mother of St. Principius, Bishop of Soissons, and of St. Remigius, Bishop of Rheims, and Apostle of the Franks. She died at Laon some time after A.D. 458, in fame of great holiness, and is registered as a Saint in the Western Martyrologies.

***CILLENE** (St.) Abbot. (July 3)
(8th cent.) An Irish Saint who migrated to Iona, and was there elected Abbot (A.D. 726) on account of his singular holiness.

***CINNIA** (St.) V. (Feb. 1)
(5th cent.) A princess of the Kingdom of Ulster, who becoming a Christian received the veil from St. Patrick and was placed in a monastery under the care of the Abbess Cathuberis. She converted many of her Pagan fellow-countrymen and was renowned for miracles. She passed away towards the close of the fifth century.

CINDEUS (St.) M. (July 11)
(4th cent.) A priest in Pamphylia (Asia Minor), who confessed Christ in the persecution under Diocletian (A.D. 300 about). After enduring torture, he was burned at the stake, and passed away with words of prayer and praise on his lips.

CISELLUS (St.) M. (Aug. 21)
See SS. LUXORIUS, CISELLUS, &c.

***CIWA** (St.) V. (Feb. 8)
Otherwise St. KIGWE, *which see.*

***CLAIR** (St.) M. (Nov. 4)
Otherwise St. CLARUS, *which see.*

CLARA of RIMINI (St.) Widow. (Feb. 10)
(14th cent.) A noble lady of Rimini, distinguished by the holiness of her life, which was one of great penance. In her widowhood she retired to a convent she had founded, where she passed thirty-seven years till her holy death (A.D. 1326).

CLARE (CLARA) (St.) V. (Aug. 12)
(13th cent.) A maiden of Assisi, daughter of a knight, who was the first woman to embrace the life of utter poverty and unremitting austerity taught by St. Francis, the founder of the Order of Friars Minor. Consecrated to God by the Seraphic Patriarch, she governed for forty-two years, in the Fear of God, the first convent of Franciscan Sisters, insisting to the end on the full observance of the Rule. The one favour she ever asked of the Holy See was that the convent might always remain without worldly goods of any kind. She survived St. Francis, whose faithful Counsellor she had been, dying in the year 1253, and was canonised two years afterwards. St. Clare is represented with a monstrance in her hand in memory of her having in this attitude miraculously saved her convent from assault and pillage.

CLARE of MONTEFALCO (St.) V. (Aug. 18)
(14th cent.) Clare of the Cross, a nun of the Order of the Hermits of St. Augustine, consecrated herself to God from her youth in a convent of her native city, of which later she was chosen Abbess. Her life was one of ecstatic prayer and rigorous penance. Filled with an ardent longing for perfection, she had for her distinctive devotion that to the Passion of Christ. To a Sister, marvelling at her patience, she is reported to have said: "If thou seekest the Cross of Christ, take my heart; in it thou wilt find my Suffering Lord." In effect, when she had departed from this world (Aug. 18, A.D. 1308), a Crucifix was found depicted on the flesh of her heart. Her name was inserted in the Roman Martyrology by Clement XII in the eighteenth century.

CLARENTIUS (St.) Bp. (April 26)
(7th cent.) The successor of St. Ætherius in the See of Vienne (France), described in the Martyrology of that Church as a Saint. He died about A.D. 620.

CLARUS (St.) Bp. (Oct. 10)
(Date uncertain.) The first Bishop of Nantes, sent as missionary into Armorica (Brittany) either by St. Peter the Apostle himself, as was the old belief, or certainly not later than by

one of the Popes of the third century. Certain dedications of churches in Cornwall and in Wales to St. Clair almost certainly refer to this Saint.

CLARUS (CLAIR) (St.) M. (Nov. 4)

(Date uncertain.) Traditionally described as an Englishman of noble birth, born at Rochester, who after having been ordained priest, passed into Normandy, where in a hermitage not far from Rouen he lived a saintly life crowned by a martyr's death, he having been assassinated at the instigation of a high-born lady whose advances he had repulsed. It is impossible to assign to him any date. The limits given by the English Menology, A.D. 666-A.D. 894, must suffice. The insertion of his name in the Roman Martyrology is due to Usuardus (9th century). St. Clair was much venerated in the Middle Ages. Towns in France bear his name, which gave rise to such English patronymics as Sinclair and the like. It seems that there was another St. Clarus who also flourished in Normandy in the Middle Ages, and may perhaps be the Saint registered in the Roman Martyrology; but the history of the one and the other is now so confused that we forbear to note him separately.

CLARUS (St.) (Nov. 8)

(4th cent.) A wealthy citizen of Tours in France, who renounced his prospects in the world to place himself under the guidance of the famous Bishop St. Martin. Admitted by him into the monastery of Marmoutier and raised to the priesthood, he built himself a small cell in the vicinity, and in a short time reached a high degree of Christian and Religious perfection. He passed away in the odour of sanctity about A.D. 307. St. Paulinus of Nola, to whom he seems to have been personally known, composed two poetical epitaphs for his tomb.

CLASSICUS (St.) M. (Feb. 18)

See SS. LUCIUS, SYLVANUS, &c.

CLATEUS (St.) Bp., M. (June 4)

(1st cent.) The first (or possibly the second) Bishop of Brescia in Lombardy. He won the crown of martyrdom under Nero, A.D. 64. Nothing more is known of him, nor do his Relics appear to be anywhere in public veneration.

CLAUDIA (St.) M. (March 2)

See SS. ALEXANDRIA, CLAUDIA, &c.

CLAUDIA (St.) V.M. (May 18)

See SS. THEODOTUS, THECUSA, &c.

***CLAUDIA (St.) Widow.** (Aug. 7)

(1st cent.) A British tradition is to the effect that one of the daughters of King Caractacus, taken with him prisoner to Rome in the time of the Emperor Claudius, became a Christian, and took the name Claudia in Baptism; further, that she married the Senator Pudens, and is the Claudia mentioned with him by St. Paul (2 Tim., iv. 21); that she was the mother of St. Praxedes and St. Pudentiana; and that she died at an advanced age in the second century.

CLAUDIANUS (St.) M. (Feb. 26)

See SS. VICTORINUS, VICTOR, &c.

CLAUDIANUS (St.) M. (Feb. 26)

See SS. PAPIAS, DIODORUS, &c.

CLAUDIANUS (St.) M. (March 6)

See SS. VICTOR, VICTORINUS, &c.

CLAUDIUS (St.) M. (Feb. 18)

See SS. MAXIMUS, CLAUDIUS, &c.

CLAUDIUS (St.) M. (April 26)

See St. MARCEMCELLINUS, Pope, M.

CLAUDIUS (St.) M. (June 3)

See SS. LUCILLIAN, CLAUDIUS, &c.

CLAUDIUS (CLAUDE) of BESANÇON (St.) Bp. (June 6)

(6th cent.) Born at Salins, A.D. 484, and at the age of twenty made a Canon of Besançon. In A.D. 516 he was chosen to fill that See, which he governed with zeal and success for some seven years. He then retired to the monastery of St. Eugendus (St. Oyend), or Condat, in the Jura Mountains, and there he showed himself a model of Evangelical perfection. He died about A.D. 582. His body was discovered in the year 1243 to be still incorrupt. There is some controversy as to the year of his birth, but there is no doubt that he survived to an extreme old age.

CLAUDIUS, NICOSTRATUS, CASTORIUS, VICTORINUS and SYMPHORIAN (SS.) MM. (July 9)

(3rd cent.) Five Christians, of whom Claudius is styled a Notary and Nicostratus an Assistant Prefect, described in the very untrustworthy Acts of St. Sebastian as having suffered martyrdom at the same time as that Saint (A.D. 288 about). They were seized while engaged in burying the bodies of Martyrs, put to the torture, and finally drowned. But it is very doubtful whether they are not identical with the five Saints of the same names, styled Statuaries, and honoured on Nov. 8 with the Four Crowned Martyrs.

CLAUDIUS, JUSTUS, JUCUNDINUS and OTHERS (SS.) MM. (July 21)

(3rd cent.) A group of eight or (as others say) of twenty-three Martyrs, who suffered with St. Julia at Troyes in Gaul, under Aurelian (A.D. 273). Their bodies are enshrined in the monastery of Jouarre, near Meaux. Claudius, an officer in the Imperial army, is said to have been a former suitor for the hand of St. Julia.

CLAUDIUS, ASTERIUS, NEON, DONVINA and THEONILLA (SS.) MM. (Aug. 23)

(3rd cent.) Martyrs of the persecution under Diocletian (A.D. 285) at Ægea in Cilicia. Claudius, Asterius and Neon, brothers, were crucified; Domvina (Domnina) was scourged to death; Theonilla in fine, an aged widow, expired on the rack.

CLAUDIUS, LUPERCUS and VICTORIUS (SS.) MM. (Oct. 30)

(3rd cent.) The sons of the Centurion, St. Marcellus. In the persecution under Diocletian at Leon in Spain (about A.D. 298) they were put to death as Christians. Some writers make them to have been not only brothers, but twelve in number.

CLAUDIUS, NICOSTRATUS and OTHERS (SS.) MM. (Nov. 8)

These are among the Holy Crowned Martyrs, which see; as also the Martyrs of the same names commemorated on July 9.

CLAUDIUS, HILARIA, JASON and MAURUS, WITH OTHERS (SS.) MM. (Dec. 3)

(3rd cent.) Roman Martyrs under the Emperor Numerian, A.D. 283. Claudius, a tribune in the army, was cast into the Tiber with a heavy stone round his neck. Seventy Christian soldiers were then beheaded with Jason and Maurus, his two sons. Hilaria his wife, apprehended while burying the bodies of her children, shared their fate.

CLAUDIUS, CRISPINUS, MAGINA, JOHN and STEPHEN (SS.) MM. (Dec. 3)

(Date unknown.) African Martyrs, concerning whom nothing save their names has come down to us.

***CLEAR (CLEER) (St.) Bp.** (Oct. 10)

Otherwise St. CLARUS, *or it may be*, St. CLETHER, *which see.*

***CLEDOG (CLYDOG, CLEODICUS) (St.)** (Oct. 23)

Otherwise St. CLETHER, *which see.*

***CLEDWYN (St.)** (Nov. 1)

(5th cent.) The Patron Saint of Llandledwyn (Caermarthen), alleged to have been the eldest son of the famous King Brychan, and to have succeeded him as ruler of a part of his dominions.

CLEMENT (St.) Bp. M. (Jan. 23)

(4th cent.) A Bishop of Ancyra in Galatia (Asia Minor), who was put to death under Diocletian and Maximinian (A.D. 303). He is described in his Acts as having suffered persecution for twenty-eight years. His relics, taken to Constantinople in the sixth century, were brought to Western Europe by the Crusaders.

CLEMENT MARY HOFBAUER (St.) (March 15)
(19th cent.) Born A.D. 1770 in Moravia and religiously brought up by his pious mother, he in his early manhood embraced the religious life in the Congregation of the Most Holy Redeemer, and was the instrument chosen by Almighty God for propagating that Institute in Poland and neighbouring countries. He spared himself in nothing, so that thereby he could be of service to those in spiritual or temporal need. He died at Vienna, A.D. 1820. Pope Pius VII, then reigning, styled him "An Apostolic man, the glory of the clergy of Vienna, and a pillar of the Church."

CLEMENT (St.) M. (Sept. 10)
See SS. APELLIUS, LUKE, &c.

CLEMENT (St.) M. (Nov. 21)
See SS. CELSUS and CLEMENT.

CLEMENT (St.) Pope, M. (Nov. 23)
(1st cent.) A Roman by birth, converted to Christianity either by St. Peter or by St. Paul. He accompanied the latter, who styles him "his fellow-labourer" (Phil. iv. 3), on some of his missionary journeys. He followed (or perhaps preceded) St. Cletus in St. Peter's Chair, and governed the Church for about ten years. His noble Epistle to the Corinthians is one of the most precious monuments of the Sub-Apostolic Age. He passed away under Trajan (A.D. 100), and, as constant tradition holds, died an exile and Martyr in the Crimea. The graceful story of his having been cast into the Black Sea with an anchor round his neck, and of the shrine built for him beneath the waves by Angels, is well known. His relics are now in Rome in the famous Basilica dedicated in his honour, and which gives his title to a Cardinal.

CLEMENTINUS, THEODOTUS and PHILOMENUS (SS.) MM. (Nov. 14)
(Date unknown.) Martyrs of Heraclea in Thrace, of uncertain date, and concerning whom no more than their names have come down to us.

CLEOMENES (St.) M. (Dec. 23)
See SS. THEODULUS, SATURNINUS, &c.

CLEONICUS, EUTROPIUS and BASILISCUS (SS.) MM. (March 3)
(3rd cent.) These Saints belong to a group of forty or fifty Martyrs, victims of the persecution under Diocletian. They were put to death on account of their religion in the Province of Pontus on the Black Sea, towards the close of the third century. The greater number seem to have been soldiers in the Imperial army; but several were crucified, the punishment reserved to slaves.

CLEOPHAS (St.) M. (Sept. 28)
(1st cent.) One of the two disciples of the Way to Emmaus (Luke, xxiv.), who is said to have been murdered by the Jews in the very same house where he gave hospitality to Our Lord on that first Easter Sunday. It has been maintained, but without great probability, that this Cleophas is one and the same with Cleophas, the father of the Apostle, St. James the Less (Matt. x. 3). According to Hegesippus, he would thus have been a brother of St. Joseph.

CLERUS (St.) M. (Jan. 7)
(4th cent.) A Syrian deacon, said to have been seven times put to the torture before being beheaded as a Christian. He was martyred at Antioch at the beginning of the fourth century, but whether under Diocletian or under the Emperor Licinius, his successor, is uncertain.

***CLETHER (SCLEDOG, CLYDOG, CLEER) (St.)** (Oct. 23)
(6th cent.) Latinised *Clitanus*. One of the Saints descended from King Brychan of Brecknock, or at least of his clan. He is said to have been a disciple of St. Brynach and to have died about A.D. 520. Several dedications of churches (for instance, St. Cleer, near Liskeard), perpetuate his memory.
Another Cledog or Clydog (Cleodius) is commemorated on Aug. 19. He is alleged to have died a Martyr in Herefordshire, A.D. 482.

CLETUS (St.) Pope, M. (April 26)
(1st cent.) A Roman of Patrician birth who succeeded St. Linus in St. Peter's Chair (A.D. 76), and died A.D. 83, under Domitian. To him is attributed the dividing of the city of Rome into parishes. It may be taken as proved that St. Cletus is not (as in modern times has been asserted) one and the same with St. Anacletus. The latter succeeded to, the former preceded, St. Clement in the Pontificate.

CLICERIUS (St.) Bp. (Sept. 20)
(5th cent.) Probably a native of Milan. He was Bishop of that See for a few years in the first half of the fifth century, and died about A.D. 438. Beyond the fact of his having been venerated as a Saint from his own age to the present day, nothing is known of him.

CLINIUS (St.) (March 30)
(Date unknown.) A Greek, a Benedictine monk of Monte Cassino, who was made Superior of the dependent monastery of St. Peter near Pontecorvo, where his relics are venerated. In what century he flourished is uncertain.

CLODOALDUS (CLOUD) (St.) (Sept. 7)
(6th cent.) The third son of Clodomir, King of Orleans, and grandson of Clovis and of St. Clotilde, by the latter of whom he was brought up. Having lived for some time as a disciple of the hermit St. Severinus, he was ordained priest and gathered many followers, who took up their abode with him at a spot in the neighbourhood of Paris, which has retained the name of Saint Cloud. He died A.D. 560 at the age of forty.

CLODULPHUS (CLOU) (St.) Bp. (June 8)
(7th cent.) He was the son of St. Arnulph (minister of King Clotaire II, and later Bishop of Metz) and born A.D. 605. Brought up at Court, he had a brilliant future before him, but preferring the service of the Church, he was elected Bishop of Metz (A.D. 656) and discharged with wonderful zeal and charity his pastoral duties. He was distinguished above all for his care of the poor. He died A.D. 696, at the age of ninety-one years, and was buried in his church at Metz. In the tenth century a great part of his relics were translated to the Abbey of Lay, near Nancy.

CLOTILDE (St.) Queen, Widow. (June 3)
(6th cent.) The daughter of Chilperic, King of Burgundy, and the wife of Clovis, first Christian King of the Franks, thus becoming the ancestress of the Merovingian monarchs of France. She espoused Clovis whilst he was still a Pagan, and was the means of leading him to the knowledge of the true Faith, which he embraced after his miraculous victory at Soissons over the Alamanni (A.D. 496). After the death of her husband, St. Clotilde retired to Tours, to the tomb of St. Martin, devoting herself to works of charity and piety until her holy death, A.D. 545. She was buried by the side of Clovis in the church of St. Genevieve at Paris. Her name is found written Crotildes, Croctild, Clotichilda, Hlotild, &c.

***CLOTSENDIS (St.) V.** (June 30)
(8th cent.) The daughter of St. Rictrudis and her successor as Abbess of Marchiennes in Belgium. She died about A.D. 700.

CLOU (St.) Bp. (June 8)
Otherwise St. CLODULPHUS, *which see.*

CLOUD (St.) (Sept. 7)
Otherwise St. CLODOALDUS, *which see.*

***CLUANUS (St.) Abbot.** (Jan. 1)
(6th cent.) An Irish Abbot, otherwise called Mochua or Moncan, who founded many churches and monasteries, and survived to close upon his hundredth year.

***CLYDOG (St.)** (Oct. 23)
Otherwise St. CLETHER, *which see.*

CLYTANUS (CLITANUS) (St.) (Nov. 5)
Otherwise St. CLETHER, *which see.*

***COCCA (CUCCA, COX) (St.) V.** (June 6)
(Date unknown.) The ancient church of Kilcox (County Meath) is dedicated in her honour. No other information is obtainable.

***COCHA (CŒCHA) (St.) V.** (June 29)
(6th cent.) Said to have cared for St. Kieran of Saighir in his infancy. She was afterwards Abbess of Ros-Benchuir.

CODRATUS (CHUADRATUS), DIONYSIUS, CYPRIAN, ANECTUS, PAUL and CRESCENS (SS.) MM. (March 10)
(3rd cent.) Greek Martyrs, beheaded at Corinth, under the Emperor Valerian (A.D. 258). Previously to this, Codratus, then a child, appears to have been driven into the woods to escape from the persecution under Decius (A.D. 250).

CODRATUS (St.) M. (March 26)
Otherwise St. QUADRATUS, *which see.*

CŒLESTINE (St.) Pope. (May 19)
See St. PETER CELESTINE.

CŒLIAN (CÆLIANUS) (St.) M. (Dec. 15)
See SS. FAUSTINUS, LUCIUS, &c.

***CŒMGEN (St.)** Abbot. (June 3)
Otherwise St. KEVIN, *which see.*

***COGITOSUS (St.)** (April 18)
(8th cent.) Little is known about him. He appears to have been a monk at Kildare, and to have flourished at latest in the eighth century. If the tradition representing him as the author of the well-known Life of St. Brigid be trustworthy, we are indebted to him for much interesting information regarding that Saint and her times.

COINTHA (QUINTA) (St.) (Feb. 8)
(3rd cent.) An Egyptian lady (some say a young maiden), seized as a Christian at the outset of the Decian persecution (A.D. 249), fastened to the tail of a horse and dragged through the streets of Alexandria till her holy soul forsook her mangled body.

***COLAN (St.)** (May 21)
The Cornish form of the name of the Welsh Saint, COLLEN *or* GOLLEN, *which see.*

COLETTE (St.) V. (March 6)
(15th cent.) Colette Boilet, a carpenter's daughter, born in Picardy (France) (A.D. 1380), served God from her childhood in solitude. Her time was wholly taken up in prayer and in her ministrations to the sick and poor. After passing some years among the Beguines, she found her vocation in reviving among the Poor Clares the primitive and austere spirit of St. Francis. Like him, her chief devotion was to Our Lord's Passion and her supreme attraction to the practice of holy poverty. Her reform quickly spread through the West of Europe, and is still flourishing. St. Colette, with St. Vincent Ferrer, had a share in putting an end to the great Schism of the West. Among the miracles she wrought was the raising of a dead man to life. She died at Ghent A.D. 1447, and was formally canonised by Pope Pius VII in the year 1807.

***COLGAN (St.)** Abbot. (Feb. 20)
(8th cent.) A famous Abbot of Clonmacnoise, surnamed "The Wise" and "The chief Scribe of the Scots." He was the friend of Alcuin, and universally venerated even during his lifetime. Some prayers he composed are still extant. He died about A.D. 796.

***COLMAN (St.)** Bp. (Jan. 23)
(8th cent.) A monk in the celebrated monastery of Lismore, in the government of which he succeeded St. Hierlug (Zailug), A.D. 698. Under St. Colman's rule a vast number of disciples flocked to Lismore, and he became the spiritual father of numerous holy men and illustrious prelates. He died A.D. 702.

***COLMAN of LINDISFARNE (St.)** Bp. (Feb. 18)
(7th cent.) The Third Bishop of Lindisfarne (the original seat of the Bishopric of Durham). Like his predecessors, St. Aidan and St. Finan, St. Colman was a monk of St. Columba's monastery of Iona. He was a man of austere and zealous life, and ever held in high repute of sanctity. His reluctance to yield to the Roman tradition fixing the date of Easter led to the famous Synod of Whitby, held in presence of King Oswy. He afterwards resigned his See and returned to Iona, whence he proceeded to the West of Ireland, where he founded two great monasteries. He died A.D. 676.

***COLMAN (St.)** (March 5)
(5th cent.) A disciple of St. Patrick, famous for the rigour of his abstinence of all kinds. He died in the lifetime of his holy master, and was by him buried at Armagh.

***COLMAN (St.)** Bp. (May 15)
(6th cent.) Also known as St. Columban Mac Va Larghise, a disciple of St. Columba and of St. Fintan of Clonenagh. He founded a monastery at Oughaval. To St. Columba in Scotland a heavenly vision revealed the hour of the entering of St. Colman into eternal bliss.

***COLMAN of DROMORE (St.)** Bp. (June 7)
(7th cent.) The first Bishop of Dromore in Ulster, a disciple of St. Albeus of Emly, and friend of St. Macanisius of Connor. This St. Colman is said to have been the teacher of St. Finnian of Clonard. He closed a long and fruitful Episcopate by a holy death, about A.D. 610.

***COLMAN (St.)** Abbot. (June 16)
(6th cent.) A holy deacon to whom St. Columbkill confided the church and monastery built by him on Lambay Island.

COLMAN (COLOMANNUS) (St.) M. (July 8)
See SS. KILIAN and OTHERS.

***COLMAN (St.)** Abbot. (Sept. 26)
(7th cent.) An Irish Saint who founded in Meath the monastery of Land-Elo (Lin-Alli), and was closely associated with St. Columba. A.D. 610 is given as the year of his death.

***COLMAN (St.) M.** (Oct. 23)
(11th cent.) Either a Scot or an Irishman, who, going on a pilgrimage to the Holy Land, was seized by evildoers in the neighbourhood of Vienna in Austria, tortured and hanged (A.D. 1012). Venerated as a Martyr, many miracles were wrought through his intercession. He is honoured as one of the Tutelary Saints of Austria.

***COLMAN (St.)** Abbot. (Oct. 27)
(7th cent.) An Irish Saint, Abbot of Senboth-Fola in the Diocese of Ferns, and associated with St. Maidoc, Bishop of that See. He died about A.D. 632.

***COLMAN (St.)** Bp. (Oct. 17)
(6th cent.) Like St. Colman of Dromore, a disciple of St. Ailbhe of Emly. He became Bishop or Abbot of Kilroot, near Carrickfergus. His festival is among those included in the Kalendar of the old Aberdeen Breviary.

***COLMAN of KILMACDUAGH (St.)** Bp. (Oct. 29)
(7th cent.) The son of the chieftain Duacus, whence the name of the Episcopal See founded by the holy man. Towards the close of his life St. Colman retired into a hermitage, where he passed away about A.D. 630.

***COLMAN of CLOYNE (St.)** Bp. (Nov. 24)
(7th cent.) Born in Cork (A.D. 522), he was educated by St. Jarlath, and acquired fame at the Court of Cashel as a bard, that is, as a poet and minstrel. Later, counselled thereto by St. Brendan and St. Ita, he embraced the monastic life and founded the Church of Cloyne, whence after many years of successful Apostolate, he passed to his eternal reward, at the beginning of the seventh century.

***COLMAN (St.)** Abbot. (Dec. 12)
(7th cent.) A holy Irish Abbot of Glendaloogh, who died A.D. 659, and is mentioned in the Irish Kalendars.

***COLMOC (MACHOLMOC) (St.)** Bp. (June 6)
Otherwise St. COLMAN of DROMORE, *which see.*

COLUMBA (COLUMBUS, COLM, COLUMBKILL) (St.) Abbot. (June 9)
(6th cent.) Of the blood of Irish chieftains, born in Donegal (Dec. 7, A.D. 521), Columba was destined to be the founder of a hundred monasteries and the Apostle of Caledonia. From boyhood devoted to the study of Holy Scripture and day-by-day advancing in sanctity of life, he was ordained priest at the age of twenty-five. After founding Derry, Durrow and other religious houses, he with twelve disciples, crossed in the year 563 to Scotland, and landed in the Island of I or Hy (now called Iona), where he built the world-famed monastery which was for two centuries the nursery of Bishops and Saints. For thirty-four years Columba travelled about evangelising the Highlands of Scotland. At last, weighed down by age and infirmities, he died kneeling before the Altar (June 9, 597), and was buried at Iona. But in the ninth century his relics were translated to Down in Ulster, and laid by the side of those of St. Patrick. St. Adamnan, one of his successors at Iona, has left us an important and interesting Life of St. Columba.

COLUMBA (St.) V.M. (Sept. 17)
(9th cent.) A Spanish nun, whose monastery, near Cordova, having been destroyed by the Moorish invaders, took refuge with her sisters in the city. But afterwards, burning with the desire to die for Christ, she of her own accord presented herself before the Cadi and reproached him publicly with his adherence to the False Prophet, Mohammed. She paid for her boldness with her life. She was beheaded (giving a gold piece to her executioner) and her body thrown into the Guadalquivir (A.D. 853). It was rescued and honourably interred by St. Eulogius, himself afterwards crowned with martyrdom.

***COLUMBA (St.) V.M.** (Nov. 13)
(Date uncertain.) The Patron Saint of two parishes in Cornwall. She is said to have been a Christian Virgin put to death by a heathen King of Cornwall.

***COLUMBA (St.)** Abbot. (Dec. 12)
(6th cent.) A native of Leinster and disciple of St. Finnian, who became a great master of the spiritual life and governed the monastery of Tyrdaglas in Munster till his holy death, A.D. 548.

COLUMBA (St.) V.M. (Dec. 31)
(3rd cent.) A Christian Virgin put to death at Sens in Burgundy under the Emperor Aurelian (A.D. 273). Terrible tortures, as in the case of so many Martyrs, were inflicted upon her before her head was struck off. Her relics, venerated at Sens, were scattered by the Huguenots in the sixteenth century.

COLUMBANUS (St.) Abbot. (Nov. 21)
(7th cent.) Born in Leinster about A.D. 545, he learned the monastic life under St. Comgall in the latter's famous monastery of Benchor. Thence, with several companions, he proceeded to Britain and Gaul. His first great foundation was that of the Abbey of Luxeuil, over which he presided for twenty-five years, writing there his Rule for Monks, of which the characteristic is its extreme severity. In disfavour with Queen Brunechilde, he departed from her dominions and, leaving his disciple St. Gall in Switzerland, where he had built some monasteries, crossed the Alps and settled at Bobbio in the North of Italy He died there A.D. 615. He was a man of great ability, as his writings show, and rendered many services to the Church, but his mistaken zeal for the Celtic date of Easter and the ill-advised letter he wrote to Pope St. Boniface IV against Pope Vigilius, and upholding the so-called "Three Chapters" rejected by the Church, has unfortunately served as a weapon against her in the hands of Protestants.

COMBS (St.) Abbot. (June 9)
A corrupt form of the name of St. COLUMBA, *or* COLUMBKILL, *which see.*

***COMGALL (St.)** Abbot. (May 10)
(6th cent.) After being trained by St. Fintan, this Irish Saint became Founder and first Abbot of the famous monastery of Ben-Chor, at the end of the sixth century. He wrote a celebrated but very severe Rule for monks. He is said to have lived some time in Wales or Cornwall. He died A.D. 601. SS. Columbanus and Gallus were among his disciples.

***COMGAN (St.)** Abbot. (Oct. 13)
(8th cent.) An Irish prince who, with his nephew St. Fillan, crossed over into Scotland, where he embraced the monastic life and lived most holily for many years. Several churches dedicated in his honour attest the veneration in which he has always been held. His relics were enshrined at Iona.

***COMINUS (St.)** Abbot. (June 12)
(5th cent. probably.) There may have been more Saints than one of this name, confusion between whom has occasioned the contradictory particulars we have in the scattered traditions. One S. Cominus is Patron of Ardcavan. By some he is represented as brother of St. Attracta (5th cent.); by others to have lived hundreds of years later.

CONCESSA (St.) M. (April 8)
(Date unknown.) A Martyr anciently venerated at Carthage, of whom however no account has come down to our times.

CONCESSUS (St.) M. (April 9)
See SS. DEMETRIUS and OTHERS.

CONCORDIA (St.) M. (Aug. 13)
See SS. HIPPOLYTUS, CONCORDIA, &c.

CONCORDIUS (St.) M. (Jan. 1)
(2nd cent.) A Martyr at Spoleto (Central Italy), under the Emperor Marcus Aurelius. He was a priest, was put upon the rack, and underwent other tortures before being beheaded (A.D. 175).

***CONALD (CHUNIALD) (St.)** (Sept. 24)
(7th cent.) One of the zealous band of missionaries led by St. Rupert to the Apostolate of Southern Germany.

***CONALL (CONALD, CŒL) (St.)** Abbot. (May 22)
(7th cent.) Abbot of the monastery of Innis-Cœl (Donegal), where there is a holy well called after him.

***CONGAN (St.)** (Oct. 13)
Otherwise St. COMGAN, *which see.*

***CONON (St.)** Bp. (Jan. 26)
(7th cent.) Traditionally held to have been Bishop of the Isle of Man, of which he completed the conversion to Christianity. He died about A.D. 648.

CONCORDIUS (T.) M. (Sept. 2)
See SS. ZENO, CONCORDIUS, &c.

CONCORDIUS (St.) M. (Dec. 16)
See SS. VALENTINE, CONCORDIUS, &c.

***CONDEDUS (CONDÉ) (St.)** (Oct. 20)
(7th cent.) An English Hermit who lived in France in great reputation of sanctity, and died in his cell in an island in the Seine about A.D. 685.

CONINDRUS (St.) Bp. (Dec. 28)
See SS. ROMULUS and CONINDRUS.

***CONLETH (St.)** Bp. (May 3)
(6th cent.) The Patron Saint (with St. Bridget) of Kildare, of which See he was first Bishop. He is celebrated as having ministered in the things of the spirit to the "Mary of Ireland" and her nuns. He was also renowned for his skill in the copying and illuminating of manuscripts. A.D. 529 is given as the date of his death.

***CONNAT (COMNATAN) (St.) V.** (Jan. 1)
(6th cent.) Abbess of St. Bridget's convent in Kildare. She died A.D. 590. Her name appears in the Martyrologies of Donegal and of Tallaght.

***CONOGAN (GWEN) (St.)** Bp. (Oct. 16)
(5th cent.) The successor of St. Corentin in the See of Quimper (Brittany). His memory is still held in great veneration. His Celtic name has been Latinised into Albinus.

CONON (St.) M. (Feb. 26)
See SS. PAPIAS, DIODORUS, &c.

CONON (St.) M. (March 6)
(3rd cent.) A poor gardener, a Christian from Nazareth in Galilee, who, in Pamphylia (Asia Minor) or, as others say, in the Island of Cyprus, suffered a barbarous martyrdom (A.D. 250). Nails were driven through his ankles, and he was forced to run before a chariot till he fell dying to be crushed by its wheels.

CONON and his SON (SS.) MM. (May 29)
(3rd cent.) St. Conon suffered at Iconium in Asia Minor under the Emperor Aurelian (A.D. 275). He with his little son, twelve years of age, was roasted before a slow fire and then racked to death.

CONRAD (St.) Bp. (Nov. 26)
(10th cent.) Bishop of Constance in Switzerland, to which dignity he was raised A.D. 934 on account of the great repute for ability and holiness of life in which he was held. His zeal and charity as Bishop made him grow yet more in popular esteem. His piety led him to make thrice the pilgrimage to the Holy Land. He died A.D. 976, and was buried in the Church of St. Maurice, one of those built by himself. Many miracles followed, and he was canonised by Pope Calistus II (A.D. 1120).

***CONRAN (St.) Bp.** (Feb. 14)
(7th cent.) A holy Bishop of the Orkney Islands, a man of austere life and a zealous Pastor of souls, formerly in great veneration in the North of Scotland.

CONSORTIA (St.) V. (June 22)
(6th cent.) A noble lady of exemplary life, who being greatly persecuted by suitors, withdrew into a convent, built by herself and largely endowed by King Clotaire, out of gratitude for her having miraculously healed his dying daughter. She died about A.D. 570. Very little trust can be put in the extant accounts of this Saint, and it is not unlikely that she flourished at an earlier date than that given above.

CONSTANCE (St.) M. (Sept. 19)
See SS. FELIX and CONSTANCE.

***CONSTANT (St.) M.** (Nov. 18)
(8th cent.) An Irish Saint of Lagherne. He died A.D. 777 under circumstances which led to his being venerated as a Martyr. Many miracles are recorded as having been wrought by him.

***CONSTANTIA (St.) V.** (Jan. 28)
(4th cent.) The daughter of Constantine the Great, who, healed of a mortal infirmity at the tomb of St. Agnes, built there a church, and was herself converted to Christianity. She is said to have lived thenceforth at the same place with other maidens, and after her death to have been honoured as a Saint.

CONSTANTINE and OTHERS (SS.) MM. (Jan. 29)
(2nd cent.) St. Constantine, first Bishop of Perugia in Central Italy, together with numerous Christians of his flock, is stated to have been put to death on account of his religion under the Emperor Marcus Aurelius, about A.D. 178. The detailed Acts of the Saint, accessible at Perugia, are unfortunately far from reliable.

***CONSTANTINE (St.) M.** (March 11)
(6th cent.) The English Martyrology describes him as a Cornish prince who resigned his crown, founded a monastery at Govan on the Clyde, converted the district of Cantyre, and at length gave his life for the Faith, about A.D. 576. Whether he was the King Constantine ferociously inveighed against by St. Gildas as at some period of his life the most wicked of tyrants, or another prince of the same name, must be left an open question. The approved Scottish Lections speak of him as having been before his conversion "immersed in worldly cares and defiled by vices."

***CONSTANTINE (St.)** (March 11)
(Date unknown.) A Saint of Carthage in Africa, whose Acts have been lost. It is not even known in what century he flourished.

***CONSTANTINE (St.) King, M.** (April 2)
(9th cent.) Constantine II, King of Scotland, was slain in a battle against heathen invaders of his country (A.D. 874), and was thenceforth locally honoured as a Martyr. He was buried at Iona.

CONSTANTINE (St.) Bp. (April 12)
(6th cent.) All we know of him is that he subscribed the Acts of the celebrated Council of Epaon (A.D. 517) and that he had then only recently been made a Bishop.

CONSTANTINE (St.) (July 27)
One of the HOLY SEVEN SLEEPERS, *which see.*

CONSTANTINOPLE (MARTYRS OF). (Feb. 8)
(5th cent.) The community of monks of the monastery of St. Dius at Constantinople, in whose choir by their Rule the Psalmody was continuous by night as by day. At the time of the Acacian Schism they remained faithful to the Holy See, and in consequence many of them were cast into prison and others put to death (A.D. 485). They have always been numbered among the Martyrs to the truths of the Faith.

CONSTANTINOPLE (MARTYRS OF). (March 30)
(4th cent.) The sufferers at Constantinople in the cause of Catholicism under the Arian Emperor Constantius. Many, during the years A.D. 351 to A.D. 359, were driven into banishment; others were branded on the forehead; of others the goods were confiscated; and many were actually put to death.

CONSTANTINOPLE (MARTYRS OF). (July 8)
(9th cent.) The Martyrs known as the Abrahamite Monks, from the name of the monastery in which they lived their Religious life. They withstood the Iconoclast Emperor Theophilus and were on that account punished with exile and death (A.D. 832). Unfortunately, authentic details of their sufferings are no longer obtainable, the accounts extant being clearly of late date and untrustworthy.

CONSTANTIUS (St.) M. (Aug. 26)
See SS. SIMPLICIUS, CONSTANTIUS, &c.

CONSTANTIUS (St.) Bp. (Sept. 1)
(5th cent.) His name is found among those of the Prelates who were present at a Roman Council (A.D. 465) held under the Pontificate of Pope St. Hilary. He was famous for his gift of prophecy and other supernatural graces. He is mentioned by Pope St. Gregory the Great in his Dialogues, and his Life was written by Peter the Deacon, of Monte Cassino.

CONSTANTIUS (St.) (Sept. 23)
(6th cent.) A Saint held in great veneration by the people of Ancona, where his relics are treasured and where he was Mansionarius (resident chaplain or perhaps Sacristan) of the ancient church of St. Stephen. He flourished in the latter part of the sixth century.

CONSTANTIUS (St.) (Nov. 30)
(5th cent.) A Roman priest who vigorously and successfully refuted the Pelagian heretics, dangerous in his time on account of their approach to rationalistic teachings. He had to endure no little opposition and even positive persecution at their hands. The singular piety of his life, attested by miracles, led to his being registered in the ancient lists as a Saint.

CONSTANTIUS (St.) M. (Dec. 12)
See SS. MAXENTIUS, CONSTANTIUS, &c.

***CONVOYON (St.) Abbot.** (June 5)
(9th cent.) A Breton Saint, founder and first Abbot of Redon; a man of great energy and piety. He died A.D. 868, and is much venerated in Brittany.

***CONWALL (CONVAL) (St.)** (Sept. 28)
(7th cent.) An Irish priest, disciple of St. Kentigern, who died in Scotland about A.D. 630. Some accounts connect him otherwise with St. Kentigern of Glasgow.

COPRES (St.) M. (July 9)
See SS. PATERMUTHIAS, COPRES, &c.

***CORBICAN (St.)** (June 26)
(8th cent.) A Saint said to have been of Irish birth, who lived a holy life as a solitary in the Low Countries, instructing and helping the peasants. No accurate dates are forthcoming.

CORBINIAN (St.) Bp. (Sept. 8)
(8th cent.) A French Saint who, after passing fourteen years in a hermit's cell, gathered disciples around him and built a monastery. Coming to Rome as a pilgrim, St. Gregory II, the then Pope, consecrated him Bishop, and sent him to evangelise Bavaria. He fixed his See at Freissingen, where, after a long and fruitful Episcopate, he died A.D. 730. A detailed account of his life and of the miracles which illustrated his sanctity has come down to us from the pen of Alibert, his third successor at Freissingen.

***CORBMAC (St.)** Abbot. (June 21)
(6th cent.) A disciple of St. Columbkill, placed by him over the monastery he had founded at Durrow.

CORDULA (St.) V.M. (Oct. 22)
(5th cent.) One of the numerous companions at Cologne of St. Ursula, who, witnessing the sufferings and massacre of the rest, lost heart and lay hid till all was over. But on the next day, ashamed and repentant of her cowardice, she showed herself openly and received the crown of martyrdom, last of them all. The date, A.D. 453 may be given.

COREBUS (St.) M. (April 18)
(2nd cent.) A Prefect of Messina in Sicily who, converted to Christianity by St. Eleutherius, was put to death on account of his religion under the Emperor Hadrian (A.D. 117-138).

***CORENTIN (St.)** Bp. (Dec. 12)
(5th cent.) The son of a British chieftain, who crossing over to Armorica or Bretagne, became the first Bishop of Quimper, and after a long and distinguished Episcopate passed away late in the fifth century. He signed the Decrees of the Council of Angers (A.D. 453), but the exact date of his death is uncertain.

CORFU (MARTYRS OF). (April 29)
(1st cent.) Seven criminals converted to Christianity and to a good life by St. Jason (or Mnason) a disciple of Our Lord (Acts xxi. 16). Their names are given as Saturninus, Inischolus, Faustianus, Januarius, Massalius, Euphrasius and Mannonius. They are said to have been put to death as Christians in the Island of Corfu, about A.D. 100, and are known as "The Seven Robber-Saints."

***CORMAC (St.)** Bp. (Sept. 14)
(10th cent.) Probably the first Bishop of Cashel. The "Psalter of Cashel," compiled by him, is still extant. He is likewise known as King of Munster, and was slain in battle (A.D. 908).

***CORMAC (St.)** Abbot. (Dec. 12)
(6th cent.) An Irish Abbot of great sanctity, friend of St. Columbkill. Nothing more is known with certainty about him.

CORNELIA (St.) M. (March 31)
See SS. THEODULUS, ANNESIUS, &c.

CORNELIUS (St.) Bp. (Feb. 2)
(First cent.) The centurion of the Italic cohort, baptised at Cæsarea in Palestine, by the Apostle St. Peter, about whom see the Acts of the Apostles (ch. x.). Tradition makes of him the first Bishop of Cæsarea; and as such he is described in the Roman Martyrology. Metaphrastes gives the legendary details of his Apostolate. The year of the first century in which he passed away is not recorded.

***CORNELIUS (St.)** Bp. (June 4)
(12th cent.) An Irish Saint of the Augustinian Order and Archbishop of Armagh. He died at Chambery in Savoy on his return from a pilgrimage to Rome (A.D. 1176), and is still there held in great veneration.

CORNELIUS (St.) Pope, M. (Sept. 14)
(3rd cent.) A Roman, the successor in St. Peter's Chair of St. Fabian, during the Decian persecution (A.D. 250), in which his predecessor perished. St. Cornelius upheld the Roman tradition of benignity in dealing with "fallen Christians"; and this even against the great authority of St. Cyprian of Carthage, part of his correspondence with whom is still extant. He overcame the Rigorist Anti-Pope Novatian, but was banished by the Imperial authorities to Civita Vecchia (*Centumcellæ*), where he eventually suffered martyrdom. His body, brought back to Rome, was interred in the Catacombs in the family crypt of the Cornelii (A.D. 255).

CORNELIUS (St.) M. (Dec. 31)
See SS. STEPHEN, PONTIANUS, &c.

CORONA (St.) M. (May 14)
See SS. VICTOR and CORONA.

COSMAS and DAMIAN (SS.) MM. (Sept. 27)
(4th cent.) Two brothers, by profession physicians, who on principle refused to accept any remuneration for their services. Arabs by birth, they lived at Ægea in Cilicia (Asia Minor) where, arrested as Christians, they were put to the torture and in the end beheaded in the persecution under Diocletian (A.D. 303 about). With them suffered their other three brothers, Anthimus, Leontius and Eupreplus. Their relics were brought to Rome, where an important church was dedicated in their honour. Their memory has always been in great veneration in the East and in the West. Two other pairs of brothers of the same name have place in the Menologies of the Greeks.

***COTTAM (THOMAS) (Bl.)** M. (May 30)
See Blessed THOMAS COTTAM.

COTTIDUS, EUGENE and OTHERS (SS.) MM. (Sept. 6)
(Date unknown.) Cappadocian Martyrs whose Acts are unfortunately lost. St. Cottidus is described as a deacon.

***COWAIR (CYWAIR) (St.)** V. (July 11)
(Date unknown.) The Patron Saint of Llangower (Merioneth). We have no account of her.

CRATON and OTHERS (SS.) MM. (Feb. 15)
(3rd cent.) Craton, a philosopher and Professor of Rhetoric, converted to Christianity by St. Valentine, Bishop of Teramo, suffered martyrdom in Rome shortly after that holy man (A.D. 273). His wife and children, with many of his household, were executed at the same time, likewise on account of their religion.

***CREDAN (St.)** Abbot. (Aug. 19)
(8th cent.) The Abbot of Evesham in the time of King Offa of Mercia. He died in fame of sanctity about A.D. 781. August 19 is assigned as his Festival in various Church Calendars, but we know little or nothing concerning him.

CREMENTIUS (St.) M. (April 16)
See SS. CAIUS and CREMENTIUS.

CRESCENS (St.) M. (March 10)
See SS. CODRATUS, DIONYSIUS, &c.

CRESCENS (St.) M. (April 15)
(Date unknown.) A Martyr of Myra in Lycia (Asia Minor) who perished at the stake, but in what year is not known. The Greeks keep his Feast on April 13.

CRESCENS, DIOSCORIDES, PAUL and HELLADIUS (SS.) MM. (May 28)
(3rd cent.) Zealous Roman Christians who, for preaching the Gospel, were scourged and afterwards burned to death (A.D. 244 about). The St. Helladius, Bishop and Martyr, commemorated on the same or preceding day, appears to be other than the St. Helladius here mentioned.

CRESCENS (St.) M. (July 18)
One of the martyred children of St. SYMPHOROSA, *which see.*

CRESCENS (St.) M. (Oct. 1)
See SS. PRISCUS, CRESCENS, &c.

CRESCENS (St.) Bp., M. (June 27)
(1st cent.) The disciple of St. Paul mentioned by him (2 Tim. iv. 10) as having gone into

Galatia. He is stated to have been appointed Bishop either of the Galatians or of Chalcedon. Tradition goes on to tell us of his Apostolate of Dauphiné in Gaul, and again of his having founded the See of Mentz in Germany. However, he appears to have returned in the end to the East. The Roman Martyrology adds that he suffered martyrdom under Trajan (A.D. 100 about). The Feast of the Translation of his relics would appear to have been kept on Dec. 29.

CRESCENS (St.) Bp. (Nov. 28)
See SS. VALERIAN, URBAN, &c.

CRESCENTIA (St.) V.M. (June 15)
See SS. VITUS, MODESTUS, &c.

CRESCENTIANA (St.) M. (May 5)
(5th cent.) Beyond the fact that as early as the time of Pope Symmachus (A.D. 498-514) a church in Rome was dedicated to her, nothing is now known of this Saint.

CRESCENTIANUS (St.) M. (May 31)
(2nd cent.) A Christian who suffered death for Christ at Sassari in the Island of Sardinia at the same time as SS. Gabinus and Crispulus, in the reign of the Emperor Hadrian (A.D. 130 about). He is still in great veneration there.

CRESCENTIANUS (CRESCENTINUS) (St.) M. (June 1)
(3rd cent.) A Roman soldier, a veteran, who retired to lead a hermit's life in a solitary place near Città di Castello (*Tiphernum*) in the Apennine Mountains, but who, delated as a Christian, was put to the torture and beheaded (A.D. 287). He is often represented by artists as clad in a deacon's dalmatic, though in all probability he remained all his life a layman.

CRESCENTIANUS (St.) M. (July 2)
See SS. ARISTON, CRESCENTIANUS, &c.

CRESCENTIANUS (St.) M. (Aug. 12)
See SS. HILARION, DIGNA, &c.

CRESCENTIANUS, VICTOR, ROSULA and GENERALIS (SS.) MM. (Sept. 14)
(3rd cent.) African Martyrs, alleged to have suffered at the same time and place as the great St. Cyprian (A.D. 258).

CRESCENTIANUS (St.) M. (Nov. 24)
(4th cent.) A Christian who suffered in company with SS. Cyriacus, Largus and Smaragdus, expiring on the rack in their sight at Rome under the tyrant Maxentius (A.D. 309). We learn this much from the Acts of Pope St. Marcellus. A Translation of the Relics of St. Crescentianus in the ninth century is recorded.

CRESCENTIANUS (St.) Bp. (Nov. 28)
See SS. VALERIAN, URBAN, &c.

CRESCENTIO (St.) M. (Sept. 17)
See SS. NARCISSUS and CRESCENTIO.

CRESCENTIUS (St.) (April 19)
(5th cent.) A Subdeacon of Florence, disciple of St. Zenobius, Bishop of that city. He flourished in fame of great holiness at the end of the fourth and beginning of the fifth centuries.

CRESCENTIUS (St.) M. (Sept. 14)
(4th cent.) A boy only eleven years of age, the son of St. Euthymius, who, brought from Perugia to Rome, bravely confessed Christ during the great persecution under Diocletian, and was spared neither torture nor death. He was beheaded, and probably with him his mother also (A.D. 300).

CRESCENTIUS (St.) M. (Dec. 12)
See SS. MAXENTIUS, CONSTANTINE, &c.

CRESCENTIUS (St.) M. (Dec. 29)
See SS. DOMINIC, VICTOR, &c.

CRESCENTIUS (St.) Bp. (Dec. 29)
Otherwise St. CRESCENS (June 27) *which see.*

CRESCONIUS (St.) Bp. M. (Nov. 28)
See SS VALERIAN, URBAN, &c.

***CREWENNA (St.)** (Feb. 1)
(5th cent.) A companion of St. Breaca from Ireland to Cornwall. Beyond the place-name Crowan, near St. Erth, no record remains of this Saint.

***CRISPIN of VITERBO** (Bl.) (May 23)
(18th cent.) An Italian Franciscan lay-brother in the Capuchin convent of Viterbo, favoured with many supernatural gifts by Almighty God. He died, aged eighty-two, May 19, 1750, and his body remains incorrupt to this day.

CRISPIN and CRISPINIAN (SS.) MM. (Oct. 25)
(3rd cent.) Shoemakers by trade, victims of the great persecution under Diocletian. They were beheaded because of their religion at Soissons in France, A.D. 287. They were in great popular veneration throughout the Middle Ages (see in this connection Shakspeare's Henry V, Act. IV, Scene II); but the adoption of the Roman Calendar in which Oct. 25 (their day), is occupied by the Feast of the Martyrs SS. Chrysanthus and Darias, has caused the liturgical keeping of their festival to fall into desuetude. They are the recognised Patron Saints of shoemakers, and are often represented with the tools of their trade or with strips of leather in their hands. Some of their relics are in Rome, and a noble church was erected at Soissons in their honour.

CRISPIN (St.) Bp. M. (Nov. 19)
(4th cent.) A Bishop of Ecija (*Astiage*) in Andalusia (Spain), beheaded as a Christian under the persecuting Emperor Maximian Herculeus at the beginning of the fourth century. St. Crispin is honoured with a special office in the old Spanish or Mozarabic Breviary and Missal.

CRISPIN (St.) M. (Dec. 3)
See SS. CLAUDIUS, CRISPIN, &c.

CRISPIN (St.) M. (Dec. 5)
See SS. JULIUS, POTAMIA, &c.

CRISPINA (St.) V.M. (Dec. 5)
(4th cent.) One of the most famous of the African Martyrs of the Early Church. We have still her Panegyric preached by the great St. Augustine. She was a wealthy matron of high birth, who, preferring her Faith to all worldly goods, cheerfully laid down her life for Christ. Having been put to the torture and forced to undergo the most shameful indignities, she was beheaded at Thebeste in Numidia (A.D. 304).

CRISPIN of PAVIA (St.) Bp. (Jan. 7)
(5th cent.) More than one holy Prelate of this name in ancient times illustrated the See of Pavia in Lombardy. One of them in the first half of the third century governed it for thirty-five years, ever solicitous not only for the spiritual advancement of his flock, but also for the temporal well-being of the city. It was probably in his honour that the Feast of Jan. 7 was first instituted, though the entry in the Roman Martyrology is commonly understood to commemorate another Bishop St. Crispin who subscribed (A.D. 451) the Acts of the Council of Milan in support of Pope St. Leo the Great, and who was the immediate predecessor of St. Epiphanius.

CRISPULUS (St.) M. (May 30)
See SS. GABINUS and CRISPULUS.

CRISPULUS and RESTITUTUS (SS.) MM. (June 10)
(First cent.) Martyrs believed to have suffered under Nero in the Apostolic Age, and probably in Rome. Baronius, however, following Rabanus Maurus, assigns them to Spain. No account of them is extant.

CRISPUS (St.) M. (Aug. 18)
See SS. JOHN and CRISPUS.

CRISPUS and CAIUS (SS.) MM. (Oct. 4)
(1st cent.) Saints of the Apostolic Age, the two whom alone St. Paul baptised at Corinth (1 Cor. i. 13). Crispus was ruler of the synagogue in that city (Acts xviii. 8). Caius in all likelihood is the same as the person whom the Apostle styles "my host" (Rom. xvi. 23), and also (which is the opinion of Origen and of Venerable Bede) the "dearly beloved Gaius (Caius)" to whom St. John addressed his

Third Epistle. A well-supported tradition has it that Crispus became the first Bishop of the Island of Ægina, and Caius similarly first Bishop of Thessalonica.

***CRISTIOLUS (St.)** (Nov. 3)
(7th cent.) A Welsh Saint, brother of St. Sulian and founder of churches in Pembrokeshire and in Anglesey.

***CROIDAN, MEDAN and DAGAN (SS.)** (June 4)
(6th cent.) Three disciples of St. PETROC, *which see.*

***CRONAN (St.)** Abbot. (April 28)
(7th cent.) Born in Munster, St. Cronan founded several Religious Houses in various parts of Ireland, chief among them that of Roscrea. He had many disciples and worked many miracles. He died about A.D. 640.

***CRONAN THE WISE (St.)** Bp. (Feb. 9)
(8th cent.) The striking characteristic of this St. Cronan was his zeal, ability and success in the regulating of Ecclesiastical discipline. He drew up many sets of disciplinary laws, from which he came to be styled "Cronan of the Nones." He was probably a Bishop of Lismore, and identical with the holy Prelate known there as St. Roman. He must have flourished early in the eighth century.

***CRONAN BEG (St.)** Bp. (Jan. 7)
(7th cent.) A Bishop of ancient Ændrum (Down), mentioned in connection with the Paschal Controversy in A.D. 640.

***CRONANUS (St.)** (June 3)
(7th cent.) A disciple of St. Kevin, renowned for his austere life and singular virtue.

CRONIDES (CHRONIDES) (St.) M. (March 27)
See SS. PHILETUS, LYDIA, &c.

CROTATES (St.) M. (April 21)
See SS. APOLLO, ISACIUS, &c.

CROTILDES (St.) Queen. Widow. (3)
The name of St. CLOTILDE *of France is thus spelled in the old editions of the Roman Martyrology.*

***CRUMMINE (St.)** Bp. (June 28)
(5th cent.) A disciple of St. Patrick, placed by him over the Church of Leccuine.

CTESIPHON (St.) Bp. (May 15)
See SS. TORQUATUS, ACCITANUS, &c.

***CUARAN (CURVINUS) (St.)** Bp. (Feb. 9)
(7th cent.) An Irish Saint, surnamed like some others, "The Wise," who concealed his Episcopal dignity in order to embrace the Religious Life as a simple monk at Iona, where, however, he was eventually recognised by St. Columba. He died probably some years after A.D. 700.

***CUBY (CYBY) (St.)** Bp. (Nov. 8)
(6th cent.) A Cornish Saint, a cousin of St. David of Wales. Consecrated Bishop, he with ten disciples settled near Tregony, but later passed some time in Ireland. In the end he came to Wales and founded a monastery near Holyhead. He is the Patron Saint of Llangybi (Monmouth) and of Llangibi (Carnarvon). The exact date of his death is not known.

CUCUPHAT (St.) M. (July 25)
(4th cent.) An African Christian who, having crossed into Spain, was put to death on account of his religion near Barcelona, in the time of Diocletian at the close of the third or beginning of the fourth century. The Christian poet Prudentius mentions St. Cucuphat in his Hymns, and he is in great veneration in Catalonia. Part of his relics have been translated to Paris. His name is variously written Cucuphas, Cougat, Quiquefat, Guinefort, &c.

CULMATIUS (St.) M. (June 19)
See SS. GAUDENTIUS and CULMATIUS.

***CUMGAR (CUNGAR, CYNGAR) (St.)** (Nov. 2)
Abbot.
(6th cent.) A son of Geraint, Prince of Devon, and founder of monasteries at Badgworth, Congresbury (Somerset) and at Llangenys (Glamorgan). He lived in the sixth century, and is one and the same with St. Docuinus or Doguinus. This seems to be the name which was later corrupted into Oue and Kew. St. Cumgar was buried at Congresbury, to which town he has given his name. The compilers of the English Menology hold that St. Cumgar flourished in the eighth century in the time of King Ina of Wessex.

***CUMINE THE WHITE (St.)** Abbot. (Oct. 6)
(7th cent.) An Abbot of Iona, of Irish descent, who wrote a Life of St. Columba. He died A.D. 669.

***CUMMIAN FADA (St.)** Abbot. (Nov. 12)
(7th cent.) A Columbian monk, Abbot of the monastery of Kilcummin (King's County). In the disputes about the date of Easter he was a strenuous upholder of the Roman system of calculation. He died A.D. 662. Some think that he is identical with St. Cummian, Bishop of Clonfert.

***CUMMIANUS (CUMIAN) (St.)** Bp. (Aug. 19)
(7th cent.) An Irish Bishop who resigned his See in order to retire to the monastery founded by St. Columbanus at Bobbio in the North of Italy, where he lived and died in great fame of sanctity. He was an energetic advocate of the Roman date of Easter. He died, according to some, A.D. 661; to others, A.D. 682.

***CUNEGUNDA (St.) V.** (July 24)
Otherwise St. KINGA, *which see.*

CUNEGUNDES (St.) V. (March 3)
Otherwise St. CHUNEGUNDIS, *which see.*

***CUNERA (St.) V.** (June 12)
(Date uncertain.) A Saint venerated more particularly in Germany, but said to have been of British birth. The traditions relating to her are unreliable.

CUNIBERT (St.) Bp. (Nov. 12)
(7th cent.) A nobly-born Frank brought up at the Court of King Dagobert I, who, from being Archdeacon of Treves, was (A.D. 633) elected Archbishop of Cologne. Not only did his virtues render him the idol of his flock, but his statesmanlike ability and prudence led to his enjoying the favour and confidence of King Dagobert and of the two monarchs who succeeded him, all of whom he served as chief minister. He died A.D. 664. A stately church at Cologne is dedicated in his honour.

***CUNO (CONRAD) (St.)** Bp., M. (June 1)
(11th cent.) An Archbishop of Treves in the time of the Emperor Henry IV. He met his death while defending the rights of his Church (A.D. 1066) and was at once acclaimed as a Martyr by his devoted people.

CURCODOMUS (St.) (May 4)
(3rd cent.) A deacon who by command of the Pope of the time (possibly St. Xystus II) attended St. Peregrinus, first Bishop of Auxerre, on his Apostolic Mission into Gaul in the third century or earlier. His tomb was the scene of many miracles, and his memory has ever been locally in Burgundy in great honour.

CURÉ D'ARS (Bl.) (Sept. 3)
See Bl. JOHN BAPTIST VIANNEY.

***CURIG (St.)** Bp. (June 16)
(6th cent.) Stated to have been Bishop of Llanbadarn in Wales, in which country several churches are dedicated in his honour. There is, however, great difficulty in tracing his history and even in distinguishing him from other Saints bearing names resembling his.

***CURITAN (St.)** Bp. (March 14)
Otherwise St. BONIFACE, *which see.*

CURONTIUS (St.) Bp., M. (Sept. 12)
(3rd cent.) A Bishop of Iconium in Lycaonia (Asia Minor), put to death for the Faith during the persecution under Valerian (A.D. 258, about).

***CURY (St.)** (Dec. 12)
(5th cent.) Also called Corentin. A native of Brittany, who settled in Cornwall, where he became a zealous missionary. He died A.D. 401.

CUTHBERT (St.) Bp. (March 20)
(7th cent.) Born at Melrose on the river Tweed, St. Cuthbert in his youth tended his father's sheep until, having in a vision at the

moment of the death of St. Aidan seen that Saint mounting in glory to Heaven, he embraced the monastic life. As guestmaster of Melrose Abbey, while courteous and affable to all, he was specially solicitous for poor wayfarers, and on one occasion entertained an Angel in the guise of a beggar. He governed for some time the Monastery of Lindisfarne or Holy Island, off the coast of Northumberland, which he reluctantly quitted to become Bishop of that See, later transferred to Durham. Though always a lover of prayer and solitude, he distinguished himself by his beneficent influence on public affairs, and enjoyed the confidence of the princes of his time. The miracles he wrought earned him the title of the Thaumaturgus (Wonder-worker) of Britain. Towards the close of the second year of his Episcopate he retired to the little Isle of Farne (nine miles from Lindisfarne), and there passed away March 20, A.D. 687. His shrine at Durham was one of the most frequented in Catholic England, and more than four centuries after his death his body was found to be still incorrupt. It was hidden at the time of the so-called Reformation, and is believed to be yet resting in some obscure recess of Durham Cathedral.

***CUTHBERT MAYNE (Bl.) M.** (Nov. 29)
(16th cent.) Blessed Cuthbert Mayne was the first of the Seminary priests ordained abroad to give his life in England for Christ. Born in Devonshire, he had been educated as a Protestant, but was converted to the True Faith while studying at Oxford. He was ordained priest at Douai, and then began to labour as a missionary priest in Cornwall; but before a year had elapsed, was arrested, tried and condemned to death, for the crime of having said Mass. He suffered near Launceston, A.D. 1577.

***CUTHBURGA (St.)** (Aug. 31)
(8th cent.) A sister of King Ina of Wessex, betrothed to Oswy of Northumbria, but with his consent released from her obligation and admitted to the Religious Life. She was trained thereto by St. Hildelid at Barking Abbey. She afterwards founded the great Abbey of Wimborne in Dorsetshire, where her sister St. Quenburga was associated with her. Wimborne was the school in which SS. Lioba, Thecla and other great and saintly women prepared for their lives of Christian devotedness and usefulness. St. Cuthburga passed away A.D. 724 or thereabouts, and her festival is marked in several Liturgical Calendars.

***CUTHMAN (St.)** (Feb. 8)
(8th cent.) A South of England Saint who lived a holy life as a shepherd near Steyning in Sussex, of which place the old church is dedicated in his honour.

CUTIAS (St.) M. (Feb. 18)
See SS. MAXIMUS, CLAUDIUS, &c.

CYBAR (St.) Abbot. (July 1)
Otherwise St. EPARCHIUS, *which see.*

***CYBY (St.) Bp.** (Nov. 5)
Otherwise St. CUBY, *which see.*

***CYNDEYRN (St.) Bp.** (Jan. 13)
Otherwise St. KENTIGERN, *which see.*

***CYNFRAN (St.)** (Nov. 11)
(5th cent.) A Welsh Saint, one of the sons of the chieftain Brychan of Brecknock, and founder of a church in Carnarvonshire. There is also a St. Cynfran's Well.

***CYNIDR (KENEDRUS) (St.) Abbot.** (April 27)
Otherwise St. ENODER, *which see.*

***CYNOG (St.) M.** (Oct. 7)
Otherwise St. CANOG, *which see.*

***CYNWL (St.)** (April 30)
(6th cent.) The brother of St. Deiniol, first Bishop of Bangor. He lived an austere life in North Wales, and after his death churches were dedicated in his honour.

CYBARD (St.) Abbot. (July 1)
Otherwise St. EPARCHIUS, *which see.*

***CYNFARCH (St.)** (Sept. 8)
Otherwise St. KINGSMARK, *which see.*

***CYNLIO (St.)** (July 17)
(5th cent.) A Welsh Saint, as it would appear of the fifth century. Several churches are dedicated in his honour, but we have no reliable account of him.

CYPRIAN (St.) M. (March 10)
See SS. CODRATUS, DIONYSIUS, &c.

CYPRIAN (St.) M. (July 11)
See SS. SAVINUS and CYPRIAN.

CYPRIAN (St.) Bp., M. (Sept. 14)
(3rd cent.) Thascius Cæcilius Cyprian, a cultured and wealthy Carthaginian, after teaching with distinction Philosophy and Rhetoric, was converted to Christianity (it is believed comparatively late in life). He was soon raised to the priesthood and a year after was consecrated Bishop of Carthage (A.D. 248). Cheerful and courteous to every one, his charity and piety speedily won all hearts. But it was by his writings, of which even the literary merit is very great, that he has chiefly served the Church. He was linked in bonds of cordial sympathy and friendship with the Martyr-Pope, St. Cornelius, and in his own books bears explicit and striking witness to the necessary Oneness of the Church founded on the Rock of Peter. His conviction appears the more from his boldness and insistency in maintaining his own erroneous views on the validity of Baptism conferred by heretics, to which he sought in vain to draw Pope St. Stephen. His treatise on Lapsed or Fallen Christians is a noble summary of the merciful doctrine of Rome in regard to sinners. St. Cyprian by a prudent retreat escaped the persecution of Christians under Decius (A.D. 250). He won his crown under Valerian (A.D. 258), when he was beheaded in presence of his sorrowing flock. For a vivid description of the Martyrdom of St. Cyprian, see his Life by his disciple Pontius. With him in his triumph were associated SS. Crescentianus, Victor, Generalis, Rosula, and other Christians of Carthage.

CYPRIAN and JUSTINA (SS.) MM. (Sept. 26)
(4th cent.) Cyprian, from leading a life of sin and making his livelihood as a necromancer and astrologer, was converted to Christianity by the virgin St. Justina, whom he had thought to lead astray. In the persecution under Diocletian they were both arrested and taken to the Imperial residence at Nicomedia (Asia Minor) and there condemned and beheaded on account of their religion (A.D. 300 about). Their relics are now enshrined in Rome in the Baptistery of the Church of St. John Lateran.

CYPRIAN (St.) M. (Oct. 12)
See SS. FELIX and CYPRIAN.

CYPRIAN (St.) Abbot. (Dec. 9)
(6th cent.) A monk of Périgueux (France) who ended a holy life as a hermit on the banks of the Dordogne (A.D. 586). St. Gregory of Tours speaks of the many miracles wrought by him both in life and after death.

CYR (St.) M. (June 16)
Otherwise St. QUIRICUS, *which see.*

CYRA (St.) (Aug. 3)
See SS. MARANA and CYRA.

CYRENIA and JULIANA (SS.) MM. (Nov. 1)
(4th cent.) Two Christian women burned to death for their religion at Tarsus in Asia Minor, in the last great persecution under the Roman Emperors (A.D. 306).

CYRIA (St.) M. (June 5)
See SS. ZENAIDES, CYRIA, &c.

CYRIACUS, CYRIACA, &c.
These names, common to many Saints, are often found written QUIRIACUS, QUIRIACA, *&c., or again, for them are substituted the equivalent Latin forms,* DOMINICUS, DOMINICA, *&c. Less frequently, the forms* KYRIACUS, KIRIACUS, *&c., are met with.*

CYRIACA (St.) M. (March 20)
See SS. PHOTINA, JOSEPH, &c.

CYRIACA and OTHERS (SS.) VV.MM. (May 19)
(4th cent.) Six Christian maidens who perished at the stake, at Nicomedia, the Imperial residence, under Maximinian Galerius (A.D. 307).

CYRIACA (DOMINICA) (St.) M. (Aug. 21)
(3rd cent.) A wealthy Roman widow who sheltered the persecuted Christians and to whose house St. Laurence, the deacon and Martyr, was accustomed to repair to distribute his alms. Her courageous charity cost her her life. She was scourged to death as a Christian (A.D. 249). The Roman Church of St. Mary in Domnica perpetuates her name.

CYRIACUS (St.) M. (Jan. 31)
See SS. TARCISIUS, ZOTICUS, &c.

CYRIACUS (St.) M. (Feb. 8)
See SS. PAULUS, LUCIUS, &c.

CYRIACUS, LARGUS, SMARAGDUS and OTHERS (SS.) MM. (Aug. 8)
(4th cent.) A group of more than twenty Christians, among the victims in Rome of the great persecution under the Emperors Diocletian and Maximian Herculeus (A.D. 303). They were beheaded after having been put to the torture. St. Cyriacus, who was a deacon, gave his name to a famous church, seat or title of a Cardinal deacon. On its falling in the fifteenth century into ruin, its privileges, with the relics enshrined in it, were transferred to the church called Santa Maria in Via Lata.

CYRIACUS and OTHERS (SS.) MM. (April 7)
(Date unknown.) Eleven Christians registered in the Martyrologies as having suffered at Nicomedia in Asia Minor. But the date and all particulars have been long since lost.

CYRIACUS (St.) M. (May 2)
See SS. EXUPERIUS, ZOE, &c.

CYRIACUS and JULITTA (SS.) MM. (June 16)
Otherwise SS. QUIRIACUS and JULITTA, *which see.*

CYRIACUS (QUIRIACUS) (St.) Bp., M. (May 4)
(4th cent.) Most probably a Bishop of Ancona (Italy) who, while making his pilgrimage to the Holy Land, perished in the persecution of Julian the Apostate (A.D. 362,. But many assert that he was a Bishop of Jerusalem, put to death under Hadrian (A.D. 117-138). In reality nothing certain is now known about him. His relics are venerated at Anconna.

CYRIACUS and PAULA (SS.) MM. (June 18)
(4th cent.) Two Christians, stoned to death at Malaga in Spain during the persecution under Diocletian (A.D. 305 about). St. Paula is registered as a Virgin Martyr, but no details are extant of either of these Martyrs.

CYRIACUS (St.) M. (June 5)
See SS. FLORENCE, JULIAN, &c.

CYRIACUS (St.) M. (June 20)
See SS. PAUL and CYRIACUS.

CYRIACUS and APOLLINARIS (SS.) MM. (June 21)
(Date unknown.) African Martyrs registered in the Martyrologies, but whose Acts have been lost.

CYRIACUS (St.) M. (June 24)
See SS. ORENTIUS; HEROES, &c.

CYRIACUS (St.) M. (July 15)
See SS. ANTIOCHUS and CYRIACUS.

CYRIACUS, PAULILLUS, SECUNDUS, ANASTASIUS, SINDIMIUS and OTHERS (SS.) MM. (Dec. 19)
(4th cent.) Some of the numberless Christians who suffered at Nicomedia, the residence of the Emperor Diocletian (A.D. 303). No particulars are extant.

CYRIL and METHODIUS (SS.) Bps. (March 9)
(9th cent.) Two brothers, the Apostles of the Sclavonians or Slavs, born in Greece and educated at Constantinople. They were sent by the Patriarch St. Ignatius as missionaries to the Bulgarians, which people, following the example of their king, speedily embraced Christianity (A.D. 861-865). Cyril had previously preached in Southern Russia. They pursued their work in Moravia and Dalmatia. On their coming to Rome to render an account of their mission, Pope Hadrian II consecrated them Bishops. Cyril, however, died there, leaving Methodius to continue alone their Apostolate, which he did with marvellous success in Moravia, Bohemia, Poland and the neighbouring countries. To him is attributed the Slav alphabet, into which tongue he translated the Holy Scriptures. He died in Moravia at an advanced age at the close of the ninth century. The relics of the two brothers are venerated in the church of San Clemente in Rome, and Pope Leo XIII ordered their festival to be solemnly kept throughout the Christian world on July 7.

CYRIL of JERUSALEM (St.) Bp., (March 18)
Doctor of the Church.
(4th cent.) Born near Jerusalem A.D. 315. He was ordained priest A.D. 345, and became Patriarch in 350. Driven by the Arians from his See he returned to Jerusalem under Julian, and was an eye-witness of the futile attempt of the Apostate Emperor to rebuild the Temple. After enduring a second banishment lasting eleven years, he passed away in peace at Jerusalem (A.D. 386). His *Catecheses* or simple expositions of Catholic doctrine are most valuable. Especially luminous is his clear teaching of the Faith on the subject of the Holy Eucharist. He was numbered by Pope Leo XIII among the Doctors of the Church.

CYRIL (St.) M. (March 20)
See SS. PAUL, CYRIL, &c.

CYRIL (St.) M. (March 29)
(4th cent.) A Palestinian deacon, martyred under Julian the Apostate (A.D. 362). According to Theodoret, his body was frightfully mutilated before the executioner put an end to his sufferings.

CYRIL (St.) Bp., M. (July 9)
(3rd cent.) An aged prelate, Bishop of Gortyna in the Island of Crete, tortured and beheaded in the Decian persecution (A.D. 250).

CYRIL of ALEXANDRIA (St.) Bp., (Jan. 28)
Doctor of the Church.
(5th cent.) By birth an Egyptian, and nephew of St. Theophilus, whom he succeeded (A.D. 412) in the Patriarchate of Alexandria. From the outset he showed himself a zealous champion of the Catholic Faith. He was unsparing in his efforts to eradicate the last vestiges of Paganism, but that he was an abettor of the murder of Hypatia, the girl-philosopher, is, in the words of a Protestant writer, "an unsupported calumny." He wrote Commentaries on the Holy Scriptures and other notable works, but his chief glory is his successful overthrowing of the subtle heresy of Nestorius (who taught that Christ was not truly God, but a mere man, the instrument of the Godhead, that is, that in Him there are two Persons), condemned in the great Council of Ephesus (A.D. 431), which was presided over by St. Cyril as Legate of Pope St. Celestine. In this Council Our Lady's title of *Theotokos* (Mother of God) was formally recognised. Intrigues at Constantinople led to St. Cyril's imprisonment, but liberated, in consequence of the strong action of the Pope, he returned to Alexandria, and there passed away in peace, Jan. 28, 444. Leo XIII proclaimed him a Doctor of the Church and assigned Feb. 9 as his Festival Day.

CYRIL (St.) M. (March 4)
See SS. ARCHELAUS and CYRIL.

CYRIL, ROGATUS, FELIX, ROGATUS, HERENIA, FELICITAS, URBANUS, SYLVANUS and MAMILLUS (SS.) MM. (March 8)
(Date unknown.) African Martyrs (Cyril is described as a Bishop), registered in all the ancient lists, but of whom nothing is now known.

CYRIL (St.) Bp. (July 22)
(3rd cent.) The successor of Timæus (A.D. 280) in the Patriarchate of Antioch. He was conspicuous both for piety and for learning.

Like other prelates of his age, he had much to endure from the enemies of Christianity, but appears to have passed away in peace about A.D. 300.

CYRIL, AQUILA, PETER, DOMITIAN, RUFUS and MENANDER (SS.) MM. (Aug. 1)
(Date unknown.) Martyrs of one of the early centuries, registered in the Martyrologies as of Philadelphia in Arabia.

CYRIL (St.) M. (Oct. 2)
See SS. PRIMUS, CYRIL, &c.

CYRIL (St.) M. (Oct. 28)
See SS. ANASTASIA and CYRIL.

CYRILLA (St.) M. (July 5)
(4th cent.) An aged Christian widow of Cyrene (Africa) who, with others, was put to death in that place, for refusing to sacrifice to idols. She appears to have expired in the torture chamber, and so not to have been beheaded, as was usual in the official persecutions of the early centuries (A.D. 300 about).

CYRILLA (St.) V.M. (Oct. 28)
(3rd cent.) The daughter of St. Tryphonia and a sharer in the good works of that holy Roman widow. She was put to death as a Christian under the Emperor Claudius II (A.D. 268-270).

CYRINUS, PRIMUS and THEOGENES (SS.) MM. (Jan. 3)
(4th cent.) Martyrs at Cyzicus on the Hellespont, under the Emperor Licinius (A.D. 320). They were soldiers in the Imperial army and preferred to die rather than to share in the idolatrous sacrifices at which the troops were compelled to assist. St. Theogenes in particular has from early times been in great veneration both in the East and in the West.

CYRINUS (St.) M. (April 26)
(3rd cent.) A Roman Martyr under Diocletian of whom mention is made in the Acts of St. Marcellinus, Pope and Martyr.

CYRINUS (St.) M. (May 10)
See SS. ALPHIUS, PHILADELPHIUS, &c.

CYRINUS (St.) M. (June 12)
See SS. BASILIDES, CYRINUS, &c.

CYRIO, BASSIANUS, AGATHO and MOSES (SS.) MM. (Feb. 14)
(Date uncertain.) Bede and all the Martyrologies commemorate these Saints as having suffered at Alexandria in Egypt. St. Cyrio was a priest, St. Bassian a Lector, St. Agatho an Exorcist, and St. Moses a layman. It would appear that on Feb. 14 the Church of Alexandria celebrated, besides, the Martyrdom of a great number of Christians, probably done to death in a single massacre, distinguishing them into various groups according to the nature of the sufferings they endured. St. Cyrio and his companions as above perished at the stake. St. Bassus (*which see*) with many others were drowned, SS. Dionysius and Ammonius (*which see*) were beheaded.

CYRION and CANDIDA (SS.) MM. (March 9)
The two most conspicuous among the famous FORTY MARTYRS OF SEBASTE, *which see*.

CYRUS and JOHN (SS.) MM. (Jan. 31)
(4th cent.) Martyrs of the last stages of the great persecution under Diocletian and his colleagues (A.D. 312). Cyrus, an Egyptian physician, and John, a Syrian, were devoting themselves to good works (some say in the monastic state of life) when they were seized, condemned as Christians, and beheaded at Alexandria. Their remains were subsequently translated to Rome. Metaphrastes has a prolix description of their trial and Passion.

CYRUS of CARTHAGE (St.) Bp. (July 14)
(Date unknown.) Who this Saint may have been is quite uncertain. St. Possidius in his Life of St. Augustine speaks of the holy Doctor's Sermon on the Feast of St. Cyrus, Bishop of Carthage; but it is not unlikely that the name may be a mistake for that of St. Cyprian.

CYTHINUS (St.) M. (July 17)
One of the SCILLITAN MARTYRS, *which see*.

D

***DABIUS (DAVIUS) (St.)** (July 22)
(Date uncertain.) Butler describes him as an Irish priest who worked in Scotland, where his name appears as title of churches. He may be identical with St. Movean or Biteus, disciple of St. Patrick. According to Smith and Wace, more to him than to St. David of Wales are the Celtic dedications under that name to be assigned.

DACIANUS (St.) M. (June 4)
See SS. ARETIUS and DACIANUS.

DACIUS (St.) M. (Nov. 1)
See SS. CÆSARIUS, DACIUS, &c.

DADAS (DIDAS), SAPOR, CASDOE and GABDELAS (SS.) MM. (Sept. 29)
(4th cent.) St. Dadas, a noble Persian, Casdoe, his wife, and Gabdelas, probably their son, together with Sapor, a near relative of the King, were of the number of the many Christians who suffered martyrdom under Sapor II (A.D. 310-363). They underwent terrible tortures before finally being put to the sword.

DADAS (St.) M. (April 13)
See SS. MAXIMUS, QUINCTILLIANUS, &c.

DAFROSA (AFFROSA) (St.) M. (Jan. 4)
(4th cent.) The wife of Fabian (Flavian) also a Martyr, and the mother of SS. Bibiana and Demetria, VV.MM. After the death of her husband some writers say that she herself was decapitated (A.D. 363). Others with better reason that she was exiled and succeeded in converting to Christianity and animating to martyrdom a certain Faustus who pretended to her hand, and who may be the Saint of that name venerated with others on June 24. But it is admitted that the Acts of St. Bibiana are untrustworthy, and that she and the other Saints referred to therein may have flourished a century earlier than the date given. The name Dafrosa is often written, and more correctly Daphrosa.

***DAGAN (St.) M.** (Aug. 27)
Otherwise St. DECUMAN, *which see*.

***DAGÆUS (St.) Bp.** (Aug. 18)
(6th cent.) An Irish Bishop at Iniskin near Dundalk. He ministered at the deathbed of St. Mochteus. He died about A.D. 560.

***DALLAN FORGAILL (CLUAIN DALLAIN) (St.) M.** (Jan. 29)
(6th cent.) A kinsman of St. Edan of Ferns, born in Connaught and a great scholar who, through his application to study, became blind. He wrote a poem in honour of St. Columba, called *Ambra Choluim Kille* which was only published after St. Columba's death. The legend averring that on its publication Dallan's sight was restored to him is found in several authors. St. Dallan was murdered at Triscœl by pirates (A.D. 598), and his head thrown into the sea. It was recovered and miraculously reunited to his body.

DALMATIUS (St.) Bp., M. (Dec. 5)
(4th cent.) A former Missionary in Gaul who was for one year Bishop of Pavia in Lombardy, where he laid down his life for the Faith during the persecution under Maximian Herculeus (A.D. 304).

DAMASUS (St.) Pope. (Dec. 11)
(4th cent.) "An incomparable man" (so St. Jerome styles him), "the Virgin Doctor of the Virgin Church." Of Spanish extraction, but born in Rome, he attended Pope Liberius in exile, and was in constant communion with St. Athanasius. He succeeded Liberius (A.D. 366), but had to struggle against an Anti-Pope, Ursinus, whose rebellion was finally crushed, not without bloodshed, by the Emperor Valentinian. St. Damasus held Councils in Rome against the Arians and Apollinarians. A cultured man (as is seen from his verses) he was the great patron of St. Jerome, who under his direction re-translated into Latin or revised

the current versions of Holy Scripture. St. Damasus is famous for having restored and beautified in Rome the tombs of the holy Martyrs. His share in the development of the Roman Liturgy, mainly by the introduction of certain elements borrowed from the Eastern Rites, was considerable. He died nearly eighty years old, A.D. 364, and was buried in one of the two important churches he had built in honour of St. Laurence the Martyr.

DAMIAN (St.) M. (Feb. 12)

(Date unknown.) According to the Bollandists there are two Saints, Damian, whose Feasts are kept on Feb. 12; one, a soldier who gave his life for his religion in Africa, probably at Alexandria, the other, a Roman Martyr, whose body was found in the cemetery of St. Callistus, and afterwards taken to Salamanca in Spain. But dates and particulars are altogether wanting.

***DAMHNADE (St.) V.** (June 13)

(Date uncertain.) An Irish Virgin famed for miracles and greatly venerated in Cavan, Fermanagh, &c. Colgan identifies her with St. Dympna, the Martyr of Gael in Belgium, but he can scarcely be right, as neither can be Ængus, who makes her out to have been sister to St. Fursey. Nothing is really known of her life or date.

DAMIAN (St.) Bp. (April 12)

(8th cent.) Of noble birth and early distinguished for learning and piety, he was (A.D. 680) consecrated Bishop of Pavia in Lombardy. He strenuously opposed the Monothelites, heretics of the time who taught that in Christ there was no human will. He acted successfully as peacemaker between the Byzantine Emperor and the Lombards, his fellow-countrymen. But he is chiefly in honour for his devotedness to the sick and to the poor, to whom he ministered personally in a year of plague. By his kiss he is said to have healed a leper. He went to his reward (A.D. 710), and was buried in his Cathedral.

DAMIAN (St.) M. (Sept. 27)

See SS. COSMAS and DAMIAN.

DAMIAN (St.) M. (Feb. 16)

See St. ELIAS and MARTYRS OF EGYPT.

DANIEL (St.) M. (Jan. 3)

(2nd cent.) St. Daniel, a deacon, said to have been of Jewish extraction, aided St. Prosdocimus, first Bishop of Padua, in his Apostolate of the North-East of Italy. An eloquent preacher, he was seized and tortured to death in the Fourth General Persecution (A.D. 168). His body was miraculously discovered many centuries later and found incorrupt. His Festival is kept on Jan. 3, that being the anniversary of the Translation of his Relics in the year 1064.

DANIEL and VERDA (SS.) MM. (Feb. 21)

(4th cent.) Persian Martyrs, greatly honoured in the East, who suffered under King Sapor II (A.D. 344).

DANIEL (St.) M. (July 10)

See St. LEONTIUS and MARTYRS OF ARMENIA.

***DANIEL (St.)** (March 31)

(15th cent.) A Camaldolese monk at Venice, a German by birth. He was murdered by robbers (A.D. 1411). He was a man of almost continuous prayer; and while still in the world remarkable for the sacrifice he made of all his property in order to alleviate the misery of the poor.

DANIEL (St.) Prophet. (July 21)

(5th cent. B.C.) One of the Four Great Prophets, and the inspired writer of the book under his name in Holy Scripture, of which the Church recognises some sections whose Divine origin was unknown to the Jews. Besides what is therein narrated, tradition holds that the holy Prophet did not return into Judæa with his fellow-countrymen, but remained in Persia, where he died, a centenarian. The Roman Martyrology indicates Babylon as the place of his death, but his tomb is still shown at Susa. His relics, translated to Alexandria, are now venerated at Venice. The Greeks keep his Feast on Dec. 17, together with that of the Three Children cast into the fiery furnace (Dan. iii.).

***DANIEL (St.) Bp.** (Sept. 11)

(6th cent.) Consecrated first Bishop of Bangor by St. Dubritius, he governed his See with zeal and success. After his death (A.D. 545) the Cathedral at Bangor and other churches were dedicated in his honour. He was buried in the Isle of Bardsey. His Festival is variously kept on Nov. 23 and Dec. 1.

DANIEL, SAMUEL, ANGELUS, DOMNUS, LEO, NICHOLAS and HUGOLINUS (SS.) MM. (Oct. 13)

(13th cent.) St. Daniel, Provincial in Calabria of the newly-founded Franciscan Order, was sent by St. Francis of Assisi, with six of his brethren to preach Christianity to the African Mohammedans. They landed at Ceuta in Morocco and at once applied themselves to their holy work; but arrested after a few days and at first treated as madmen, they were finally sentenced to be beheaded (A.D. 1221). Their bodies, torn to pieces by the populace, were collected by Christians and later carried over to Spain.

DANIEL THE STYLITE (St.) (Dec. 11)

(5th cent.) One of the most famous of the Pillar-Saints of the fifth century. He entered a monastery near Samosata on the Upper Euphrates, but travelling with his Abbot came to know the celebrated St. Simon Stylites who did penance on the top of a pillar near Antioch. St. Daniel, resolved on imitating him, and encouraged by him, embraced the same strange form of austere life at a spot a few miles outside the walls of Constantinople. He lived thirty years on his pillar, whereon he was ordained priest and used to say Mass. Thereon also, honoured by the Greek Emperor and the idol of the people whose sick he miraculously healed, he passed away A.D. 492, four score years old.

***DARERCA (St.) Widow.** (March 22)

(5th cent.) St. Patrick's sister. Her name, derived from the Irish *Diar-sheare*, signifying constant or firm love, denotes her characteristic in God's service. At what date in the fifth century she died is not known. She is reputed to have left many sons, some of whom became Bishops.

DARIAS (St.) M. (Oct. 25)

See SS. CHRYSANTHUS and DARIAS.

DARIUS, ZOSIMUS, PAULUS and SECUNDUS (SS.) MM. (Dec. 19)

(Date unknown.) Of these Martyrs, the old Martyrologies make mention as having suffered at Nicæa, but nothing is extant concerning them.

***DARLUGDACHA (St.) V.** (Feb. 1)

(6th cent.) The successor of St. Brigid and second Abbess of Kildare. She died A.D. 524. The legend of her journeying in Scotland seems devoid of evidence.

DASIUS, ZOTICUS, CAIUS and OTHERS (SS.) MM. (Oct. 21)

(4th cent.) Fifteen Christian soldiers who suffered under Diocletian (A.D. 303 about) at Nicomedia, the Imperial residence on the Black Sea. After undergoing appalling tortures they were taken out in boats and cast into the sea.

DASIUS (St.) Bp., M. (Nov. 20)

(4th cent.) At Dorostorum in Mysia (Asia Minor) this holy Bishop, as in duty bound, set his face and authority against the shameless immorality practised in the Saturnalia and other heathen festivals. His zeal cost him his life, and he won the crown of martyrdom under Diocletian in the first years of the fourth century.

DATHIUS (DATUS) (St.) Bp. (July 3)
(2nd cent.) An Archbishop of Ravenna, the miraculous appearance of a dove hovering over whose head had led to his election. He faithfully discharged his duty to his flock during the respite to persecution under Commodus and entered into rest about A.D. 190.

DATIVA (St.) V.M. (Dec. 6)
See SS. DIONYSIA and DATIVA.

DATIUS (St.) Bp. (Jan. 14)
(6th cent.) Of the illustrious family of the Alliati, he, because of his piety and learning, was appointed Archbishop of Milan. He was of invaluable assistance to Pope Vigilius in the dispute about the "Three Chapters." In A.D. 551 he took part in the Council of Constantinople and in the condemnation of the Patriarch Mennas. In consequence he was ill-treated by the Emperor Justinian. He died A.D. 552, a few months after his return to his See. St. Gregory the Great speaks of him in terms of honour and esteem, and many miracles are attributed to his intercession. He is said to have ordered to be written the History of the Church of Milan known as the "Historia Datiana.

DATIUS, REATRIUS (RESTIUS) and OTHERS (SS.) MM. (Jan. 27)
(5th or 6th cent.) African Martyrs who suffered under the Vandals. These barbarians under Genseric invaded Africa (A.D. 427), the Roman Provinces having been betrayed to them by Count Boniface, the Governor, who, afterwards penitent, vainly sought to stay their progress. Hippona, the city of St. Augustine, fell in the year 431, that next after the death of the holy Doctor; and Carthage was taken A.D. 437. The Vandals professed Arianism and persecuted the Catholics cruelly and persistently. The persecution, begun in 427, became more sanguinary under King Hunneric (477-485) and cannot be said to have ceased before A.D. 534, when the famous leader Belisarius recovered for the Emperor Justinian the Roman Provinces of Africa and extinguished the Vandal Kingdom. Of the earlier phases of the persecution we have particulars from the pen of the contemporary historian, Victor Vitensis. Procopius may also be referred to.

The time, precise place, and circumstances of the martyrdom of St. Datius and his fellow-sufferers are unknown.

DATIVUS (DATIUS), JULIAN, VINCENT and OTHERS (SS.) MM. (Jan. 27)
(Date unknown.) These holy men, thirty in number, are usually described as having suffered for Christ in Africa in the third century, but Surius believes that they were victims of the Vandal persecution, two hundred years later. Another and perhaps very tenable opinion holds that they were martyred in Galicia in the north-west of Spain, and as early as A.D. 95. No particulars are known.

DATIVUS (St.) M. (Feb. 11)
See SS. SATURNINUS, CASTULUS, &c.

DATIVUS (St.) Bp. M. (Sept. 10)
See SS. NEMESIAN, FELIX, &c.

***DAVID (St.) Bp.** (March 1)
(6th cent.) The Patron Saint of Wales and perhaps the most illustrious of the ancient British Bishops. His life by Giraldus Cambrensis is very unreliable, and the traditions concerning him are the subject of much merited criticism. The Breviary approved lessons describe him as born of noble parents in South Wales and educated by St. Paulinus, the disciple of St. Germanus of Auxerre. Later, he was a strenuous opposer of the Pelagian heresy, and the founder of the See of St. David's or Menevia. Thither, when appointed successor of St. Dubritius, he transferred the chief Welsh Bishopric from Caerleon. He is said to have been zealous for good discipline among both clergy and laity, and to have presided over the Synod of Brewi. The middle of the sixth century is rightly given as the time of his death, that of A.D. 601, adopted by Haddan and Stubbs from the Annales Cambrenses being clearly impossible. In art St. David is often represented preaching on a hill with a dove resting on his shoulder.

DAVID (St.) Hermit. (June 26)
(5th cent.) A Saint held in great veneration in the Patriarchate of Constantinople, whither he is reported to have come from his native Mesopotamia. From his youth upwards a contemplative, he was raised by Almighty God to a high degree of prayer, and privileged to work miracles. He settled in a solitary place outside Thessalonica, where he served God for seventy years. He flourished probably in the fifth century, though there is much uncertainty as to this. His relics were translated to Pavia in A.D. 1054.

***DAVID (St.) Abbot.** (July 15)
(10th cent.) An Englishman of noble birth who followed St. Sigfried into Sweden and there governed with zeal a monastery of Benedictine monks. He died at a great age, and many miracles have been worked at his intercession.

DAVID (St.) King. Prophet. (Dec. 29)
(10th cent. B.C.) In the First and Second Books of Kings, and in Parallepomenon, or Chronicles, are related all the facts which God has been pleased to reveal to us concerning this man "after His own Heart." The Book of Psalms almost in its entirety is by Holy Church attributed to him, "the sweet singer in Israel." The tomb of David was recognised in Jerusalem as late as the second century of our Æra, when Hadrian destroyed, or rather attempted to destroy it, as it is still pointed out. Josephus narrates the miracles worked thereat, especially on the occasion of the pillage attempted by Herod. Eusebius refers to the endeavours of Vespasian to uproot the House of David, of whom the descendants were in his time in great consideration among the Jews. The Greeks keep the Feast of St. David together with all the other Saints, ancestors of Our Blessed Lord, on Dec. 19. The reason of the choice of Dec. 29 by the Latins lies probably in their traditional reluctance to celebrate the Offices of Saints during the week preceding Christmas Day.

DAVINUS (St.) (June 3)
(11th cent.) A native of Armenia who selling all that he had and giving its price to the poor set out on a pilgrimage to Rome and to St. James of Compostella in Spain. On his journey he was hospitably entertained by a noble matron of Lucca in Tuscany. But, attacked there by a fatal malady, he succumbed June 3, A.D. 1051, and was buried in a church of that town. His spirit of prayer and penance earned him the honour and reputation of a Saint. His *cultus* was approved (it would seem) by Pope Alexander III.

DECOROSUS (St.) Bp. (Feb. 15)
(7th cent.) For thirty years Bishop of Capua in Southern Italy, St. Decorosus was one of the Prelates who assisted at and signed the Acts of the Council of Rome under Pope St. Agatho (A.D. 680). In high repute of sanctity, he died suddenly before the altar of his church (A.D. 695).

***DAVY (JOHN) (Bl.) M.** (May 4)
See CARTHUSIAN MARTYRS.

***DAY (DYE) (St.) Abbot.** (Jan. 18)
(Date uncertain.) This Saint, otherwise unknown, to whom a Cornish church is dedicated, may possibly be St. DEICOLUS, Abbot, *which see.*

***DAVID (GLEB) (St.)** (July 24)
See SS. ROMANUS and DAVID.

***DEGADH (St.)** (Aug. 18)
Otherwise St. DAGÆUS, *which see.*

***DÉ (St.) Bp.** (Jan. 31)
The Breton form of the name of St. ÆDAN *or* EDAN of FERNS, *which see.*

***DECLAN (St.) Bp.** (July 24)
(6th cent.) A disciple of St. Colman who became Bishop of Ardmore, and, like so many

other sixth century Prelates of his time, illustrated the Church of Ireland by his ability and sanctity of life.

***DECUMAN (DAGAN) (St.) M.** (Aug. 27)
(8th cent.) A Welsh Saint who lived a holy life as a hermit in Somersetshire, where he was murdered (A.D. 716). No reliable particulars concerning him have come down to us.

DEEL (DEILLE) (St.) (Jan. 18)
Otherwise St. DEICOLA (DICHUL), *which see.*

DEICOLA (DEICOLUS, DICHUL) (St.) (Jan. 18)
Abbot.
(7th cent.) Irish by birth, he, with St. Gallus, followed St. Columbanus into Gaul and took part in the foundation of the Abbey of Luxeuil. But when his master was driven into Switzerland and Italy, Deicola, remaining behind, founded another monastery at Lure in the Vosges mountains, where he died in great fame of sanctity at an advanced age (A.D. 621).

***DEIFER (St.)** Abbot.
(6th cent.) A Welsh Saint, founder of Bodfari in Flintshire.

***DEINIOL (St.)** (Sept. 11)
Welsh form of the name St. DANIEL, *which see.*

DELPHINUS (St.) Bp. (Dec. 24)
(5th cent.) A Bishop of Bordeaux in France, held in high esteem by St. Ambrose and other holy men of his time. He baptised St. Paulinus of Nola, whose Epistles addressed to St. Delphinus are touching in their expressions of gratitude and veneration. St. Delphinus assisted at the Spanish Council of Saragossa (A.D. 380), against the Priscillianist heretics, whom later he again condemned in a Synod of his own (A.D. 385). The year 403 is given as that of his death.

DEMETRIA (St.) V.M. (June 21)
(4th cent.) Sister of St. Bibiana and daughter of SS. Flavian and Dafrosa. She was martyred in Rome under Julian the Apostate (A.D. 363), or rather, after having bravely confessed her Faith in Christ, fell dead at the feet of the judge. However, as elsewhere noted, there is much uncertainty as to dates and details in regard to all the facts regarding St. Bibiana and the Saints connected with her. The relics of SS. Bibiana and Demetria are enshrined in the church in Rome dedicated in honour of the former from ancient times. It was restored by Pope Urban VIII in the seventeenth century.

DEMETRIUS, CONCESSUS, HILARY and OTHERS (SS.) MM. (April 9)
(Date unknown.) Baronius notes these Martyrs as having suffered in Rome; but he cannot support his statement by any good proof. The older manuscripts register them, using the phrase: "Rome and elsewhere." No particulars concerning any of them have come down to our time.

DEMETRIUS (St.) M. (Aug. 14)
(Date unknown.) The Roman and other Martyrologies describe him as an African Martyr, and in support of this, Baronius appeals to ancient manuscripts; but nothing is known with any certainty about him.

DEMETRIUS (DIMITRI) (St.) M. (Oct. 8)
(4th cent.) Born and educated at Thessalonica where he exercised the profession of Rhetor or Public Speaker, he made many converts to Christianity. Some say that he became a high Officer of State and even a Proconsul; but this is hardly probable. Arrested as a Christian and brought before Diocletian's colleague, Galerius Maximianus, he appears to have been stabbed to death without the formality attending a legal execution. This was in one of the first years of the fourth century. His relics are in great veneration in the East, and a magnificent Basilica was soon after his martyrdom erected over his tomb at Thessalonica. The Greek Emperor Michael IV obtained a notable victory over the Bulgarians through his intercession. On account of the many miracles that have taken place at his shrine St. Demetrius has always been in great honour in the East, and his name is frequently given in Baptism to children. His Feast is there kept on Oct. 26. The Acts of St. Demetrius as published by Surius are manifestly interpolated and cannot be relied upon for details.

DEMETRIUS, ANIANUS, EUSTASIUS and OTHERS (S.S.) MM. (Nov. 10)
(Date unknown.) A band of twenty-two Martyrs registered as having suffered at Antioch in Syria. St. Demetrius is described as a Bishop and St. Anianus as his deacon. Nothing whatever is now known of their date or lives.

DEMETRIUS and HONORIUS (SS.) MM. (Nov. 21)
(Date unknown.) Old Roman manuscripts describe these Saints as Christians, who were put to death at Ostia at the mouth of the Tiber. Nothing more has come down to us about them.

DEMETRIUS (St.) M. (Nov. 29)
See SS. BLASIUS and DEMETRIUS.

DEMETRIUS, HONORATUS and FLORUS (SS.) MM. (Dec. 22)
(Date unknown.) They are stated to have suffered at Ostia at the mouth of the Tiber; but all dates and particulars have been long since lost. It is possible that these SS. Demetrius and Honoratus (though the names are very common) may be identical with the Saints of the same names venerated on Nov. 21.

DENIS (St.).
The French abbreviation of the name DIONYSIUS, *which see.*

DEMOCRITUS, SECUNDUS and DIONYSIUS (SS.) MM. (July 31)
(Date unknown.) Baronius describes these Martyrs as having suffered at Synnada in Phrygia; but the Bollandists think it more likely that they were African Martyrs, which was also the judgment of Venerable Bede. Nothing beyond their names has come down to us.

DEODATUS (DIEUDONNE) (St.) Bp. (June 19)
(7th cent.) A Bishop of Nevers in France who resigned his See and embraced the life of a hermit. He passed away A.D. 679, leaving his name to the town of St. Dié.

***DENTLIN (DENAIN) (St.)** (March 16)
(7th cent.) The little son of St. Vincent of Soignies and St. Waltrude, brother of SS. Landric, Aldetrude and Madelberta. Though only seven years old when he died, he is in Belgium with them venerated as a Saint. A church in the Duchy of Cleves is dedicated in his honour.

***DERFEL-GADARN (St.)**
(6th cent.) A Welsh Saint, a soldier, and afterwards a hermit at Llanderfel in Merionethshire. He was greatly venerated by the Catholic Welsh.

DEOGRATIAS (St.) Bp. (March 12)
(5th cent.) Consecrated to the See of Carthage, A.D. 456, after it had remained vacant for fourteen years on account of the devastating persecution of the Vandal Arians who had driven his predecessor St. Quodvultdeus into exile. Genseric, the Vandal King, from the plunder of Rome and Italy, having brought many Romans of every condition of life prisoners to Carthage, St. Deogratias sold all that he or his Church possessed, even the Sacred Vessels of the Altar, to buy them back to liberty. He moreover fed them and housed them, day and night visiting the sick among them. But being already very old he did not resist long the many calls on his endurance, and after only one year of such strenuous pastoral labours, died A.D. 457. Victor Vitensis, the historian, writing a century later, enlarges on his merits and holiness.

DERPHUTA (St.) M. (March 20)
See SS. ALEXANDRA, CLAUDIA, &c.

***DERUVIANUS (St.) M.** (May 14)
Otherwise St. DYFAN, *which see.*

DESIDERIUS (St.) Bp., M. (Feb. 11)
(7th cent.) A French Saint, born at Autun and educated at Vienne, who became successively Archdeacon and Bishop of the latter city. The powerful Queen Brunehaut, mother of the weak Thierry III, had him exiled and deposed by a Synod, but four years afterwards, fearing his sanctity and popularity, allowed him to return. On his continuing to urge the reform of the morals of the depraved Court, Brunehaut hired three assassins, who put the holy Bishop to death, while he was visiting his Diocese in the twelfth year of his Episcopate (May 23, A.D. 608, or, according to some historians, A.D. 612), at a place since called St. Didier (the French form of the name Desiderius) de Chalarone. His relics were enshrined at Vienne (A.D. 620). St. Desiderius was for his age a distinguished classical scholar. He is one of the Bishops to whose protection St. Gregory the Great recommended St. Augustine and his companions journeying on their mission to preach Christianity to the Anglo-Saxons of Britain.

DESIDERIUS (St.) M. (March 25)
See SS. BARONTIUS and DESIDERIUS.

***DERWA (St.) M.**
(Date uncertain.) The Patron Saint of Menadarva (Merthyr-Dava—The Martyr Derwa) in Cornwall, near Camborne. Nothing is now known about this Saint. Possibly he is no other than St. Dyfan (Damian or Deruvianus), one of the Missionaries sent to Britain in the second century by Pope St. Eleutherius.

DESIDERIUS (DIDIER, DIZIER) of LANGRES (St.) Bp., M. (May 23)
(Date uncertain.) The traditions concerning this Saint, who was Bishop of Langres in France, are so conflicting that it is now believed that there were two or more of the same name connected with Langres. Surius assigns to St. Desiderius a date in the third century; and the compilers of the Gallia Christiana one in the fourth; while the common opinion fixes his Martyrdom on May 23, A.D. 411. All agree that, being Bishop of Langres in North-Eastern Gaul, during a raid of Teutonic barbarians, he boldly sought out their chieftain to beg mercy for his flock, but was forthwith himself struck down, his blood staining the Book of the Gospels he held in his hand. With him perished very many of his faithful people. Numerous churches are dedicated in his honour, and from him the town of St. Dizier takes its name.

DESIDERIUS (St.) M. (Sept. 10)
See SS. JANUARIUS, FESTUS, &c.

***DEUSDEDIT (St.) Bp.** (July 14)
(7th cent.) The successor of St. Honorius in the See of Canterbury, over which he presided with zeal and charity for over ten years, passing away a victim of the great Pestilence of A.D. 664.

DEUSDEDIT (St.) (Aug. 10)
(6th cent.) A poor shoemaker in Rome, contemporary of St. Gregory the Great (in the latter half of the sixth century), of whom the holy Pope relates that he worked hard all the week at his trade and on each Saturday gave to the poor all his earnings beyond what was necessary for bare sustenance for himself.

DEUSDEDIT (St.) Abbot, M. (Oct. 9)
(9th cent.) The fifteenth Abbot of the great monastery of Monte Cassino, conspicuous for learning and holiness of life. He was especially liberal as an almsgiver. While on a journey he was seized and held to ransom by a robber baron, but so maltreated that he died in his prison (A.D. 834). Many miracles were wrought at his tomb.

DEUSDEDIT (ADEODATUS) (St.) Pope. (Nov. 8)
(7th cent.) The successor of St. Boniface IV (A.D. 615). He ruled the Church for three years. Though little is known of the details of his Pontificate, his self-sacrificing devotedness to his flock during a year of pestilence endeared him to his people and ensured the veneration of his memory. He is said to have been the first Pope to append to his Decrees the leaden seals or *Bullæ* from which the word *Bull*, describing them, has been derived.

DEUSDEDIT of BRESCIA (St.) Bp. (Dec. 10)
(7th cent.) The last of the canonised Bishops of Brescia in Lombardy. He was a strenuous opposer of the Monothelite heretics (those who denied to Christ a Human Will), and took part in the Councils summoned in his time in Italy to deal with them. He died some time between A.D. 679 and A.D. 700.

***DEVEREUX (St.) Bp.** (Nov. 14)
Otherwise St. DUBRITIUS, *which see.*

***DEVINICUS (DENICK, TEAVNECK) (St.) Bp.** (Nov. 13)
(6th cent.) A native of the North of Scotland who in his old age associated himself with the missionary work of SS. Columba and Machar, and evangelised Caithness. He certainly flourished in the sixth century, and is reputed to have been consecrated a Bishop.

***DEVOTA (St.) V.M.** (Jan. 27)
(4th cent.) A Christian maiden in Corsica who expired on the rack during the persecution under the Emperor Diocletian (A.D. 303). Her remains were brought by a priest who knew her to Monaco on the Riviera, of which town she is venerated as the Patron Saint.

***DEWI (St.) Bp.** (March 1)
Otherwise St. DAVID of WALES, *which see.*

DIACONUS (St.) M. (March 14)
(6th cent.) So described on account of the office (that of deacon) he held in the Church of the Marsi in Central Italy. St. Gregory relates of him that together with two monks he was put to death by the Lombards what time they were ravaging Italy in the sixth century.

***DIARMIS (DIERMIT, DERMOT) (St.) Abbot.** (Jan. 18)
(6th cent.) Remarkable from his earliest years for sanctity, Diarmaid became spiritual director and teacher to St. Kiernan of Clonmacnois, and later founded a monastery on Innis-Clotran Island.

***DEYNIOLEN (St.)** (Nov. 22)
(7th cent.) He is also known as St. Deyniol the Younger, and was Abbot of Bangor at the time of the slaughter of his monks and destruction of their monastery by King Ethelfrid of Northumbria after the Battle of Chester (A.D. 616). The Saint appears to have escaped the massacre and to have lived on till about A.D. 621.

***DICHU (St.)** (April 29)
(5th cent.) The first convert made by St. Patrick in Ulster. He was originally a swineherd. After his conversion it is written that he continued faithful to the end to Christ and St. Patrick. The year of his death is unknown.

DICHUL (St.) Abbot. (Jan. 18)
Otherwise St. DEICOLA, *which see.*

***DIDACUS CARVALHO (Bl.) M.** (Feb. 22)
(17th cent.) A Jesuit Martyr in Japan, who was exposed naked on a frozen lake by order of the heathen magistrates, and thus laid down his life for Christ, A.D. 1624.

***DIGAIN (St.)** (Nov. 21)
(5th cent.) A son of Constantine, king or chieftain of Cornwall. Llangernw (Denbighshire), perpetuates his memory.

DIDACUS (DIEGO) (St.) (Nov. 12)
(15th cent.) A native of Seville in Spain, a Franciscan lay-brother, who attended missionaries of his Order to the Canary Islands and aided them effectually in their Apostolate. Later he was recalled to Spain, where he died in the Convent of Alcala in Castile, A.D. 1463. He was a miracle of penance and contemplative prayer, his chief devotion being to Our Lord in the Blessed Sacrament, and to the Holy Mother of God. The many miracles worked at his tomb led to his canonisation by Pope Sixtus V in the year 1588.

DIDIER (St.) Bp., M. (May 23)
Otherwise St. DESIDERIUS, *which see.*

DIDIUS (St.) M. (Nov. 26)
See SS. FAUSTUS, DIDIUS, &c.

DIDYMUS (St.) M. (April 28)
See SS. THEODORA and DIDYMUS.

DIDYMUS (St.) M. (Sept. 11)
See SS. DIODORUS, DIOMEDES, &c.

DIÉ (DEODATUS) (St.) Bp. (June 19)
(7th cent.) A Bishop of Nevers (France), who resigned his See to embrace the life of a hermit. He is the founder of the Abbey of Jointures, around which sprang up a town, the seat of a Bishopric called that of St. Dié. The Saint died A.D. 679.

DIEGO (St.) (Nov. 12)
Otherwise St. DIDACUS, *which see.*

DIEUDONNE (St.).
The French name for St. DEUSDEDIT *or* ADEODATUS, *which see.*

DIGNA (St.) V.M. (June 14)
See SS. ANASTASIUS, FELIX, &c.

***DINGAD (St.)** (Nov. 1)
(5th cent.) A son of the chieftain Brychan of Brecknock, who led a monastic or eremitical life at Llandingad in Monmouthshire.

DIGNA (St.) V. (Aug. 11)
(4th cent.) A Christian maiden of Todi in Umbria (Central Italy), who during the persecution under Diocletian in the beginning of the fourth century lived a life of penance and prayer in the surrounding mountains, and acquired a great reputation for holiness.

DIGNA (St.) M. (Aug. 12)
See SS. HILARIA, DIGNA, &c.

DIGNA and EMERITA (SS.) VV.MM. (Sept. 22)
(3rd cent.) Roman maidens seized and put to the torture as Christians in the persecution of Valerian (A.D. 254-A.D. 259), who whilst standing before their judges and praying, expired. Their sacred remains, thrown unburied into the open country, were rescued by the Christians and honourably interred in the catacombs with those of SS. Felix and Adauctus. They are now venerated in the Church of St. Marcellus in Rome.

***DIMAN (DIMAUS, DIMA, DUBH) (St.)** Bp. (Jan. 6)
(7th cent.) A monk under St. Colman, Apostolic Delegate to Ireland in the sixth century. Diman was made Abbot, and later Bishop of Connor. He died Jan. 6, A.D. 658. He is one of the prelates to whom (A.D. 640) the Roman Church, after the death of Pope Honorius, addressed the well-known Epistle on the Paschal controversy and on the errors of Pelagianism.

DIMITRI (St.) M. (Oct. 8)
Otherwise St. DEMETRIUS, *which see.*

DIOCLES (St.) M. (May 24)
See SS. ZŒLLUS, SERVILIUS, &c.

DIOCLETIUS (St.) M. (May 11)
See SS. SISINNIUS, DIOCLETIUS, &c.

DIODORUS (St.) M. (Feb. 26)
See SS. PAPIAS, DIODORUS, &c.

DIODORUS and RHODOPIANUS (SS.) MM. (May 3)
(4th cent.) Two deacons put to death as Christians under the persecuting Emperor Diocletian at the beginning of the fourth century in the Province of Caria (Asia Minor).

DIODORUS (St.) M. (July 6)
See SS. LUCY, ANTONINUS, &c.

DIODORUS, DIOMEDES and DIDYMUS (SS.) MM. (Sept. 11)
(Date unknown.) Martyrs of unknown date of Laodicea in Syria (Kulat-el-Husn or Ladhikijeh).

DIODORUS, MARIANUS and OTHERS (SS.) MM. (Dec. 1)
(3rd cent.) Roman Martyrs under Numerian (A.D. 283). They are mentioned in the Acts of SS. Chrysanthus and Darias; but these cannot be trusted for accuracy of detail. The tradition is that they were walled up in the Catacombs and there left to die. A Feast is also kept on Jan. 17 in memory of the finding of their remains (A.D. 886). These Martyrs are described as being very numerous. In fact, it appears to have been a case of a Christian Congregation surprised while assembled for prayer, and disposed of by having the entrance to their subterranean Oratory blocked up.

DIOGENES (St.) M. (April 6)
See SS. TIMOTHY and DIOGENES.

DIOMEDES (St.) M. (Aug. 16)
(4th cent.) A native of Tarsus, the birthplace of St. Paul, by profession a physician and a zealous propagator of Christianity, who was arrested at Nicæa in Bithynia and put to death by Diocletian about A.D. 300.

DIOMEDES, JULIAN, PHILIP, EUTYCHIANUS, HESYCHIUS, LEONIDES, PHILADELPHUS, MENALIPPUS and PANAGAPIDES (SS.) MM. (Sept. 2)
(Date unknown.) Some of these Martyrs are believed to have been burned at the stake, others drowned, others crucified and the rest beheaded, but in what persecution and at what place has passed from memory.

DIOMEDES (St.) M. (Sept. 11)
See SS. DIODORUS, DIOMEDES, &c.

***DIAMMA (St.)** (May 12)
(5th cent.) An Irish Saint, Patron of Kildim (Limerick), and commemorated in the Martyrologies of Tallaght and Donegal. He is said to have been the master or teacher of St. Declan of Ardmore and of other Saints. But particulars of his life are lacking.

DION (St.) M. (July 6)
See SS. LUCY, ANTONINUS, &c.

DIONYSIA (St.) M. (May 15)
See SS. PETER, ANDREW, &c.

DIONYSIA, DATIVA, LEONTIA, TERTIUS, ÆMILIAN, BONIFACE and OTHERS (SS.) MM. (Dec. 6)
(6th cent.) African Martyrs (A.D. 505) under the Arian Vandal King Hunneric. Victor of Utica, in his History of the Persecution, gives a graphic account of the fearful ordeal these holy men and women went through. Dionysia, a widow, perished at the stake with her little child and her sister Dativa. Æmilian (or Emilius), a physician, and Tertius, a monk, were flayed alive. The fanatics seem to have amused themselves in devising strange forms of death for the rest of the heroic band.

DIONYSIA (St.) M. (Dec. 12)
See SS. AMMONARIA and DIONYSIA.

DIONYSIUS, ÆMILIAN and SEBASTIAN (SS.) MM. (Feb. 8)
(Date unknown.) The Roman Martyrology describes them as Armenian monks; but there have been disputes among the learned as to the nationality of some of them. In reality we are no longer in possession of anything like adequate evidence bearing on their date, lives or martyrdom.

DIONYSIUS and AMMONIUS (SS.) MM. (Feb. 14)
(Date unknown.) Beyond the fact that the ancient Martyrologies commemorate these Saints as having been beheaded on a Feb. 14, and seem to indicate Alexandria of Egypt as the place of their martyrdom, nothing whatever is now known about them.

DIONYSIUS (St.) M. (March 10)
See SS. CODRATUS, DIONYSIUS, &c.

DIONYSIUS (St.) M. (March 16)
See SS. HILARY, TATIANUS, &c.

DIONYSIUS (SS.) MM. (March 24)
Two of the same name who suffered together.
See SS. TIMOLAUS, DIONYSIUS, &c.

DIONYSIUS (DENIS) of CORINTH (St.) Bp. (April 8)
(2nd cent.) A famous and learned Bishop of Corinth who flourished in the second century of our Æra, and of whose letters some fragments have been preserved to us. One in which he bears testimony to the martyrdom on the same day of SS. Peter and Paul in Rome is

very noteworthy. St. Dionysius was in regular communication with St. Soter and other Popes of his age. He zealously repressed the Marcionites and other philosophising heretics of his time. The Greeks honour him as a Martyr (Nov. 20); the Latins as a Confessor. He died before A.D. 198, when we find his successor at Corinth attending a Council.

DIONYSIUS (St.) M. (April 18)
See SS. SOCRATES and DIONYSIUS.

DIONYSIUS (DENIS) (St.) Bp. (May 8)
(2nd cent.) The sixth of the Bishops of Vienne in Dauphiné (France). He, like his five predecessors, has been commemorated in all the Western Martyrologies. Ado, himself a Martyrologist and Bishop of Vienne in the ninth century, tells us that St. Dionysius, successor of St. Justus, lived till the reign of Pertinax (A.D. 193). He is said to have been one of the ten missioners sent into Gaul by Pope St. Sixtus I, early in the century with St. Peregrinus. Some have erroneously described him as a Martyr.

***DIONYSIUS of AUGSBURG (St.) Bp., M.** (Feb. 26)
(4th cent.) Venerated as the first Bishop of Augsburg in Germany. He is said to have been converted to Christianity, baptised and later consecrated Bishop by St. Narcissus. He suffered martyrdom under Diocletian about A.D. 303.

DIONYSIUS (St.) M. (May 12)
(4th cent.) An Asiatic by birth and uncle of the youthful Martyr, S. Pancras, to whom he acted as guardian. Coming to Rome, St. Dionysius charitably gave shelter to the Pope (either St. Marcellus or St. Melchiades), sought after by the agents of the persecuting Emperor Diocletian. With his nephew he was rewarded by the grace of conversion to Christianity. Having publicly declared themselves servants of Christ, they were cast into prison, where we read that after some days St. Dionysius rendered up his soul to God (A.D. 304).

DIONYSIUS of MILAN (St.) Bp. (May 25)
(4th cent.) The successor of St. Protasius in the See of Milan. With St. Eusebius of Vercelli and St. Lucifer of Cagliari he was banished into Cappadocia (A.D. 355) by the Arian Emperor Constantius. Two years later, when his fellow-exiles were returning to their Churches under the Emperor Julian, St. Dionysius died in Asia, where he had acquired a high reputation for sanctity. St. Aurelius the local Bishop, and St. Basil the Great, enabled St. Ambrose to effect (A.D. 375) the Translation to Milan of the remains of his holy predecessor.

DIONYSIUS (St.) M. (June 3)
See SS. LUCILLIAN and DIONYSIUS.

DIONYSIUS (St.) M. (July 27)
See the HOLY SEVEN SLEEPERS.

DIONYSIUS (St.) M. (July 31)
See SS. DEMOCRITUS, SECUNDUS, &c.

DIONYSIUS and PRIVATUS (SS.) MM. (Sept. 20)
(Date unknown.) Beyond the Martyrology note that they suffered in Phrygia (Asia Minor), nothing has reached our times regarding these holy men.

DIONYSIUS, FAUSTUS, CAIUS (GAIUS), PETER, PAUL and OTHERS (SS.) MM. (Oct. 3)
(3rd cent.) To the above should be added the names of St. Eusebius, Bishop of Laodicea, and of St. Maximus, successor at Alexandria of St. Dionysius. By some error these Saints are twice commemorated in the Roman Martyrology, or rather, there is allotted to them taken together this special Feast in addition to that of St. Dionysius (one and the same with the famous Bishop of Alexandria) on Nov. 17, and to that of St. Faustus, his deacon, on Nov. 19. Banished in the persecution of Decius (A.D. 250) into Libya, all these Christians were again in a body brought to trial at Alexandria, under Valerian (A.D. 257), on account of their religion. Some of them were, it would seem, stoned to death, and others died in prison. In one of his genuine Epistles, still extant, St. Dionysius mentions all the above by name as fellow-sufferers with himself. Venerable Bede by mistake confuses this St. Dionysius or Denis of Alexandria with Denis the Areopagite (Acts xvii. 34).

DIONYSIUS, RUSTICUS and ELEUTHERIUS (SS.) MM. (Oct. 9)
(1st or 3rd cent.) It has been the fashion in modern times to date the martyrdom of St. Denis, first Bishop of Paris, of St. Eleutherius, his priest or deacon, and of St. Rusticus, a cleric, his companions, as having come to pass in the course of the third century in the persecution of the Emperor Decius. This view is based on the authority of the sixth century historian, St. Gregory of Tours. For the arguments in its favour, Smith and Wace (besides the Bollandist Acta Sanctorum) may be consulted. The traditional belief that St. Denis was sent into Gaul to evangelise the country by Pope St. Clement I in the first century, and suffered martyrdom under Domitian or Trajan, especially if one takes into account the frequent inaccuracies of St. Gregory of Tours, seems nevertheless to be fairly well authenticated. Of the arguments supporting it, Abp. Darboy's work and Darras's History of the Church, have excellent summaries.

As to the facts of the martyrdom of the Saint and his fellow-sufferers, we know little or nothing save that they were put to the torture and decapitated near Paris, after having converted many pagans to belief in Christ, and that their bodies cast into the Seine were recovered by their disciples and buried on the spot where, several centuries later, the Merovingian King Dagobert, at the prayer of St. Genevieve, built the famous Abbey of St. Denis.

DIONYSIUS (St.) Bp., M. (Oct. 9)
(1st cent.) This is Denis the Areopagite, converted by St. Paul (Acts xvii. 34), and afterwards first Bishop of Athens. A Greek tradition maintains that he was burned alive under Domitian (A.D. 95). But an opinion strongly held in the Middle Ages, and still ably defended, identifies him with the St. Denis asserted to have been sent by Pope St. Clement to evangelise Gaul, and martyred at Paris. His authorship of the wonderful works passing under his name, which have laid the foundation in the West of both Mystical and Scholastic Theology, is equally or even more controverted. It has become usual in modern times to attribute them to an unknown genius of the fourth or fifth century. And doubtless, as we have them, they are seriously interpolated. Whoever be their author, it is scarcely possible (says Baring-Gould) to speak too highly of their value and importance. A confusion of this St. Denis with his homonym of Alexandria has led Butler, following certain ancient Martyrologies, to assign his festival to Oct. 3.

DIONYSIUS of ALEXANDRIA (St.) Bp. (Nov. 17)
(3rd cent.) A celebrated Father of the Church and pupil of Origen, who became Patriarch of Alexandria A.D. 248, and two years afterwards was arrested as a leader of Christians during the fierce persecution under the Emperor Decius. He escaped into hiding in the Libyan Desert, and returned to Alexandria A.D. 251. Under Valerian he was again arrested and again banished; but was recalled and restored under Gallienus. He died at Alexandria A.D. 265. St. Athanasius styles him "the Doctor of the Catholic Church." He was ever zealous for the Catholic Faith, and easily justified himself when accused at Rome to his namesake Pope St. Dionysius. The fragments of his letters still extant are doctrinally very valuable, and bear abundant evidence to his pastoral zeal.

DIONYSIUS (St.) M. (Nov. 20)
See SS. BASSUS, DIONYSIUS, &c.

DIONYSIUS (St.) Pope. (Dec. 26)
(3rd cent.) Perhaps a native of Calabria. In early life he embraced the monastic state, but later was enrolled in the Roman clergy, and by them elected Pope (A.D. 259) in the room of the Martyr, St. Sixtus II. St. Basil greatly extols his charity to the poor, and St. Denis of Alexandria (of whom he had had occasion to require an explanation of some writings) praises his learning. He denounced Sabellianism and, when later called upon by the Emperor Aurelian to judge the Rationalistic Paul of Samosata, condemned and deposed the latter. He is said to have rearranged the boundaries of the Roman city parishes. He died A.D. 269.

DIOSCORIDES (St.) M. (May 10)
(Date unknown.) A Martyr of uncertain date who, after bravely enduring severe torture, gave his life for Christ at Smyrna in Asia Minor.

DIOSCORIDES (St.) M. (May 28)
See SS. CRESCENS and DIOSCORIDES.

DIOSCORUS (St.) M. (Feb. 25)
See SS. VICTORINUS and DIOSCURUS.

DIOSCURUS (St.) M. (May 18)
(Date unknown.) A Lector or Reader in one of the churches of Egypt, who in one of the early persecutions was arrested and subjected as a Christian to exceptionally savage tortures, such as the tearing out of his nails and the burning of his sides with torches. A miraculous intervention—a dazzling beam of light from a quarter of the Heavens opposite to that in which was the sun—is said to have startled his executioners, and to have procured him a brief respite in his agony. In the end he was burned to death by the pressing of his body between red-hot metal plates. This is all that has come down to our time respecting St. Dioscurus. Death by *laminæ*, or sheets of hot metal, was an accepted form of execution in Roman times.

DIOSCURUS (St). M. (Dec. 14)
See SS. HERO and DIOSCURUS.

***DIRAVIANUS (St.)** (Jan. 3)
Otherwise St. DAMIAN, *which see.*

DISMAS (St.) (March 25)
The name given by tradition to the GOOD THIEF, *which see.*

***DISIBODE (DISEN) (St.)** Bp. (Sept. 8)
(7th cent.) Said to have been born in Ireland and to have worked as a missionary in the East of France and in Germany. He founded the monastery of Disenbourg, near Mainz, where he died A.D. 700.

DIZIER (St.) Bp., M. (May 23)
Otherwise St. DISIDERIUS, *which see.*

***DOCHOW (St.)** (Feb. 15)
(Date uncertain.) The English Menology mentions him on this day as a Welsh Saint. But there is much uncertainty about the name. He may be St. Cadoc, sometimes called Dockoe, or St. Dogmæl Docmæl. A church in the Diocese of St. Asaph is dedicated to a St. Docwy or Dogway.

***DOCANUS (St.)** Abbot. (Nov. 7)
Otherwise St. CUNGAR, *which see.*

***DOCUS (St.)** Bp., M. (Jan. 24)
Otherwise St. CADOC, *which see.*

***DODA (St.)** V. (April 24)
See SS. BONA and DODA.

***DOGFAN (DŒWAN) (St.)** M. (July 13)
(5th cent.) A Saint in Wales, one of the sons of the famous chieftain, Brychan. He is said to have been put to death by heathen invaders of Pembrokeshire, where a church was built to his memory.

***DOGMÆL (DOCMÆL) (St.)** (June 14)
(6th cent.) A holy hermit in Pembrokeshire who flourished early in the sixth century and to whom several churches were dedicated.

***DOMANGARD (DONARD) (St.)** (March 24)
(5th cent.) The Patron of Maghera (Co. Down), who in the time of St. Patrick lived as a hermit on the mountain now called after him Slieve-Donard. He seems to have passed away some time before A.D. 500, perhaps even in the lifetime of St. Patrick, who died A.D. 464.

DOMETIUS and OTHERS (SS.) MM. (Aug. 7)
Otherwise St. DOMITIUS, *which see.*

DOMINATOR (St.) Bp. (Nov. 5)
(Date uncertain.) Nothing with reference to the history or writings of this Saint has been handed down to us, nor is it known for certain in what century he lived. Surius puts the date of his death A.D. 495. He was the fourteenth Bishop of Brescia in Lombardy, and succeeded St. Rustician in that See.

DOMINIC of SORA (St.) Abbot. (Jan. 22)
(11th cent.) A Benedictine Abbot of Sora in the old Kingdom of Naples, and the founder of nine monasteries. He was famous for his sanctity and for the many miracles worked by his intercession both in life and after his death (A.D. 1031).

DOMINIC DELLA CALZADA (St.) (May 12)
(11th cent.) A Spanish hermit who fixed his abode at a lonely spot in Old Castile, which, from his having constructed there a hospice and pilgrim's road to Compostella, acquired the name of the "Calzada." He built there also a chapel to Our Blessed Lady. He became so famous for sanctity and miraculous powers that after his death (A.D. 1109 or perhaps as early as A.D. 1060) his own shrine became a noted place of pilgrimage. The Bishopric afterwards founded at Calzada has since been transferred to Calahorra.

DOMINIC GUZMAN (St.) (Aug. 4)
(13th cent.) The mother of St. Dominic, a scion of the illustrious Guzman family, dreamt, before his birth (A.D. 1170) at Calaruega (Old Castile), that she had given life to a dog bearing a lighted torch which was setting the world on fire. Professed as a Canon Regular in the Reformed Chapter of Osma, he helped many Spanish Bishops to restore Ecclesiastical discipline among their clergy. In attendance on his own Bishop, he stayed two years at Montpellier in the South of France, where the immoral heresy of the Albigenses was then at its height and causing tremendous havoc. They were indefatigable in preaching against it, a mission which St. Dominic continued for eight more years, after the return of the Bishop to Osma. Many were the miracles he worked; numberless the souls he converted; far-reaching the fruit of the Rosary devotion he established. In the end he began his great Order of Preaching Friars, which with that of the Friars Minor, founded by his friend and contemporary, St. Francis of Assisi, was the chief means employed by Almighty God to renew the fervour of Christians during the later Middle Ages. Popes Innocent III (A.D. 1215) and Honorius III approved and confirmed the new Institutes. To St. Dominic was allotted in Rome the ancient church of St. Sixtus for his first convent. He afterwards ceded it to his nuns, the Friars passing to St. Sabina's on the Aventine. The Saint next established them at St. James's in Paris, returning to Italy in A.D. 1218, and fixing his residence in Bologna, where he died (A.D. 1121), and where his relics are enshrined. In his lifetime he sent missionary Friars to Morocco, Portugal, Sweden, Norway, Ireland, England (where the convents of Canterbury, London and Oxford date from then) and other countries. Chief among the miracles bearing witness to his sanctity are his having raised more than once the dead to life.

DOMINIC LORICATUS (St.) (Oct. 14)
(11th cent.) An Italian Saint, born A.D. 995, and from the outset destined by his parents for the clerical state. To get him ordained they wrongfully made a present to a Bishop and the young priest on becoming aware of this crime of simony (at that time rife in Italy) devoted himself in atonement to a life of penance. From the circumstance of an iron cuirass worn constantly next his skin having been his chief

instrument of self-torture, he acquired the name of *Loricatus*. He first retired to the solitude of Luceolo, thence passing to Montefeltro in the Apennines, where a certain Abbot John, with eighteen disciples, was leading a terribly austere life. Finally, he entered the monastery of Fonte Avellano, then ruled by the celebrated St. Peter Damian, where he died A.D. 1060.

DOMINIC (St.) Bp. (Dec. 20)

(7th cent.) The successor of St. Anastasius in the See of Brescia in Lombardy, where, after a zealous Pastorate, he passed away about A.D. 612. St. Charles Borromeo translated and enshrined his relics.

DOMINIC of SILOS (St.) Abbot. (Dec. 20)

(11th cent.) He was born of poor parents in Cantabria (north-west of Spain). He was at first a shepherd; but having shown great piety and aptitude for learning, he became a priest, and embraced a hermit's life under the Rule of St. Benedict. Elected Prior of St. Millan in Aragon, he refused to surrender certain goods of the monastery to the King of Navarre and, banished from that country but welcomed by the King of Castile, was appointed by him Abbot of St. Sebastian's at Silos. This monastery he thoroughly reformed. His fame spread far and wide on account of the many miracles he wrought in his lifetime. After his holy death (A.D. 1073) he miraculously delivered more than three hundred prisoners taken by the Moors, and his shrine is still decorated with many chains brought as "ex votos.

The Countess Guzman having recommended herself to his intercession, in answer to his prayers, gave birth (A.D. 1170) to the great St. Dominic, founder of the Order of Friars Preachers. Even to our day the Abbot of Silo brings to the Queens of Spain, when in labour, the staff of St. Dominic which remains by her bedside till the birth has taken place.

DOMINIC, VICTOR, PRIMIANUS, LYBOSUS, SATURNINUS, CRESCENTIUS, SECUNDUS and HONORATUS (SS.) MM. (Dec. 29)

(Date unknown.) African Martyrs whose Acts have been lost.

DOMINICA (St.) V.M. (July 6)

(4th cent.) A Christian maiden probably of Grecian parentage, who for having destroyed idols was condemned to be devoured by wild beasts, but being uninjured by them was beheaded. There is much uncertainty about her and about her name, which is not found in the older Martyrologies, but it is generally agreed that she suffered under Diocletian at the beginning of the fourth century. The Roman Martyrology now locates her martyrdom in Campania; but her Breviary legend has it that it took place at Nicomedia, and that her body was carried by Angels to Tropea in Calabria, where from time immemorial it has been venerated.

DOMINICA (St.) M. (Aug. 21)

Ordinarily and more properly written St. CYRIACA. *Similarly* CYRIACUS *is not unfrequently Latinised* DOMINICUS.

DOMITIAN (St.) Abbot. (July 1)

(5th cent.) Born in Rome about A.D. 347, and left an orphan at an early age, he gave up his possessions to the poor and retired to one of the monasteries in the city. Thence he passed into Gaul and received the priesthood in the famous Abbey of Lerins. Later, we find him in the neighbourhood of Lyons, where he built a little Oratory dedicated to St. Christopher, and lived some time as a hermit. Finally, he founded the monastery of Bebron, now St. Rambert de Joux, where he died in extreme old age towards the middle of the fifth century. Extant sources of information concerning St. Domitian are very unsatisfactory. Such particulars as we have come mainly through Trithemius, a comparatively modern author, who avers that he had seen the Acts of the Saint.

DOMITIAN (St.) M. (Aug. 1)

See SS. CYRIL, AQUILA, &c.

DOMITIAN of CHALONS (St.) Bp. (Aug. 9)

(Date uncertain.) The third Bishop of Chalons-sur-Marne in France, remarkable for his zeal and success in the conversion of the heathen. He entered into his rest towards the close of the fourth century and was buried in the same grave as his predecessors, St. Memmius (Menge) and St. Donatian, of the latter of whom he was a disciple in Rome. But Baronius and the old traditions antedate all three Saints by two centuries and probably with good reason.

DOMITIAN (St.) M. (Dec. 28)

See SS. EUTYCHIUS and DOMITIAN.

DOMITILLA (St.) V.M. (May 7)

More correctly written St. FLAVIA DOMITILLA, *which see.*

DOMITIUS, PELAGIA, AQUILA, EPARCHIUS and THEODOSIA (SS.) MM. (March 23)

(4th cent.) St. Domitius was a Phrygian, and died by the sword under Julian the Apostate (A.D. 361), probably at Cæsarea in Palestine. St. Domitius is said to have provoked his own arrest by publicly attacking the errors of heathenism in the Circus where the people were gathered for the festival games held in honour of the gods. With him several other Christians suffered.

DOMITIUS (St.) M. (July 5)

(4th cent.) A Persian or, as some say, a Phrygian, converted at Nisibi in Mesopotamia, who embraced the monastic life and later retired into a cave, somewhere in Asia Minor, where he converted to Christianity many of the neighbouring country people. Julian the Apostate, irritated, it is alleged, by the reproaches Domitius ventured to address to him, had him stoned to death (A.D. 362). Two of his disciples suffered with him. St. Gregory of Tours mentions a St. Domitius of Syria; but it is not clear that he is identical with the St. Domitius of July 5. The latter, however, may be very well one and the same with the St. Dometius or Domitius commemorated in the Roman Martyrology on Aug. 7.

DOMITIUS (DOMETIUS) and OTHERS (SS.) MM. (Aug. 7)

(4th cent.) The entry in the Roman Martyrology is: "At Nisibis in Mesopotamia St. Domitius, a Persian monk who with two of his disciples was stoned to death under Julian the Apostate." But modern criticism has great difficulty in accepting this St. Domitius or Dometius as other than the Martyr of the same name commemorated on July 5. Julian the Apostate was never at Nisibi. On the other hand, it is fairly clear that this Saint Domitius the Hermit is not the Phrygian soldier-saint venerated on March 23.

DOMITIUS (St.) (Oct. 23)

(8th cent.) A priest of the Diocese of Amiens, who retired into a solitude where he practised austere penance. He flourished either in the seventh or in the eighth century of our Era. But the Lives we have of him are of late date and little reliance is to be placed upon them. Surius maintains and, it would seem, with good reason, that St. Domitius was not a priest but only a deacon, and as such he is described in the Proper Lections of his Office.

DOMNA (St.) V.M. (Dec. 28)

See SS. INDES and DOMNA.

***DOMNEVA (EBBA) (St.)** W. (Nov. 19)

Otherwise St. ERMENBURGA, *which see.*

DOMNICA (St.) M. (Aug. 21)

Otherwise St. CYRIACA, *which see.*

DOMNINA and ANOTHER (SS.) VV.MM. (April 14)

(Date uncertain.) Virgin Martyrs who suffered at Teramo or perhaps at Terni in Umbria, probably about the middle of the third century, at the same time as their Bishop St. Valentine. All the Martyrologies commemorate them, but whether there were not in the same locality two or more Virgin-Martyrs by name Domnina

is altogether uncertain. Jacobilli contends for a Domnina Martyr under Totila at Teramo in the sixth century.

DOMNINA (St.) M. (Oct. 12)
(4th cent.) A Christian woman who, after cruel torments, died in prison at Anazarbus in Cilicia, Lysias being Prefect, A.D. 303. The Roman Martyrologist must have used a corrupt manuscript in which Lycia was substituted for Lysias, as he places St. Domnina's martyrdom in the Province of that name.

DOMNINUS (St.) M. (March 21)
See SS. PHILEMON and DOMNINUS.

DOMNINUS, VICTOR and OTHERS (SS.) MM. (March 30)
(Date uncertain.) St. Domninus suffered various torments under Maximian Herculeus, the colleague of Diocletian in A.D. 300, and gave his life for Christ at Thessalonica, together with Philocalus, Achaicus and Palotinus. The Greeks keep their Feast on Oct. 1; and the St. Domninus commemorated on that day in the Roman Martyrology is probably one and the same with the Martyr of March 30, inserted there by mistake. St. Victor and his companions (in all about ten in number) suffered elsewhere, but the place and the date are alike unknown, though the Greek manuscripts specify the names of several among them and give particulars about them.

DOMNINUS (St.) (April 20)
See SS. MARCELLINUS AND DOMNINUS.

DOMNINUS (St.) M. (Oct. 1)
(4th cent.) A Christian who suffered at Thessalonica about A.D. 300 under Maximinian or Diocletian. He is in all probability the same as the St. Domninus commemorated with others on March 30.

DOMNINUS (DONNINO) (St.) M. (Oct. 9)
(4th cent.) A Christian of Parma in Italy who, while trying to escape a band of soldiers sent to arrest him, was overtaken and beheaded on the Via Claudia or Æmilia, a few miles out of Parma at a place now called after him Borgo San Donnino, where his relics are venerated to this day. His martyrdom is alleged to have taken place A.D. 304; but the narration accepted in the Middle Ages as the Acts of St. Domninus is altogether untrustworthy.

DOMNINUS, THEOTIMUS, PHILOTHEUS, SYLVANUS and OTHERS (SS.) MM. (Nov. 5)
(Date uncertain.) This St. Domninus was a young man said to have been a physician, at first condemned to work in the mines, but afterwards burned to death somewhere in Palestine. SS. Theotimus and Philotheus appear to have suffered elsewhere and at another time. St. Sylvanus, a Syrian Bishop, was condemned to the mines together with St. Domninus, but was martyred much later. A St. Sylvanus is commemorated as having suffered at Rome on May 5, and it may possibly be he. All these holy men are said to have confessed Christ under the Emperor Maximian. Most authors understand Maximin Daza and date this martyrdom A.D. 310. Surius, however, thinks Maximin the Thracian to be referred to, and dates it A.D. 237 or A.D. 238.

DOMNIO and OTHERS (SS.) MM. (April 11)
(1st cent.) Tradition has it that St. Domnio, a Syrian, was one of the seventy-two disciples chosen by Christ to go before His Face (Luke x. 1), and that he came to Rome with St. Peter; that he was afterwards sent by the Apostle into Dalmatia, where he evangelised the country on the Eastern shores of the Adriatic, and in the end was beheaded by order of the Imperial Prefect, Maurelius, together with eight soldiers, converts made by him. His relics are still honoured at Salona, though the Church of St. John Lateran in Rome has claimed to possess a large portion of them since the time of Pope John IV (A.D. 641). It appears historically certain that this Pontiff did cause to be brought to Rome the body of a Martyr, Domnio by name.

DOMNIO (St.) M. (July 16)
(3rd cent.) St. Domnio, a zealous Christian, was beheaded at Bergamo in Lombardy under Maximian Herculeus, the colleague of Diocletian, towards the end of the third century. Thus, the local historians; but it must be confessed that no ancient Martyrology so much as mentions his name. Of his niece, St. Eusebia, Virgin-Martyr, the Feast is similarly kept at Bergamo (Oct. 29).

DOMNIO (St.) (Dec. 28)
(4th cent.) A saintly priest, member of the Roman clergy in the latter half of the fourth century. St. Jerome, who dedicated to him some of his works, styles him "a most holy man, the Lot of our times," and St. Augustine speaks of him as "truly, a most holy Father." Popular veneration no doubt canonised him immediately after his passing to a better life, and secured him a place in the Roman Martyrology.

***DOMNOC (St.)** (Feb. 13)
Otherwise St. MADOMNOC *or* MODOMNOC, *which see.*

DOMNOLUS (St.) Bp. (May 16)
(6th cent.) A holy Religious who from having been Abbot of a monastery near Paris, was called (A.D. 543) to be Bishop of Le Mans (*Cenomanensis*) in the West of France. His life of prayer and penance, his zeal for the good of his people and his great love of the poor made him conspicuous for sanctity among the prelates who with him assisted at the celebrated Council of Tours (A.D. 566). He died A.D. 581, having founded many monasteries, hospitals and churches.

DOMNUS (St.) M. (Oct. 13)
See SS. DANIEL and FRANCISCAN MARTYRS.

DOMNUS of VIENNE (St.) Bp. (Nov. 3)
(6th cent.) St. Ado, one of the successors of St. Domnus, relates in his Chronicle that St. Domnus succeeded St. Desiderius the Martyr, in the Bishopric of Vienne in France; and that he was a prelate of surpassingly holy life, distinguished by his charity to the poor, and zealous in the redeeming of the captives taken in the incessant wars of the period. He died A.D. 527. We know nothing more about him. His Feast is not kept in the Liturgy, not even locally.

***DONALD (DONIVALD) (St.)** (July 15)
(8th cent.) A holy man in Scotland who with his nine daughters led the life of a Religious at Ogilvy in Forfarshire. Various memorials of the nine maidens remain to this day in Scotland.

DONARD (St.) (March 24)
Otherwise St. DOMANGARD, *which see.*

DONAS (St.) Bp. (Oct. 14)
Otherwise St. DONATIAN, *which see.*

***DANAT (DUNWYD) (St.).**
The Patron Saint of St. Donat's or Llandunwyd (Glamorgan). This from the English Menology. Nothing more is discoverable.

DONATA (St.) M. (July 17)
One of the SCILLITAN MARTYRS, *which see.*

DONATA, PAULINA, RUSTICA, NOMINANDA, SEROTINA, HILARIA and OTHERS (SS.) MM. (Dec. 31)
(Date unknown.) A band of Christian women put to death for the Faith in Rome in one of the early persecutions, and whose relics were enshrined with those of other Martyrs in the Catacombs of the Via Salaria. Beyond their names duly registered in the official Martyrologies nothing is known about them.

DONATIAN and ROGATIAN (SS.) MM. (May 24)
(3rd cent.) Two brothers of Nantes in Brittany, put to death, by Rictius Varus, Governor of Gaul, for the crime of being Christians (A.D. 299) during the great persecution under Diocletian.

DONATIAN (St.) Bp. (Aug. 7)
(Date uncertain.) The second Bishop of

Chalons-sur-Marne, disciple and successor of St. Memmius (Menge), the founder of the See, whose deacon he was. Baronius and the old tradition holds that St. Memmius was sent into Gaul by St. Peter (A.D. 46) and consequently that St. Donatian flourished in the first and second centuries of our era. Surius and the moderns substitute Pope St. Fabian for St. Peter. Consequently St. Donatian would have lived in the third century. A Donatian, Bishop of Chalons, assisted at a Council of Cologne A.D. 346. All agree that he was a zealous and able Bishop, but evidently he is other than the Saint of August 7.

DONATIAN, PRÆSIDIUS, MANSUETUS, GERMANUS, FUSCULUS and LÆTUS (SS.) MM. (Sept. 6)

(5th cent.) Some of the more conspicuous among the Catholics driven from Africa into exile by Hunneric, the Arian King of the Vandals (A.D. 484), of whom a particular account is given by Victor of Utica in his History of that Persecution. It is said that they numbered in all nearly five thousand in a single year. Lætus, a Bishop and a most zealous Prelate, was, however, burned to death at the stake; the others, part priests, part laymen, scourged and banished.

DONATIAN (DONAS) (St.) Bp. (Oct. 14)

(4th cent.) The Patron Saint of Bruges in Belgium, whither his relics were translated in the ninth century. He was a Roman by birth, and Bishop of Reims from A.D. 360 to A.D. 390, between SS. Maternus and Viventius, and appears in life as after death to have been in high repute of sanctity. But no trustworthy account of him has come down to our age.

DONATILLA (St.) V.M. (July 30)

See SS. MAXIMA, DONATILLA, &c.

DONATUS, SABINUS and AGAPE (SS.) MM. (Jan. 25)

(Date unknown.) Apart from the mere registration of their names on Jan. 25, we have no record of these Martyrs. Baronius refers for them to old manuscripts without specifying the latter.

DONATUS (St.) M. (Feb. 4)

See SS. AQUILINUS, GEMINUS, &c.

DONATUS (St.) M. (Feb. 9)

See SS. PRIMUS and DONATUS, &c.

DONATUS, SECUNDIANUS, ROMULUS and OTHERS (SS.) MM. (Feb. 17)

(4th cent.) Martyrs under Diocletian (A.D. 304). They were of Vicenza, but suffered at Porto Gruaro (Concordia), not far from Venice, and were eighty-nine in number. Other particulars are lacking.

DONATUS, JUSTUS, HERENA and OTHERS (SS.) MM. (Feb. 25)

(3rd cent.) Fifty Martyrs who suffered in Africa in the Decian persecution in the middle of the third century. Beyond the names of the above, nothing is known about them.

DONATUS (St.) M. (March 1)

See SS. LEO, DONATUS, &c.

DONATUS (St.) M. (April 7)

See SS. EPIPHANIUS, DONATUS, &c.

DONATUS (St.) Bp. (April 30)

(4th cent.) Bishop of Euræa in Epirus (Albania) towards the end of the fourth century. Sozomen and other Greek writers extol his sanctity and, in the ninth century, Anastasius the Librarian translated one of their accounts into Latin.

DONATUS (St.) M. (May 21)

See SS. POLYEUCTE, VICTORIUS, &c.

DONATUS and HILARY (SS.) MM. (Aug. 7)

(4th cent.) St. Donatus, Bishop of Arezzo in Tuscany, is commemorated liturgically on Aug. 7. He, with Hilary (or Hilarinus), a monk, was put to death for the Faith under Julian the Apostate (A.D. 361). Hilary was scourged to death; Donatus was beheaded. St. Gregory and others relate the many miracles wrought by these holy men, among which the restoring as before a glass altar-chalice dashed in pieces by the Pagans.

DONATUS (St.) (Aug. 19)

(6th cent.) A deacon, native of Orleans in France, who lived the life of a hermit on Mount Jura near Sisteron in Provence, and was renowned for his sanctity and for the miracles worked by his prayers. He died towards the year 535.

DONATUS of ANTIOCH (St.) M. (Aug. 23)

See SS. RESTITUTUS, DONATUS, &c.

DONATUS of CAPUA (St.) M. (Sept. 5)

See SS. QUINCTIUS, ARCONTIUS, &c.

DONATUS of MESSINA (St.) M. (Oct. 5)

See SS. PLACIDUS and OTHERS.

DONATUS of FIESOLE (St.) Bp. (Oct. 22)

(9th cent.) By birth an Irishman, who, on his return from a pilgrimage he had made to Rome, while passing through Tuscany, was on account of his virtues and learning made Bishop of Fiesole near Florence. He died about A.D. 874 after nearly half a century of Episcopate. He is said to have left some poems, besides prose writings; but nothing of them now remains.

DONATUS of CORFU (St.) (Oct. 29)

(Date unknown.) All we know of this Saint is that about A.D. 600 St. Gregory the Great directed that his relics, brought to Corfu by some refugee priest from Asia Minor, should be reverently enshrined in one of the churches of the island.

DONATUS (St.) M. (Dec. 12)

See SS. HERMOGENES, DONATUS, &c.

DONATUS of ALEXANDRIA (St.) M. (Dec. 30)

See SS. MANSUETUS, SEVERUS, &c.

DONVINA (St.) M. (Aug. 23)

See SS. CLAUDIUS, ASTERIUS, &c.

***DORBHENE (St.)** Abbot. (Oct. 28)

(8th cent.) An Abbot of Iona, descended from a brother of St. Columba. A copy of St. Adamnan's Life of the latter written by St. Dorbhene is still in existence. He died A.D. 713.

DOROTHEA (DOROTHY) (St.) V.M. (Feb. 6)

(4th cent.) The famous Virgin-Martyr of Cæsarea in Cappadocia, who was racked, scourged and beheaded under Diocletian, about A.D. 300, and whose relics are now venerated in Rome. She converted to the Christian Faith the very persons sent to persuade her to renounce it. She is represented with fruit and flowers, in allusion to a lawyer having mockingly asked her to send him "roses and apples" from the garden of her Heavenly Bridegroom, and to his having mysteriously received them on the day of her martyrdom amid the snows of a Cappadocian winter. The cultus of St. Dorothy appears to have been curiously neglected in the East.

DOROTHEA (St.) V.M. (Sept. 3)

See SS. EUPHEMIA, DOROTHEA, &c.

DOROTHEUS (St.) M. (March 28)

See SS. CASTOR and DOROTHEUS.

DOROTHEUS of TYRE (St.) M. (June 5)

(4th cent.) There is much uncertainty as to the true history of this Saint. The Roman Martyrology adopts the view that he was a priest of Tyre, imprisoned and otherwise made to suffer for the Faith in the great persecution at the beginning of the fourth century, and who survived to undergo banishment under Julian the Apostate (A.D. 362) dying at Verya on the Black Sea at the age of 107. The Bollandists (probably with reason) make him Bishop of Tyre, and one of the Fathers of the Council of Nicæa (A.D. 325). He is said to have written in Greek and in Latin and on several subjects; but it is curious that neither Eusebius nor St. Jerome, his contemporaries, make any mention of him.

DORYMEDON (St.) M. (Sept. 10)

See SS. TROPHIMUS, SABBATIUS, &c.

DOROTHEUS and GORGONIUS (SS.) MM. (Sept. 8)

(4th cent.) Favourites of the Emperor

Diocletian and officials of his Court of Nicomedia in Asia Minor, whom he sacrificed to his hatred for the Christian religion, causing them to be put to the torture and eventually hanged (A.D. 303). Eusebius of Cæsarea, a contemporary, has left us a detailed and trustworthy account of their sufferings. The body of St. Gorgonius was translated to Rome under Pope St. Gregory IV (827-844). Hence it has come about that he is not only registered in the Roman Martyrology, but liturgically commemorated each year.

DOSITHEUS (St.) (Feb. 23)
(6th cent.) An Egyptian solitary, a simple and unlearned man, whose weak health hindered him from practising the austerities of his fellow-monks, but who nevertheless by prayer and self-denial attained to great sanctity. The Lives of the Fathers of the Desert give interesting particulars concerning him.

***DOTTO (St.)** Abbot. (April 9)
(6th cent.) A Saint who has left his name to one of the Orkney Islands, where he is said to have been head of a monastery. Nothing certain is known about him.

***DONNAN (DOUNAN) and OTHERS (SS.)** MM. (April 17)
(7th cent.) St. Donnan, an Irish Saint, following the example of St. Columba, settled with his disciples on Egg Island, off the Western coast of Scotland. He and fifty-two of his companions were done to death by the heathen Picts. From the traditional connection between St. Donnan and St. Columba the date of the Passion of these holy Martyrs may safely be put at the end of the sixth or beginning of the seventh century.

DREUX (St.) (April 16)
Otherwise St. DROGO, *which see.*

***DRILLO (St.)** (June 15
(6th cent.) Patron Saint at Llandrillo (Denbigh) and at Llandrillo (Merioneth). He appears to have been a sixth century Saint, son of an Armorican chief in Brittany, and to have lived as a monk at Bardsey.

***DRITHELM (St.)** (Aug. 17)
(7th cent.) A Northumbrian, who after leading a reprehensibly worldly life, was terrified by a vision of the Judgment to come and of Hell. In consequence of this he embraced a career of severe penance as a monk of Melrose, persevering therein to the day of his holy death, about A.D. 700.

DROCTOVEUS (DROCTONIUS) (St.) Abbot. (March 10)
(6th cent.) A disciple of St. Germanus of Paris, who became Abbot of the monastery of St. Symphorian at Autun, a Religious House in which a Rule was followed modelled upon that of the Solitaries of Egypt. When St. Germanus had become Bishop of Paris and King Childebert had founded the Abbey of St. Vincent (since called St. Germain des Près) St. Germanus set St. Droctoveus over it. He ruled the monastery till his death at the age of forty-five (about A.D. 580), "the embodiment (so the chroniclers describe him) of Christian and monastic perfection." Venantius Fortunatus has left us some lines of verse in praise of St. Droctoveus.

***DRAUSINUS (DRAUSIUS) (St.)** Bp. (March 5)
(7th cent.) A native of Soissons and a Bishop of that city. He died A.D. 675, and is locally venerated as a Saint.

DROGO (DREUX, DRUON) (St.) (April 16)
(12th cent.) One of the Patron Saints of shepherds. He lost both parents at birth, and when twenty years of age disposed of all his property to embrace a life of utter poverty. For more than twenty years he tended the cattle of a rich and pious lady, busying himself at the same time with practices of prayer and penance. He is said to have made nine times the pilgrimage to Rome. Finally, he built himself a hut against the church of Sebourg in Hainault (Belgium) where he subsisted for forty-five years on barley bread and water. He died A.D. 1186, at the age of eighty-four.

***DROSTAN (St.)** Abbot. (July 11)
(7th cent.) An Irish Saint, disciple of St. Columba and one of the Apostles of Scotland. He was the first Abbot of Deer in Aberdeenshire.

DRUSUS, ZOSIMUS and THEODORE (SS.) MM. (Dec. 14)
(Date unknown.) Christians who suffered martyrdom in Syria, probably at Antioch. Some MSS. have Drusina for Drusus. Their Acts are lost and dates unknown, though St. John Chrysostom has left a Homily preached on their Festival day.

DRUSUS (St.) M. (Dec. 24)
See SS. LUCIAN, METROBIUS, &c.

***DUBTACH (St.)** Bp. (Oct. 7)
(6th cent.) An Archbishop of Armagh, who governed that Diocese for sixteen years, dying A.D. 513.

***DUMHAID (St.)** Abbot. (May 25)
Otherwise St. DUNCHAID, *which see.*

***DUBRITIUS (DYFFRYG, DEVEREUX) (St.)** Bp. (Nov. 14)
(6th cent.) A famous Welsh Saint, of the race of Brychan and the founder of monachism in Wales. He was Bishop of Llandaff and Archbishop of Caerleon, which latter See he resigned to the yet more celebrated St. David. St. Dubritius is said to have been consecrated Bishop of St. Germanus of Auxerre. He died probably about the middle of the sixth century, and, as it would appear, in the Isle of Bardsey, to which he had retired in his old age. His relics were solemnly translated A.D. 1120.

DULA (St.) V.M. (March 25)
(Date unknown.) The Christian slave of a Pagan soldier at Nicomedia in Asia Minor. She suffered death at his hands in defence of her chastity. The date is unrecorded. In art St. Dula is represented as lying dead with a dog watching by her.

DULAS (TATIAN) (St.) M. (June 15)
(4th cent.) A Christian of Zephyrinum in Cilicia (Asia Minor), put to death in the great persecution under Diocletian about A.D. 300. His Acts and the relation of Metaphrastes give a graphic description of the frightful tortures to which St. Dulas was put, a sample of what also many other Christians endured in that terrible age of trial. He was savagely scourged back and front, then half-roasted on a gridiron and so dismissed to his dungeon. Next day, the proceedings began by the piling of burning charcoal on his head; after which he was hung up by his wrists and his body was torn with iron rakes, so that his flesh hung down in ribbons and his bowels were exposed. Then the dying man was ordered to be dragged to Tarsus, the chief city of Cilicia for the continuing of his execution. Happier in this than some of his fellow-Christians, Dulas expired on the way. Over his body thrown into a ditch, a sheep-dog is said to have stood guardian, until eventually the Christians found and reverently interred his remains. As we find stated in the report of the Interrogatory through which he was put by the judges, Dulas was only a sort of nickname given him; his real name was Tatian.

***DUNCHADH (DUMHAID) (St.)** Abbot. (May 25)
(8th cent.) From a monastery over which he had presided in his native Ireland, St. Dunchadh was called to Scotland to become Abbot of Iona. He was a man of singular piety and was highly favoured with supernatural gifts. In his time the Roman tonsure and the Roman date of Easter were finally adopted by the Celtic monks in Scotland. A.D. 717 is given as the year of his death.

***DUNCHAID (St.)** Abbot. (Jan. 16)
(10th cent.) This Saint, surnamed O'Raoin, was born in West Meath, and having long led the life of an anchorite near the monastery of Clonmacnoise, was elected its Abbot in A.D. 969.

He is famous for many miracles, amongst others for having raised a dead child to life. In his old age he retired to Armagh, where he died A.D. 988.

DUNSTAN (St.) Bp. (May 19)
(10th cent.) St. Dunstan, one of the most famous Saints of Anglo-Saxon England, was born about A.D. 925, and was educated at Glastonbury Abbey, whither, after spending some time at the court of King Athelstan, he returned to become a monk. In his monastery he lived in great fervour, dividing his time between prayer, study and manual labour. Under King Edmund, he was appointed Abbot; but, having rebuked the unworthy King Edwy for his shameless life, was afterwards forced into a year's exile in Flanders. Of Edgar the Peaceful he was a favourite and a chief adviser, and during his reign was made successively Bishop of Worcester (A.D. 957) and Archbishop of Canterbury (A.D. 961). Moreover, Pope John XII appointed Dunstan his Legate in England. The Saint never faltered in the execution of his duty, and did not spare even his Royal Patron, guilty at least on one occasion of flagrant immorality. By his "Canons" St. Dunstan did much to restore Ecclesiastical discipline in England, where his influence worked immense good. He expired calmly, May 19, A.D. 988, and was buried at Canterbury.

***DUTHAC (St.) Bp.** (March 8)
(11th cent.) A native of Scotland and first Bishop of Ross. Having acquired a great reputation for learning and piety, he passed away A.D. 1065.

***DWYNWEN (St.) Widow.** (July 18)
Otherwise St. THENEUVA *or* THENNEW, *which see.*

***DWYNWEN (St.) V.** (Jan. 25)
(5th cent.) A Welsh Saint of the family of Brychan of Brecknock. The maxim: "Nothing wins hearts like cheerfulness," is attributed to her. After a troubled life, she passed away about A.D. 460. Churches dedicated to her are found both in Wales and in Cornwall.

***DYFAN (St.) M.** (May 14)
(2nd cent.) Said to have been one of the missionaries sent to the Britons by Pope St. Eleutherius at the prayer of the king, St. Lucius. His name has been Latinised into Deruvianus or Damian; or rather it is some such Latin appellation which has been rendered into the Celtic Dyfan. His church of Merthyr Dyfan shows the popular tradition that he ended his days by martyrdom.

***DYFNAN (St.)** (April 24)
(5th cent.) A son of the Welsh chieftain, Brychan. He founded a church in Anglesey.

***DYFNOG (St.)** (Feb. 13)
(7th cent.) A Welsh Saint of the family of Caradog. He was formerly in local veneration in Denbighshire.

DYFRIG (St.) Bp. (Nov. 14)
Otherwise St. DUBRITIUS, *which see.*

DYMPNA (DYMPHNA) (St.) V.M. (May 15)
(6th cent.) Dympna, the daughter of a Pagan Irish chieftain, but herself secretly a Christian, was forced to fly her country in order to escape the guilty love of her unnatural parent. She settled at Gheel, a village in the present Province of Brabant, and devoted herself to works of charity. Her father pursued her and murdered both the Saint and the old priest who had advised and accompanied her. At her shrine lunatics and those possessed by devils were often miraculously cured; and in art she is frequently represented as dragging away a devil. She is the Patron Saint of the insane; and Gheel to-day is famous for asylums for lunatics, which are among the best managed establishments of the sort. St. Dympa is a sixth century Saint; but exact dates are not ascertainable.

E

Saints names beginning with the letter E *are often found written with "Æ" (diphthong) as the initial.*

***EADBERT (EADBERHT) (St.) Bp.** (May 6)
(7th cent.) A monk of Lindisfarne, successor of St. Cuthbert in that See, which he governed for eleven years. Towards the close of his life he enshrined afresh the incorrupt body of his holy predecessor, directing that his own remains should be laid underneath it. This was duly done when St. Eadbert passed away on May 6 of that same year, 698. St. Eadbert was remarkable for his profound knowledge of the Holy Scriptures and for his exceeding charity to the poor.

***EADBURGA (EDBURGA) (St.) V.** (Dec. 12)
(8th cent.) The successor of St. Mildred as Abbess of Minster in the Isle of Thanet. She built there a new church, and was in correspondence with St. Boniface of Germany. She died about A.D. 751.

***EADFRID (St.)** (Oct. 26)
(7th cent.) "Supposed to be Eadfrid, the Northumbrian priest who visited Mercia, effected the conversion of King Merewald and preached the Gospel to his subjects" (*English Menology*). If so, it is he who founded Leominster Priory, and passed away about A.D. 675.

***EADNOTHUS (ESNEU) (St.) Bp., M.** (Oct. 19)
(11th cent.) A Saint difficult to trace. Migne's Dictionary (where the name is spelled *Eadnochus*) says that he was a Bishop and Martyr in England, honoured at York. Baring-Gould puts on Oct. 19: "Eadnoth, Bishop and Martyr, at Dorchester, A.D. 1016."

***EADSIN (St.) Bp.** (Oct. 28)
(11th cent.) An Archbishop of Canterbury and a great patriot. He crowned St. Edward the Confessor on the restoration of the Anglo-Saxon line in England. He resigned his See some years before his holy death, A.D. 1050.

***EANFLEDA (St.) Queen, Widow.** (Nov. 24)
(7th cent.) A daughter of King St. Edwin of Northumbria and of his wife St. Ethelburga of Kent, baptised as an infant by St. Paulinus. She married King Oswy of Northumbria and showed herself a great protector of St. Wilfrid. On the death of her husband she retired to Whitby Abbey, where she closed her holy life about A.D. 700.

***EANSWITH (EANSWIDA) (St.) V.** (Aug. 31)
(7th cent.) A princess of Kent, granddaughter of King St. Ethelbert. She founded and as Abbess presided over a monastery at Folkestone, where the Parish church is still called after her. A.D. 640 is given as the date of her holy death.

***EATA (St.) Bp.** (Oct. 26)
(7th cent.) A disciple of St. Aidan, and himself master of St. Cuthbert at Melrose. Afterwards, he was by St. Theodore consecrated first Bishop of Hexham, and for a time of Lindisfarne. "A most reverend man, and of all men the most meek and simple." He died at Hexham, A.D. 685.

***EBBA (St.) Widow.** (Nov. 19)
Otherwise St. ERMENBURGA, *which see.*

***EBBA THE ELDER (St.) V.** (Aug. 25)
(7th cent.) The sister of the holy King St. Oswald of Northumbria, and foundress of the great Abbey of Coldingham, near Berwick-on-Tweed. The friend of St. Cuthbert and of St. Adamnan, she was the mistress in the spiritual life of St. Etheldreda. She was venerated in life and after her death (A.D. 683) as a most lovable Saint.

***EBBA THE YOUNGER, and OTHERS (SS.) MM.** (Aug. 23)
(9th cent.) The noble Virgin-Martyrs of Coldingham who, assaulted by the heathen Danes, courageously protected their honour by mutilating their faces, enraged at which the

barbarians burned them alive in their monastery (A.D. 870).

***EBERHARD (EVERARD) (St.)** Bp. (June 22)
(12th cent.) A German Benedictine made Archbishop of Salzburg by Pope Innocent II, one of the most able and most holy of the prelates of his age. He died A.D. 1164 at the age of seventy-nine.

***EBERHARD (EVERARD) (St.)** Abbot. (Aug. 11)
(10th cent.) The holy founder of the great Abbey of Einsiedeln in Switzerland, notable not only for his zeal and piety, but also for his great charity to the poor. He died A.D. 958.

***EBERHARDUS (St.)** Bp. (Jan. 8)
Otherwise St. ERARD, *which see.*

EBREGESILUS (St.) Bp., M. (Oct. 24)
Otherwise St. EVERGISTUS, *which see.*

EBRULPHUS (St.) Abbot. (Dec. 29)
Otherwise St. EVROUL, *which see.*

***ECHA (ETHA) (St.)** (May 5)
(7th cent.) A hermit in Yorkshire, greatly venerated for holiness of life and graced with the power of working miracles and with other supernatural gifts. He died A.D. 677.

***EDAN (St.)** Bp. (Jan. 31)
Otherwise St. ÆDAN, *which see.*

***EDANA (ETAOIN) (St.)** V. (July 5)
(Date uncertain.) An Irish Saint, Patron of Parishes in the West of Ireland. A famous holy well bears her name. She appears to have lived near the confluence of the rivers Boyle and Shannon. Some have thought her to be one and the same with St. Modwenna, who is also commemorated on July 5.

***EDBERT (St.)** Bp. (May 6)
Otherwise St. EADBERT, *which see.*

***EDBERT (St.)** King. (Aug. 20)
(8th cent.) The successor of St. Ceolwulph on the throne of Northumbria. His reign was prosperous and lasted twenty years, at the end of which he abdicated in favour of his son and retired to York, where he passed other ten years in the practices of prayer and penance before entering into everlasting rest (A.D. 768).

***EDBURGA (IDEBERGA) (St.)** V. (June 20)
(7th cent.) The daughter of the Pagan Penda, King of Mercia, a nun at Caistor in Northamptonshire, whence her relics were transferred to Peterborough and later to Flanders.

***EDBURGA (St.)** V. (Dec. 21)
(10th cent.) The saintly daughter of King Edward the Elder, a nun and Abbess at Winchester, where she passed to her heavenly reward (A.D. 960).

***EDBURGA (EADBURGA) (St.)** V. (July 18)
(7th cent.) An Anglo-Saxon princess who became a nun at Aylesbury, together with her sister Edith, and took charge of their third sister, St. Osith the Martyr. St. Edburga died in great repute of sanctity about A.D. 620.

***EDEYRN (St.)** (Jan. 6)
(6th cent.) The Patron Saint of Landeyrn (Brittany). Various legends describe him as a Briton, and associate him with King Arthur. It is further recounted of him that in his old age he crossed the seas to become a hermit in Armorica.

EDILBURGA (St.) V. (July 7)
Otherwise St. ETHELBURGA, *which see.*

EDILTRUDIS (St.) V. (June 23)
Otherwise St. ETHELDREDA (AUDREY), *which see.*

EDISTIUS (St.) M. (Oct. 12)
(4th cent.) A Martyr at Ravenna (Italy) during the persecution under Diocletian, probably A.D. 303; but particulars have been lost.

***EDITH (St.)** V. (July 15)
(9th cent.) This Saint, other certainly than the better known St. Edith of Wilton, daughter of King Edgar, was, like her, connected with the Royal House of Wessex. She was a daughter probably of King Egbert, and seems to have succeeded St. Modwenna as Abbess of Polesworth, some time towards the end of the ninth century.

EDITH (St.) V. (Sept. 16)
(10th cent.) The natural daughter of King Edgar the Peaceful, brought up by her mother Wulfridis, who had become a nun in the monastery of Wilton near Salisbury, and, her father reluctantly consenting, admitted while quite a child to make her Religious Profession. Of her the Martyrology simply says: "She did not leave the world; she never knew it." The sick and poor, more especially lepers, were her care through life, and she persistently refused the position offered her of Abbess. Her holy death, foretold by St. Dunstan, took place at the early age of twenty-three (A.D. 984); and numerous miracles have since borne witness to her sanctity.

EDMUND of CANTERBURY (St.) Bp. (Nov. 16)
(13th cent.) The eldest son of Reynold Rich, a tradesman of Abingdon in Berkshire, who having studied at Oxford and Paris, taught Philosophy in the former University from A.D. 1219 to A.D. 1226. He became successively Canon of Salisbury and Archbishop of Canterbury, governing the Church in England with gentleness, but with all Apostolic vigour. He corrected many abuses and bravely upheld the rights of the Church against the usurpation of Henry III. and his advisers. Driven into exile to Pontigny in France (where his body yet rests), he died at Soissy, Nov. 16, A.D. 1242, and four years later was canonised by Pope Innocent IV.

EDMUND (St.) King, M. (Nov. 20)
(9th cent.) Born of royal blood (A.D. 849), he was made King of the East Angles in A.D. 855, under the suzerainty of the monarchs of Wessex. During his fifteen years of reign, his one aim was to secure the happiness of his people. In the Danish inroad of A.D. 870, one of the most devastating of that terrible age, after the defeat of his little army, he was taken prisoner and savagely done to death at Hoxne in Suffolk. He expired with the name of Jesus on his lips and has always been venerated as a Martyr. His shrine at Bury St. Edmunds was one of the most frequented in England.

***EDMUND CAMPION (Bl.)** M. (Dec. 1)
(16th cent.) One of the most illustrious of the Martyrs of England. Born in London and educated at Christ's Hospital, he distinguished himself at Oxford, passing thence to Douai and eventually entering the Society of Jesus. Returning to England, he preached with boldness, and became known as the "Pope's Champion." After a mock trial for treason and terrible torturing, Queen Elizabeth, though not believing him guilty, had him hanged at Tyburn A.D. 1581.

EDWARD (St.) King, M. (March 18)
(10th cent.) The son of Edgar the Peaceful and King of England at the age of thirteen on his father's death (A.D. 975). He reigned for only a little over three years and a half; but, guided by St. Dunstan, the great prelate of the time, won for himself by his piety and virtuous life, the love and reverence of his subjects. He was murdered at Wareham in Dorsetshire by emissaries, hired by his jealous and ambitious stepmother, March 18, A.D. 978; and was forthwith popularly acclaimed as a Martyr. His remains were translated to Shaftesbury three years after his death.

***EDWARD POWEL (Bl.)** M. (July 30)
(16th cent.) A learned Professor of Oxford University, author of various Treatises in defence of the Faith against Luther, and one of the three defenders of Queen Catharine in the divorce proceedings. He was put to death, A.D. 1540, by Henry VIII. for rejecting that monarch's pretended Supremacy in Spirituals.

EDWARD THE CONFESSOR (St.) King. (Oct. 13)
(11th cent.) The son of Ethelred the Unready, born A.D. 1004, and brought up in exile

on account of the Danish occupation of England. He was crowned King of England on the restoration of the Anglo-Saxon line (A.D. 1042). A just ruler and in all things considerate of the interests of his subjects, he yet, by the continuous proofs of affection he gave to the Normans, who had befriended him in his youth, stirred up a feeling against him among the high nobles. Foremost among these was the powerful Earl Godwin, whose daughter, Edith, he had espoused. But the Commoners were for "Good King Edward," and for centuries idolised his memory. His armies were successful in wars with the Scots and Welsh, while peace was maintained within his own dominions. His remission of the odious tax called the Dane-Gelt, and the wise laws he enacted, endeared him to his people, and his care for the interests of religion was of lasting good to them. He died Jan. 5, A.D. 1066, and his body was enshrined in Westminster Abbey, built or rather restored by him, where it yet remains. His festival is kept by the Church on Oct. 13, the anniversary of the Translation at Westminster of his relics.

***EDWEN (St.)** V. (Nov. 6)

(7th cent.) The alleged Patron Saint of Llanedwen (Anglesey). She is described as having been a daughter of King Edwin of Northumbria.

***EDWIN (St.)** King, M. (Oct. 12)

(7th cent.) The powerful King of Northumbria, who after his marriage with St. Ethelburga, daughter of St. Ethelbert of Kent, embraced the Christian religion preached to him by St. Paulinus, his Queen's chaplain, and zealously promoted the conversion of his subjects. He fell at Hatfield Chase, A.D. 633, fighting against Cadwallon of Wales and the Pagan tyrant of Mercia, Penda. Hence popular piety has numbered him among the Martyrs to Christianity.

***EDWOLD (St.)** (Nov. 27)

(9th cent.) The brother of St. Edmund the Martyr, King of East Anglia. He lived an austere life as a hermit at Cerne in Dorsetshire in the latter half of the ninth century, and after his death was venerated as a Saint.

***EFFLAM (St.)** (Nov. 6)

(6th cent.) Son of a British Prince who, crossing to France, became Abbot of a monastery he had founded in Brittany. He died before A.D. 700.

EGBERT (St.) (April 24)

(8th cent.) A native of England who, like many of his countrymen in the seventh century, passed over to Ireland to frequent its renowned schools of piety and learning. He meditated, consecrating himself to the Apostolate of Germany, but was forced to be content with being instrumental in inducing SS. Willibrord, Wigbert and others to undertake the mission. He himself repaired to St. Columba's monastery in the Isle of Iona, where he lived a life of prayer and penance till his death, A.D. 729, on the Festival of Easter, which he had succeeded in causing the Celtic monks to celebrate on the day appointed by the Universal Church.

EGDUNUS and OTHERS (SS.) MM. (March 12)

(4th cent.) Victims of the persecution under Diocletian at Nicomedia in Asia Minor (A.D. 303). Egdunus, with seven other Christians, was hung up by his feet over a fire and suffocated with its smoke.

***EGELNOTH (St.) Bp.** (Oct. 30)

(11th cent.) An Archbishop of Canterbury who died A.D. 1038 and was venerated as a Saint.

***EGELRED (St.) M.** (Sept. 25)

(9th cent.) One of the Croyland Abbey Martyrs, killed with his Abbot and many others by the heathen Danes (A.D. 870).

***EGELWINE (St.)** (Nov. 29)

(7th cent.) A prince of the House of Wessex, who lived a life of great holiness in the seventh century at Athelney in Somersetshire.

***EGWIN (St.) Bp.** (Dec. 30)

(8th cent.) The third Bishop of Worcester and founder of the great Abbey of Evesham, where at an advanced age he ended his days, A.D. 717. Zealous in the interests of his flock and a father to the poor, he yet had to undergo persecution; but driven from his See he was reinstated with honour by the Pope to whom he had made appeal, journeying for that purpose to Rome. His tomb became illustrious for the many miracles wrought at his intercession.

EGYPT (MARTYRS OF).

Egypt having its centre at Alexandria, gave to the Catholic Church, besides SS. Athanasius, Cyril and other illustrious Doctors, numerous holy Anchorites, known as the Fathers of the Desert, and a glorious array of Martyrs, who suffered either in the persecutions under the Roman heathen Emperors, or in defence of the Catholic Faith against the Arian and later against the Eutychian heretics, or in the cause of religion after the Mohammedan conquest of the country. Of Martyrs not associated with the names of any specially registered holy leader, a few groups are commemorated in the Martyrologies.

EGYPT (MARTYRS OF). (Jan. 5)

(4th cent.) In the great persecution under Diocletian, Upper Egypt was fertile in Saints and Martyrs. Eusebius, an eye-witness, describes how the executioners themselves were worn out with their work. As a rule after torture, believers in Christ were either beheaded or burned alive (A.D. 303).

EGYPT (MARTYRS OF). (May 21)

(4th cent.) Numerous Christians (among them many Bishops and Priests), banished by the Arian Emperor Constantius (A.D. 357) when St. Athanasius, having also been sent into exile, the Arian Archbishop George usurped the See of Alexandria. Of these Catholic Confessors who took refuge in the desert, many, being old and infirm, died on the journey, others perished in the wilderness, leaving but few to return to their homes on the accession of Julian (A.D. 361), whose aim it was to recall Christians of all denominations, in order later to persecute all alike.

***EIGRAD (St.)** (Jan. 6)

(6th cent.) A brother of St. Sampson of York, trained by St. Illtyd, and founder of a church in Anglesea.

***EILAN (St.)** (Jan. 12)

Otherwise St. ELIAN *or* ALLAN, *which see.*

***EINGAN (ENEON, ANIANUS) (St.)** (April 21)

(6th cent.) A British prince who came from Cumberland into North Wales and finished his days in religious retirement at Llanengan near Bangor. He died about A.D. 590. He appears to have been one of the sons of the famous chieftain Cunedda, whose family is said to have produced no less than fifty Saints.

***ELÆTH THE KING (St.)** (Nov. 10)

(6th cent.) A Briton from the North driven into Wales by the Picts. He became a monk under St. Seiriol in Anglesea. Some poems of his are still extant.

***ELDATE (ELDAD) (St.)** (Feb. 4)

Otherwise St. ALDATE, *which see.*

ELEAZAR (St.) M. (Aug. 23)

See SS. MINERVUS, ELEAZAR, &c.

ELEAZAR (St.) M. (Aug. 1)

One of the MACHABEES, *which see.*

ELEAZAR (St.) (Sept. 27)

(14th cent.) A nobleman of the Diocese of Avignon, Count of Ariano in the Kingdom of Naples, and married to Delphina, who like him is honoured as a Saint. He was distinguished, in the trying and difficult circumstances of the turbulent age in which he lived, for his scrupulous observance of God's Law, as well as for his practice of constant penance and prayer. To advance themselves yet more in the way of perfection, he and his wife became fervent

Tertiaries of St. Francis, tending the poor and especially the lepers. He was engaged at Paris as Ambassador from the King of Naples to the French monarch, when death overtook him (A.D. 1325) at the age of forty. Together with St. Delphina he was buried at Apt in Provence. Urban V. canonised St. Eleazar in 1369.

***ELERIUS (St.)** (Nov. 3)
(6th cent.) A Welsh Saint who lived in the sixth century, and who is mentioned in the traditions concerning St. Winifred. He is supposed to have presided over a monastery in North Wales.

ELESBAAN (St.) King. (Oct. 27)
(6th cent.) A Christian King of Ethiopia (Abyssinia) in the first half of the sixth century, who distinguished himself by his warlike and successful expeditions in Arabia, where a Jewish usurper had almost exterminated the Christianity of the Southern part of the Peninsula. In these wars he was supported by the Byzantine Emperors, Justin I. and Justinian. At the close of a long and memorable reign St. Elesbaan abdicated and ended his life as a hermit in the exercises of prayer and penance. He died about A.D. 555. His real name seems to have been Caleb. Hence, the Abyssinians style him Calam-Negus.

***ELESMES (St.)** Abbot. (Jan. 30)
Otherwise St. ADELELMUS, *which see.*

***ELETH (St.)** (Nov. 10)
(6th cent.) The Patron Saint of Llaneleth in Anglesea. He was of the Cunedda family, brother of SS. Seriol and Meirion. He was surnamed "Frenhuin" (the King), and lived in the sixth century. Two hymns of his composition are extant.

ELEUCHADIUS (St.) Bp. (Feb. 14)
(2nd cent.) A learned man of Greek origin who was converted and ordained deacon by St. Apollinaris, and who governed the Church of Ravenna, together with other deacons and priests, during that Saint's four years' absence. Elected A.D. 100, on account of the miraculous apparition of a dove resting over his head, to succeed St. Aderitus, who had followed St. Apollinaris, he was for twelve years Bishop of Ravenna. He died Feb. 14, A.D. 112, and was at once honoured as a Saint. His relics were subsequently translated to Pavia in Lombardy.

ELEUSIPPUS (St.) M. (Jan. 17)
See SS. SPEUSIPPUS, ELEUSIPPUS, &c.

ELEUTHERIUS of TOURNAI (St.) Bp., M. (Feb. 20)
(6th cent.) A Christian of Tournai, chosen Bishop of that city (A.D. 486) ten years before the conversion of King Clovis and his Franks. His great work was the evangelising those of that nation who had settled in and near Tournai. In this he was successful, as also in battling with Arianism at that time rife in the West of Europe. But his zeal led to his being persecuted and in the end his enemies attacked and murdered him at his church door, A.D. 532. Some of his writings are still extant.

ELEUTHERIUS of CONSTANTINOPLE (St.) Bp., M. (Feb. 20)
(Date uncertain.) A Saint, concerning whose identity there is much dispute. The Bollandists believe him one and the same with the Byzantine Martyr Eleutherius, commemorated with others on Aug. 4. Others will have him to have been the fifth or perhaps the eighth Bishop of Byzantium, and to have flourished and suffered martyrdom in the third century.

ELEUTHERIUS and ANTHIA (SS.) MM. (April 18)
(2nd cent.) Martyrs at Rome under Hadrian (A.D. 117-138). St. Eleutherius, son of Eugenius the Consul, a cleric, had been consecrated by the then Pope as Bishop of Illyricum; but while preparing to repair to his field of work he was arrested as a Christian, together with St. Anthia, his mother. They were put to the torture and beheaded. Part of their relics were afterwards transported to Constantinople, where a church was built in their honour.

ELEUTHERIUS (St.) Pope, M. (May 26)
(2nd cent.) The successor in St. Peter's Chair of Pope St. Soter, whose deacon he had been. During his Pontificate, the Fourth General Persecution, that under Marcus Aurelius, took place, raging chiefly in Gaul, though there were Martyrs also in Rome. St. Eleutherius had likewise to deal with the Montanist heretics whom he exposed and condemned, and with some forms of Gnosticism then rife even in Rome. A remarkable event of the Pontificate of St. Eleutherius (variously dated A.D. 170-185, or 182-193) was his sending missionaries to the Pagans of Britain, for the trustworthiness of the tradition concerning which there is very satisfying evidence. The circumstances of the death of St Eleutherius are not known.

ELEUTHERIUS (St.) (May 20)
(12th cent.) He is said to have been a brother of SS. Grimwald and Fulk, and to have been born in England. He died, whilst on a pilgrimage, at Rocca d'Arce, near Aquino in the Kingdom of Naples. He is usually set down as a Saint of the twelfth century, but there is great uncertainty both as to his date and to the particulars of his life.

ELEUTHERIUS (St.) M. (Aug. 4)
(4th cent.) A Senator and Chamberlain to the Emperor Maximian Galerius at Constantinople. On becoming a Christian he left the Court and retired to a country estate he owned in Bithynia. There he was arrested, tortured and beheaded (before A.D. 310). His body was buried near the place of his martyrdom, and a church afterwards erected there. (*See the notice of St. Eleutherius of Constantinople*, Feb. 20).

ELEUTHERIUS and LEONIDAS (SS.) MM. (Aug. 8)
(Date unknown.) Martyrs at Constantinople, where they were burned to death for the Faith, but in which of the early persecutions is uncertain.

ELEUTHERIUS (St.) Bp. (Aug. 16)
(6th cent.) The successor of St. Droctoald in the See of Auxerre (A.D. 532). His Episcopate lasted for twenty-eight years, during which he assisted at the four Councils of Orleans. Nothing further is now known concerning him.

ELEUTHERIUS (St.) Abbot. (Sept. 6)
(6th cent.) The head of a monastery near Spoleto (Central Italy) in the time of Pope St. Gregory the Great, who personally experienced the efficacy of his prayers and supernatural gifts. St. Eleutherius died in the monastery of St. Andrew (now *San Gregorio*), Rome, about A.D. 585, and his relics were later translated to Spoleto.

ELEUTHERIUS and OTHERS (SS.) MM. (Oct. 2)
(4th cent.) A group of Christians, to be counted by hundreds, who falsely accused of having set fire to Diocletian's palace at Nicomedia, were savagely tortured and put to death in that city (A.D. 303, as is commonly believed). But there were two great fires in the same pile of buildings, with an interval of two years between them, which makes the precise date of the martyrdom uncertain. Nor is it clear how far the company who suffered with the Bishop St. Anthimus (April 27) are to be distinguished from the fellow-sufferers with St. Eleutherius. Again, this St. Eleutherius is by some thought to be identical with the Martyr of the same name who is honoured on Aug. 4, and may possibly be also the Bishop-Martyr of Feb. 20. The whole history is very hard to unravel.

ELEUTHERIUS (St.) M. (Oct. 9)
See SS. DIONYSIUS, ELEUTHERIUS, &c.

***ELEVATHA (St.) V.M.** (Aug. 1)
Otherwise St. ALMEDHA, *which see.*

***ELFLEDA (EDILFREDA, ETHELFREDA) (St.)** (Feb. 14)
(8th cent.) A Saxon princess consecrated

to God from her infancy by her father Oswy of Northumbria. She was by him committed to the care of St. Hilda at Whitby, whom she eventually succeeded as Abbess. St. Elfleda died A.D. 713.

***ELFLEDA (St.)** Widow. (Oct. 23)
(10th cent.) An Anglo-Saxon princess who lived as a Recluse at Glastonbury, held in great veneration by St. Dunstan, to whom she foretold the year and day of her own death. This took place about the middle of the tenth century. This holy widow must not be confused with her contemporary and namesake the Abbess of Romsey, though their festivals were kept on the same day.

***ELFLEDA (ETHELFLEDA) (St.)** V. (Oct. 23)
(10th cent.) One of the nuns of St. Modwenna at Romsey, to the government of which Abbey she eventually succeeded. She lived in the first half of the tenth century.

***ELFREDA (St.)** V. (May 20)
Otherwise St. ALFREDA, *which see.*

***ELFRIC (ÆLFRIC) (St.)** Bp. (Nov. 16)
Otherwise St. ALFRIC, *which see.*

***ELGAR (St.)** (June 14)
(11th cent.) Born in Devonshire, after some years of captivity in Ireland, he settled in the Isle of Bardsey off the coast of Carnarvon, where he lived as a hermit until his holy death towards the year 1100.

***ELGIVA (St.)** Queen, Widow. (May 18)
(10th cent.) The mother of Kings Edwy and Edgar, and wife of King Edmund, the brother of Athelstan. On the death of her husband she retired to King Alfred's monastery at Shaftesbury, and there closed (A.D. 971) a life wholly spent in the discharge of her duties as wife and mother, and in works of piety and charity.

***ELIAN (EILAN, ALLAN) (St.)** (Jan. 12)
(6th cent.) A Cornish or Breton Saint of the princely family to which belonged SS. Ismael, Oudoceus, Melorius, Tugdual, Judicael, and other holy men. He has given his name to Llanelian in Anglesea, and was Titular of St. Allan's Church in Powder. He may have followed his friend St. Cybi into Cornwall. Baring-Gould calls attention to the not infrequent confusing of his name with that of St. Hilary.

***ELIAN AP ERBIN (St.)** (Jan. 12)
(5th cent.) The name of this holy man appears in some Welsh Calendars, and on that account is given in the English Menology. He is possibly identical with the St. Eloan, son of St. Erbin, Prince of Devon, a fifth century Saint, whose Feast is also kept on Jan. 12. He would therefore be other than the St. Elian or Allan, styled "the pilgrim," who lived perhaps a half century later.

ELIAS, JEREMIAS, ISAIAS, SAMUEL and DANIEL (SS.) MM. (Feb. 16)
(4th cent.) Five brothers, who on their return from visiting some of their fellow-Christians condemned to toil in the mines of Cilicia, were arrested at the gates of Cæsarea in Palestine, and after being put to the torture, beheaded (A.D. 309) under Galerius Maximianus and Maximin Daza.

ELIAS, PAUL and ISIDORE (SS.) MM. (April 17)
(9th cent.) St. Elias was a priest venerable for age and virtue, who together with Paul and Isidore, two young Christians, his spiritual children, suffered for Christ (A.D. 856) at Cordova in Spain in the persecution under the Caliph Mohammed. St. Eulogius makes special mention of them in his History of the Times.

ELIAS of JERUSALEM (St.) Bp. (July 4)
See SS. FLAVIAN and ELIAS.

ELIAS (ELIJAH) (St.) Prophet. (July 20)
(8th cent. B.C.) The great Prophet raised up in the Kingdom of Israel to reprove the Ten Fallen Tribes, and whose works are set forth in the Third and Fourth Book of Kings. The tradition is that, carried away from this world in a chariot of fire (4 Kings, ii.), he has to reappear upon earth, and to die for Christ at the end of time (Apoc. xi.). The Carmelite Order, tracing its origin to the "sons of the prophets" (4 Kings, i. 13), venerates St. Elias as its founder. His Festival is kept annually in many churches, especially in the East.

ELIAS (St.) Bp., M. (Sept. 19)
See SS. PELEUS, NILUS, &c.

***ELIER (St.)** (July 16)
Otherwise St. HELIER, *which see.*

ELIGIUS (ELOY) (St.) Bp. (Dec. 1)
(7th cent.) Born near Limoges (A.D. 588), he was a man of remarkable piety and ability. By his skill in the art of working in precious metals—he is the Patron Saint of metal-workers—he acquired a place and influence at the Courts of Clotaire II. and Dagobert I., Kings of the Franks. His prospects of advancement he relinquished in A.D. 640, in order to become a priest, distributing the wealth which he had acquired to the poor. Consecrated Bishop of Noyon, he evangelised a great part of Flanders, and more particularly the districts round Antwerp, Ghent and Courtray. His death probably took place A.D. 658 or 659; but by some authors it is post-dated to A.D. 665.

***ELINED (St.)** V.M. (Aug. 1)
Otherwise St. ALMEDHA, *which see.*
The name is also written ELLYW, *and the Saint is probably the one whose memory is perpetuated in the Welsh place-name Llanelly.*

ELIPHIUS (ELOFF) (St.) M. (Oct. 16)
(4th cent.) A Christian, some say by birth an Irishman or a Scot, who suffered at Toul in France under Julian the Apostate (A.D. 362). His relics were translated in the tenth century to Cologne.

ELISABETH of SCHONAUGE (St.) V. (June 18)
(12th cent.) A Benedictine nun of the Abbey of Schonauge, near Bingen on the Rhine, of which monastery she was for many years Abbess. Her sufferings from ill-health were lifelong, but borne with marvellous cheerfulness. The friend of St. Hildegarde, she, like that great contemplative, was favoured with heavenly visions, and wrote valuable books on Mystical Theology. She died A.D. 1165 at the age of thirty-six. Her name was inserted in the Roman Martyrology, though she does not appear ever to have been formally canonised.

ELISABETH, QUEEN OF PORTUGAL (St.) Widow. (July 8)
(14th cent.) The daughter of Peter II., King of Aragon, born in 1271. Educated with great care from her earliest years, she gave constant proofs of her spirit of self-denial and prayer. At the age of twelve she was married to Dionysius, King of Portugal, becoming for the King and Court a striking pattern of every virtue. Her charity to the poor and her continuous endeavours to prevent hostilities breaking out between her relatives the Kings of Portugal and Castile, were characteristic of her sanctity. After the death of her husband (A.D. 1325) she took the habit of the Third Order of St. Francis, and devoted herself to good works. She died at Estremos (A.D. 1336), and was canonised (A.D. 1625) by Pope Urban VIII.

ELISABETH (St.) Widow. (Nov. 5)
The mother of St. John the Baptist. There are legends and traditions extant concerning her; but our knowledge is really limited to what we gather from the first chapter of St. Luke's Gospel. In their commentaries upon this Gospel, however, the Holy Fathers often dwell at length upon the sanctity of her life.

ELISABETH of HUNGARY (St.) Widow. (Nov. 19)
(13th cent.) The daughter of Alexander II., King of Hungary, born A.D. 1207, and when only four years of age, promised in marriage to Louis, son of the Landgrave of Thuringia. She was educated at the Thuringian Court, where she suffered much from the jealousy of her

future relatives. Louis, however, to whom she was married in 1221, proved himself a husband worthy of her. With his permission, and to his secret delight, she multiplied her works of mercy; for her love of the poor was boundless. Even in her dress she sought to be like them. On her husband's death at Otranto in 1227, while on his way with the Emperor Frederick Barbarossa to take part in the defence of the Holy Land, she with her children was stripped of everything and reduced to the direst straits by an opposing faction, headed by her brother-in-law. Befriended at length, and having seen her son Herman reinstated in his inheritance, she took the habit of the Third Order of St. Francis (of which she is the Patron Saint), and remaining in the world, busied herself to the day of her death (Nov. 19, 1231) in works of charity and piety. Her relics are enshrined at Marpurg, the place of her decease, in Thuringia. She was canonised only four years after her death by Pope Gregory IX.

ELISEUS (ELISHA) (St.) Prophet. (June 14)
(8th cent. B.C.) The holy man on whom fell the mantle of Elias, and who continued the work of that great Prophet, as is described in the Fourth Book of Kings. In the age of St. Jerome, his grave in Samaria was shown as containing also the body of St. Abdias the Prophet. The Feast of St. Eliseus is kept by the Carmelite Order and also generally in the East.

***ELLIDIUS (ILLOD)** (St.) (Aug. 8)
(7th cent.) Patron Saint, as would appear, of Hirnant (Montgomery), and of a church in the Scilly Islands. The name "St. Helen's Isle" is a corrupt variant of St. Ellidius's Isle.

***ELLYN** (St.) V.M. (Aug. 1)
Otherwise St. ALMEDHA, *which see.*

***ELMO** (St.) (April 15)
Otherwise Bl. PETER GONZALEZ, *which see. But the name* ELMO *usually stands for an abbreviation of that of* St. ERASMUS (*June* 2).

***ELOAN** (St.) (Jan. 12)
Otherwise St. ELIAN AP ERBYN, *which see.*

ELOF (ELOPHIUS) (St.) M. (Oct. 16)
Otherwise St. ELIPHIUS, *which see.*

ELOI (St.) Bp. (Dec. 1)
Otherwise St. ELIGIUS, *which see.*

***ELPHAGE (ALPHAGE)** (St.) Bp. (March 12)
(10th cent.) Called the Elder to distinguish him from his more famous namesake, the Martyr of Canterbury and Greenwich. St. Elphege the Elder, a monk of singularly holy life, succeeded St. Birstan in the See of Winchester, where he died, and his relics were enshrined (A.D. 951).

ELPHEGE (ALPHAGE) (St.) Bp., M. (April 19)
(11th cent.) Born A.D. 954, of a noble Saxon family, he became a monk, and afterwards Abbot of the monastery he had founded near Bath. In the year 984 he was chosen Bishop of Winchester, and in 1006 Archbishop of Canterbury. The following year the Danes sacked Canterbury, carrying off the holy Archbishop, for whom they expected a large ransom; but he refused to allow his Church to put itself to such expense for him. He was therefore kept in prison at Greenwich for seven months, and, because he still refused to charge his Church with his ransom, was stoned and finally done to death by a swordstroke (A.D. 1002). He fell asleep in Christ, truly a Martyr, with his last breath praying for his murderers.

ELPIDEPHORUS (St.) M. (Nov. 4)
See SS. ACINDYNUS, PEGASIUS, &c.

ELPIDIUS (St.) Bp., M. (March 4)
See SS. BASIL, EUGENE, &c.

ELPIPIUS (T.) (Sept. 1)
See SS. PRISCUS and ELPIDIUS.

ELPIDIUS (St.) Bp. (Sept. 2)
(5th cent.) The successor of St. Antiochus in the See of Lyons. After a saintly Pontificate he passed away (A.D. 422), and was buried in the church of St. Justus in his Episcopal city, and honoured as a Saint. The particulars of his life are lost.

ELPIDIUS (St.) Abbot. (Sept. 2)
(4th cent.) A hermit in Cappadocia who in the fourth century lived for twenty-five years in a cave on a mountain side, and gathered round him numerous disciples. His relics were brought to a village in the Marches of Ancona (Central Italy), now called Sant' Elpidio, where they attract many pilgrims. A late tradition avers that he preached and died in that very place, indicating, it is likely, some confusion between two Saints of the same name.

ELPIDIUS, MARCELLUS, EUSTOCHIUS and OTHERS (SS.) MM. (Nov. 16)
(4th cent.) Elpidius, a dignitary at the Court of the Emperor Constantius, degraded by Julian the Apostate, having generously confessed the Faith in the presence of the latter, is said to have been, with his companions, fastened to wild horses and in the end to have perished at the stake, A.D. 562.

ELPIS (St.) V.M. (Aug. 1)
See SS. FAITH, HOPE and CHARITY.

***ELRIC** (St.) (Jan. 7)
Otherwise St. ALDRICUS, *which see.*

***ELSTAN** (St.) Bp. (April 6)
(10th cent.) A monk of Abingdon, trained under the Abbot St. Ethelwald, and afterwards Bishop of Wilton near Salisbury, where he died A.D. 981.

***ELVAN and MYDWYN** (SS.) (Jan. 1)
(2nd cent.) The two Britons alleged by tradition to have been sent by King St. Lucius to Pope St. Eleutherius to beg for missionaries to Britain, as a result of which petition SS. Fugatius and Damian came to South Wales. St. Elvan is alleged to have become a Bishop; and Glastonbury is given as the place of burial of both him and St. Mydwyn.

ELVIS (St.) (Feb. 22)
Otherwise St. ELWYN *or* ALLEYN, *or* ALLAN, *or* ELIAN, *which last see.*

***ELWYN (ALLAN, ALLEYN)** (St.) (Feb. 22)
(6th cent.) Said to have been one of the holy men who accompanied St. Breaca from Ireland to Cornwall, and perhaps the title Saint of St. Allen's Church in that county. But the traditions are very perplexing. See also St. ELOAN.

ELZEAR (St.) (Sept. 27)
Otherwise St. ELEAZAR, *which see.*

EMERENTIANA (St.) V.M. (Jan. 23)
(4th cent.) Emerentiana, the foster-sister of St. Agnes, the famous Roman Virgin-Martyr, while as yet only a catechumen awaiting Baptism, was discovered by the Pagan Roman mob praying at the tomb of her mistress, and was stoned to death (A.D. 304).

EMERIC (St.) (Nov. 4)
(11th cent.) The son of St. Stephen, the first Christian King of Hungary. He was remarkable for his piety and for his austere virtue, and was favoured by Almighty God with many supernatural gifts. He died still a youth (A.D. 1031), and the many miracles which took place at his tomb, together with the insistency of the Hungarian people, led to his canonisation (A.D. 1083).

EMERTERIUS (St.) M. (March 3)
Otherwise St. HEMETERIUS, *which see.*

EMILIAN (St.) Abbot. (Nov. 12)
Otherwise St. ÆMILIAN, *which see.*

EMERITA (St.) V.M. (Sept. 22)
See SS. DIGNA and EMERITA.

EMIDIUS (St.) Bp., M. (Aug. 5)
Otherwise St. EMYGDIUS, *which see.*

EMILAS and JEREMIAS (SS.) MM. (Sept. 15)
(9th cent.) Two Christian youths (of whom the former was a deacon), imprisoned and beheaded for the Faith at Cordova (A.D. 852) under the Caliph Abdurrahman.

***EMMA** (St.) Widow. (June 29)
Otherwise St. HEMMA, *which see.*

***EMMA (St.) V.** (Sept. 24)
Otherwise St. AMA, *which see.*

EMMANUEL (St.) M. (March 26)
See SS. QUADRATUS, THEODOSIUS, &c.

EMMELIA (St.) Widow. (May 30)
See SS. BASIL and EMMELIA.

EMMERAMUS (St.) Bp., M. (Sept. 22)
(7th cent.) A native of Poitiers in France, where he was raised to the Episcopate on account of his learning and holiness of life. In the year 648 he set out to preach Christianity in Germany, and fixed his See at Ratisbon in Bavaria, induced thereto by King Sigebert III. In 653, while on a pilgrimage to Rome, he was set upon at a place called Helffendorff by the emissaries of Lauthbert, a young noble of dissolute life, and put to death. The shrine of St. Emmeramus is at Ratisbon.

EMYGDIUS (EMIDIUS) (St.) Bp., M. (Aug. 5)
(4th cent.) Said to have been a native of Germany who, converted to Christianity and coming to Rome, was consecrated Bishop by Pope St. Marcellus and sent as missionary to Ascoli in the Marches of Ancuona, where he was put to death under Diocletian (A.D. 303 or 304). His relics are in great veneration, and many miracles have been wrought at his tomb.

ENCRATIS (ENGRATIA) (St.) V.M. (April 16)
(4th cent.) A Christian maiden of Saragossa in Spain, one of the numerous victims of the fury of the persecution under Diocletian (A.D. 306).

***ENDEUS (EDNA, ENNA) (St.) Abbot.** (March 21)
(6th cent.) The brother of St. Fanchea and founder of many monasteries of which the principal one was at Killeany in the Arran Islands (Ireland). St. Endeus counted SS. Kyran of Clonmacnoise and Brendan among his disciples. He died early in the sixth century.

ENGELBERT (St.) Bp., M. (Nov. 7)
(13th cent.) A German of noble birth who (A.D. 1215) succeeded a troublesome and unworthy Bishop in the important See of Cologne, in which he soon re-established peace and good order, while himself becoming conspicuous on account of his wise and considerate administration and of his virtuous life. The Emperor Frederick II made him tutor of the prince his son; also for a time his chief minister for the government of the Imperial dominions north of the Alps. Many were the abuses and injustices he corrected. An evildoer forced by the Saint to restore certain ill-gotten goods, plotted his death, and while travelling in his company had him murdered by hired assassins (Nov. 7, 1225). Numerous miracles wrought at his tomb speedily attested the sanctity of St. Engelbert.

***ENGELMUND (St.)** (June 21)
(8th cent.) An Anglo-Saxon Saint, fellow-missionary with St. Willibrord in Holland, where he died late in the eighth century. His relics are enshrined at Utrecht.

***ENGELMUND (St.)** (June 21)
(8th cent.) An Anglo-Saxon, a fellow-missionary with St. Willebrord. He died at Haarlem, where he is venerated as a Saint.

***ENGHENEDL.** (Sept. 30)
(7th cent.) A Welsh Saint, to whom a church in Anglesey is dedicated. Nothing is now known about his life.

***ENGLACIUS (ENGLAT) (St.) Abbot.** (Nov. 3)
(10th cent.) A.D. 966 is given as the date of the death of this Scottish Saint, who by some is said to have been a Bishop. He lived at Tarves in Aberdeenshire, where he is known as St. Tanglan.

***ENGLAND (MARTYRS OF) (Bl.)** (May 4)
(16th cent.) By these are meant not all who in various ages have laid down their lives for Christ in England, but only the holy men and women put to death for professing the Catholic Religion, the Faith of their Fathers, in the persecution consequent on the so-called Reformation between the years 1535 and 1681. They are about six hundred in number. Of these, fifty-four were beatified by Pope Leo XIII on Dec. 9, 1886, and nine others on May 15, 1895. It is a festival in their honour which is in England kept annually on May 4, and a brief notice of each one will be found in the present volume. Prominent among them are Blessed John Fisher, Bishop of Rochester, Blessed Thomas More, the Martyrs of the London Charterhouse, &c. The cases of 253 others of these Servants of God are now being officially enquired into in Rome, and pending the investigation they are styled "Venerable," a *prima facie* case having been already made out. It is proved that they all suffered death at the hands of the public executioner, after having been in the majority of cases put to the torture. But in not a few instances, proofs have still to be brought that they suffered on account of their religion, and not merely on charges, true or false, of treason or other crimes. There still remain 284 sufferers of whose claim to be regarded as Martyrs the Church has not as yet taken cognisance.

***ENGLAT (TANGLEN) (St.) Abbot.** (Nov. 3)
(10th cent.) A Saint with an Office in the Aberdeen Breviary. He may have been a Bishop, but the particulars of his life have not been preserved. He died at Tarves, Aberdeen, probably about A.D. 966.

***ENNA (ENDA) (St.) Abbot.** (March 21)
Otherwise St. ENDEUS, *which see.*

ENNATHA (St.) V.M. (Nov. 13)
See SS. ANTONINUS, ZEBINA, &c.

ENNECO (INIGO) (St.) Abbot. (June 1)
(11th cent.) The second Abbot of Onia, a Spanish monastery founded by King Sancho the Great of Navarre and transferred to Benedictine monks of the Cluniac Observance. St. Inigo governed this Abbey from A.D. 1038 to A.D. 1057, in which year he passed away, famous for sanctity and austerity of life, and also for numerous miracles.

ENNODIUS (St.) Bp. (July 17)
(6th cent.) Born in Cisalpine Gaul (Northern Italy), or perhaps at Arles (A.D. 473), and well versed in Rhetoric and in the science of his time, he married a rich and noble lady. But after recovering from a dangerous illness, he consecrated himself to God (taking deacon's orders), and his wife retired into a convent. Consecrated Bishop of Pavia (Lombardy) A.D. 510, he was twice sent by Pope Hormisdas as his Legate to the Eastern Emperor Anastasius, to try to induce the latter to cease from favouring Eutychianism (the heresy of those who denied to Christ a real human nature like our own). On the last occasion he endured much ill-treatment at Constantinople, and barely escaped thence with his life. Returning to Pavia he laboured with much zeal for the temporal and spiritual welfare of his flock. He died four years later (A.D. 521). The poems and ascetical tracts of St. Ennodius are interesting, though as literature they suffer greatly from the defective taste of the age in which he lived.

***ENOCH (St.) V.** (March 25)
Otherwise St. KENNOCHA, *which see.*

***ENODER (CYNIDR) (St.) Abbot.** (April 27)
(6th cent.) A grandson of the Welsh chieftain Brychan of Brecknock. Llanginydr in Herefordshire perpetuates his memory, as also possibly St. Enoder or Enodoc in Cornwall. He is the Breton St. Quidic. His contemporary in the sixth century, St. Wenedoc or Enodoc, can with difficulty be discriminated from him.

***ENODOCH (WENEDOC) (St.) V.** (March 7)
(6th cent.) A Welsh Saint of the great Brychan race, possibly identical with St. Gwendydd, daughter of the famous chieftain Brychan of Brecknock. She cannot have flourished later than A.D. 520.

***ENOGATUS (St.) Bp.** (Feb. 13)
(7th cent.) The fifth successor of St. Malo

in the See of Aleth in Brittany. He died A.D. 631.

EOBAN (St.) M. (June 5)
(8th cent.) A fellow-labourer in Germany with St. Boniface and a sharer in his martyrdom (A.D. 754). He is claimed as of Irish descent, and is also asserted to have been consecrated Assistant Bishop of Utrecht, where his remains were venerated until enshrined at Erfurth, the scene of many miracles worked by his intercession.

***EOCHOD** (St.) (Jan. 25)
(7th cent.) One of St. Columbkille's twelve companions, and chosen by him to Christianise the people of North Britain. He is called the Apostle of the Picts of Galloway. He appears to have survived St. Columba, who died A.D. 597.

***EOGAN** (St.) Bp. (Aug. 23)
Otherwise St. EUGENE, *which see.*

EPAGATHUS (St.) M. (June 2)
See SS. PHOTINUS, SANCTUS, &c.

EPAPHRAS (St.) Bp., M. (July 19)
(1st cent.) "The most beloved fellow-servant" of St. Paul (Col. i. 7). He is traditionally said to have been Bishop of Colosse and to have suffered there for Christ. But beyond what we read of him in Scripture (Coloss. i. 7; iv. 12; Philem. 23) we know nothing of his life.

EPAPHRODITUS (St.) Bp. (March 22)
(First cent.) The name occurs (Phil. ii. 25) as that of an Apostle sent to the Philippians by St. Paul. Hence, St. Epaphroditus is reputed first Bishop of Philippi (Macedonia). Again, we have Epaphroditus, first Bishop of Andriacia (Lycia), and lastly Epaphroditus, sent as its first Bishop to Terracina in the south of Italy. All are of the Apostolic Age, and all are said to have been of the seventy-two disciples chosen by Christ (Luke x. 1). There are no data for elucidating the problems involved.

EPARCHIUS (St.) Bp. (Aug. 23)
See SS. DOMITIUS, PELAGIA, &c.

EPARCHIUS (CYBAR) (St.) Abbot. (July 1)
(6th cent.) Born in Périgord (France) A.D. 504, and heir to the Dukedom of that Province. He preferred, however, to become a monk at Sessac. Later, desirous of a still more retired and more austere life, he came to Angoulême (A.D. 542), and with the help of St. Aphtonius, Bishop of the city, was solemnly enclosed in a cavern close by. He had already received the priesthood, and his sanctity and the numerous miracles he wrought drew great crowds to listen to his preaching. From his retreat he also directed certain monks, who eventually founded a monastery in the neighbourhood. He died A.D. 581, and was chosen to be the Patron Saint of the Diocese of Angoulême. His relics, reverenced for a thousand years, were destroyed by the Huguenots in the sixteenth century.

EPHEBUS (St.) M. (Feb. 14)
See SS. PROCULUS, EPHEBUS, &c.

EPHESUS (MARTYRS OF). (Jan. 12)
(8th cent.) Forty-two monks of blameless lives, zealous opponents of the Iconoclasts, on which account their monastery at Ephesus was burned down, and they themselves put to torture and death by the persecuting Emperor Constantine Copronymus, about A.D. 762.

EPHRÆM THE SYRIAN (St.) (Feb. 1)
(4th cent.) A Father of the Church, a great orator and a true poet, who has left us a considerable body of writings of which his Exposition of the Scriptures is the most notable. Born in Mesopotamia of Christian parents, he became a monk while still young, and appears to have been present at the Council of Nicæa (A.D. 325) as deacon or attendant upon one of the Bishops. The chief scene of his labours was Edessa (Orfa), where he taught in the schools and became famous for his skill and success in controversy. The last years of his life he passed in solitude, dying at an advanced age, A.D. 378.

EPHREM (St.) Bp., M. (March 4)
See SS. BASILIUS, EUGENIUS, &c.

EPHYSIUS (St.) M. (Jan. 15)
(4th cent.) A Palestinian who, coming to Rome, gained the favour of the Emperor Diocletian, and was by him made Governor of the Island of Sardinia, where he was converted to Christianity, and in consequence degraded from his office, tortured and beheaded about A.D. 303.

EPICHARIS (St.) M. (Sept. 27)
(4th cent.) A holy Christian woman, martyred at Rome, or, as some say, at Constantinople, in the persecution under Diocletian at the beginning of the fourth century.

EPICTETUS, JUCUNDUS, SECUNDUS, VITALIS, FELIX and OTHERS (SS.) MM. (Jan. 9)
(3rd cent.) Twelve African Martyrs, probably of the Decian persecution (A.D. 250). One of the Epistles of St. Cyprian is addressed to a Bishop Epictetus, conjectured to be the Epictetus commemorated on this day.

EPICTETUS (St.) M. (Aug. 22)
See SS. MARTIAL, SATURNINUS, &c.

EPIGMENIUS (St.) M. (March 24)
(4th cent.) A priest mentioned as having baptised St. Crescentius, a child-martyr of the persecution under Diocletian. It is nowhere stated that he himself perished by the sword. Hence, probably he is really to be numbered only among Confessors.

EPIMACHUS (St.) M. (May 10)
(3rd cent.) A Christian of Alexandria in Egypt, burned there at the stake in the Decian persecution (A.D. 250), and commemorated by the Church together with St. Gordian on May 10, and likewise with St. Alexander, his fellow-sufferer, on Dec. 12.

EPIPHANA (St.) M. (July 12)
(Date uncertain.) Mentioned in the very untrustworthy Acts of St. Alphius and his fellow-sufferers, and consequently dated in the Roman Martyrology as a Martyr under Diocletian. It is more likely that she suffered under Licinius after A.D. 307, and more probable still that she was one of the Sicilian Martyrs of the Decian persecution (A.D. 250).

EPIPHANIUS (St.) Bp. (Jan. 21)
(5th cent.) Born at Pavia in Lombardy (A.D. 439), and elected Bishop of that city in 467. His sanctity and his gift of miracles won him great credit with the rulers of his time—a credit which he used for the good of his flock and for securing peace to his Church. He rebuilt Pavia after its destruction by Odoacer. He died A.D. 497, and his relics were translated (A.D. 963) to Hildesheim in Lower Saxony. His Life (still extant) was written by St. Ennodius, his successor.

EPIPHANIUS, DONATUS, RUFINUS and OTHERS (SS.) MM. (April 7)
(Date unknown.) St. Epiphanius was an African Bishop of unknown date and See. The Martyrologies commemorate him as having suffered for Christ, together with fifteen of his flock.

EPIPHANIUS of SALAMIS (St.) Bp. (May 12)
(5th cent.) A famous Eastern Father, a native of Palestine and a monk from his earliest youth. He was an intimate friend of St. Hilarion and later of St. Jerome. He was called to Rome for his counsel by Pope St. Damasus, and was in so great repute for holiness of life and for learning that the Arians did not dare to banish him from his See of Salamis (Costanza) in Cyprus, though they had driven almost every other prominent Catholic Bishop into exile. He preached and wrote unceasingly against the heresies of his own and preceding centuries (the confuting in detail of each of which is the subject-matter of his best-known work), and was a pillar of the Faith against the

Arians, as also against the errors of certain followers of Origen. He died at an advanced age A.D. 403.

EPIPODIUS (St.) M. (April 22)
(2nd cent.) A young Christian of Lyons, who with his friend Alexander was discovered in the hiding-place in which they had concealed themselves, put to the torture and beheaded on account of their religion under the Emperor Marcus Aurelius, A.D. 178.

EPISTEMIS (St.) M. (Nov. 5)
See SS. GALATION and EPISTEMIS.

EPITACIUS and BASILEUS (SS.) MM. (May 23)
(1st cent.) Epitacius (variously written Epictetus, Epictritus, &c.) and Basileus, both looked upon as Bishops of the Apostolic Age, have been in veneration in Spain from time immemorial, but there has not come down to us any reliable account of their lives and asserted martyrdom.

EPOLONIUS (St.) M. (Jan. 24)
See SS. BABYLAS, URBAN, &c.

EPVRE (EVRE) (St.) Bp. (Sept. 15)
Otherwise St. APRUS, *which see.*

EQUITIUS (St.) Abbot. (Aug. 11)
(6th cent.) The Superior of a Religious House in the Province of Valeria (a district to the East of Rome). Though not a priest, he preached with assiduity and success, bringing many sinners back to God, from whom he had received the gift of the working of miracles. His life of prayer and penance ended March 7, A.D. 540; but his Festival is kept on August 11, anniversary of the Translation of his relics to Aquila. St. Gregory the Great devotes a considerable portion of the First Book of his Dialogues to the giving an account of the virtues and wonderful works of St. Equitius.

ERARD (EBERHARD, EVERARD) (St.) Bp. (Jan. 8)
(7th cent.) One of the Irish Apostles of Bavaria, who is said to have been Bishop of Ardagh before setting out on his mission to Germany. He flourished in the seventh century and for some time shared the solitude of St. Hidulphus in the Vosges mountains. Ratisbon was the chief centre of his Apostolic labours, and it was there that he died (probably A.D. 671) and that his relics were enshrined. He is said to have been canonised by Pope St. Leo IX. Alban Butler states St. Erard to have been a Scotchman, and dates him considerably later, giving A.D. 753 as the year of his death.

ERASMA (St.) V.M. (Sept. 3)
See SS. EUPHEMIA, DOROTHEA, &c.

ERASMUS (ELMO) (St.) Bp., M. (June 2)
(4th cent.) A Bishop of some town in Syria who, after resigning his See and living seven years as a solitary, came to Antioch during the persecution under Diocletian. Put to the torture and remanded to his prison, he, like St. Peter, was miraculously freed by an Angel. Later, in Illyricum under Maximian, the same experiences befell him. He died peacefully at Formiæ near Gæta (to which latter town his relics were translated A.D. 842). He was the object of great and widespread popular devotion throughout the Middle Ages, and is still yearly commemorated in the Liturgy.

ERASMUS (St.) M. (Nov. 25),
(Date unknown.) A Syrian Christian who suffered for the Faith at Antioch in one of the early persecutions. He may possibly be one and the same with the fourth century Martyr, Erasmus of June 2; but there is not lacking evidence that he was a distinct personage. There can be no doubt that some details in the traditional story of St. Erasmus (June 2) point to a confusion between him and some other Martyr of the same name.

ERASTUS (St.) Bp., M. (July 26)
(First cent.) The Treasurer of the city of Corinth (Rom. xvi. 23), converted by St. Paul and one of his helpers in the Apostolate (Acts. xix. 22), especially at Corinth (2 Tim. iv. 20). The Greek tradition is that he became Bishop of Philippi Paneas in Palestine. That of the Latins that his See was Philippi in Macedonia, and that he in the end was put to death for the Faith.

***ERBIN** (St.) (May 29)
(5th cent.) His name is sometimes written Erbyn or Ervan. A Cornish Saint, probably of the fifth century. Churches are dedicated to him and his name appears in several Calendars. He seems to have been related to one of the Cornish or Devonian chieftains of his age. By error, his name has sometimes been spelled *Hermes*, confusing him with the ancient Martyr of that name.

***ERC** (St.) Bp. (Nov. 2)
(6th cent.) An Irish Saint, Bishop of Slane, a disciple of St. Patrick, who died at the age of ninety A.D. 513.

ERCONGOTHA (St.) V. (July 7)
(7th cent.) The daughter of King Ercombert of Kent and of his Queen Sexburga. With her aunt, St. Ethelburga, St. Ercongotha embraced the Religious life at Faremoutier in France, under St. Fara or Burgondophora, where she persevered in holiness until her death, A.D. 660.

ERCONWALD (St.) Bp. (April 30)
Otherwise St. ERKENWALD, *which see.*

***ERENTRUDE (ARNDRUDA)** (St.) V. (June 30)
(7th cent.) An Irish Saint, sister of St. Rupert, who accompanied him to his Apostolate in South Germany, and for whom he built the monastery of Nimberg near Salzburg. In the eleventh century the Emperor St. Henry rebuilt her church and shrine.

***ERFYL (EUERFYL)** (St.) V. (July 5)
(Date unknown.) A British maiden, foundress and title Saint of the church of Llanerfyl (Montgomery).

***ERGNAD (ERCNACTA)** (St.) V. (Jan. 8)
(5th cent.) This holy woman, born in the present county Antrim, is said to have received the veil from St. Patrick. She led a life of great penance, and her closing years were marked by many miracles.

ERIC (St.) King, M. (May 18)
(12th cent.) Eric (a name identical with Henry), son-in-law of Smercher, King of Sweden, was elected to succeed him in 1141, and is described as both the father and the servant of his people. Having in battle subdued the Finns, he laboured to convert them to Christianity, and is reckoned the Apostle of their country. A man of prayer, he built many churches, but always out of the proceeds of his own patrimony. A Pagan faction, headed by Magnus, son of the King of Denmark, compassed his death, A.D. 1151, when he was struck down from his horse and beheaded as he was leaving the church after hearing Mass, his last thought being to save his followers. His memory is yet held in benediction among the Swedes.

***ERKEMBODON** (St.) Bp. (April 12)
(8th cent.) Leaving Ireland in company with two missionaries who were murdered on the way, St. Erkembodon entered the monastery of St. Omer, where he was elected Abbot, becoming afterwards Bishop of St. Omer and Terouanne. He died A.D. 734. Many miracles were wrought at his shrine, and the offerings of pilgrims were soon so considerable that they sufficed to defray the cost of the reconstruction of the Cathedral.

ERKENWALD (ERCONWALD) (St.) Bp. (April 30)
(7th cent.) A Prince of East Anglia who, retiring among the East Saxons, founded out of his patrimony the two famous Abbeys of Chertsey for monks and of Barking for nuns. Consecrated Bishop of London (A.D. 675) by the Archbishop St. Theodore, he governed that See for eleven years until his death in A.D. 686. His tomb in Old St. Paul's was famous for miracles. His Feast is also kept on Nov. 14,

Anniversary of the Translation of his Relics to a noble shrine over the High Altar. They disappeared at the change of religion in the sixteenth century.

***ERLULPH (St.)** Bp., M. (Feb. 10)
(9th cent.) A Scottish missionary in Germany who later became Bishop of Werden, and in the end suffered death at the hands of the Pagans (A.D. 830).

***ERMEL (ERME) (St.)** Abbot. (Aug. 16)
Otherwise St. ARMAGILLUS (ARMEL) *which see.*

***ERMELINDA (St.)** V. (Oct. 29)
(6th cent.) A Belgian Saint who lived a life of penance in a little cell in Brebant. She died about A.D. 594, and her relics are enshrined at Meldert.

***ERMENBURGA (St.)** Widow (Nov. 19)
(7th cent.) She is otherwise known as Domna Ebba (Lady Ebba) abbreviated into Domneva. She was a Kentish princess married to Merewald, son of King Penda of Mercia, and the mother of the three holy virgins SS. Milburga, Mildred and Mildgith. In her old age she founded the Abbey of Minster in Thanet, where the place-name Ebb's Fleet still perpetuates her memory. The date of her death some time after A.D. 650 is uncertain.

***ERMENGYTHA (St.)** V. (July 30)
(7th cent.) A sister of St. Ermenburga (Domneva) who lived in great fervour in her sister's monastery at Minster in Thanet. A.D. 680 is given as the date of her death.

***ERMENILDA (St.)** Queen. (Feb. 13)
(7th cent.) The daughter of King Erconbert of Kent and his wife, St. Sexburga. She married Wulfhere of Mercia and became the mother of St. Wereberga. On the death of her husband she joined her mother in the Abbey of Minster in Sheppey, embracing like her the Religious life, and eventually succeeding her as Abbess. Later, mother and daughter are found together again at St. Etheldreda's monastery at Ely, where both finished their earthly pilgrimage. The death of St. Ermenilda may have taken place about A.D. 700.

***ERMINOLD (St.)** M. (Jan. 6)
(12th cent.) A monk and Abbot in South Germany. A man of very holy life. He was assassinated (A.D. 1151), and died forgiving his enemies.

ERMINUS (St.) Bp. (April 25)
(8th cent.) A priest of Laon in France, who at the invitation of St. Ursmar, Abbot-Bishop of Lobbes (near Liége), fixed his abode in that monastery and followed so carefully the example of his holy Abbot that he was chosen by him to be his successor (A.D. 713). St. Erminus was conspicuous for his gift of prophecy. He died at an advanced age A.D. 737.

***ERNAN (St.)** (Aug. 18)
(7th cent.) A nephew of St. Columba and sometime missionary to the Picts. He later returned to Ireland and founded a monastery in Donegal, and possibly another in Wicklow. According to St. Adamnan, at the moment of St. Columba's death, St. Ernan in a vision saw the soul of the holy Abbot raised to Heaven. St. Ernan died A.D. 634.

***ERNEST (St.)** M. (Nov. 7)
(12th cent.) An Abbot in the South of Germany who joined one of the Crusades and after his arrival in Asia devoted himself to the work of preaching the Gospels to the Infidels. He suffered martyrdom, it is said, at Mecca, A.D. 1148.

***ERNEST (St.)** M. (Nov. 7)
(12th cent.) A Benedictine Abbot in the South of Germany, who joined in one of the Crusades and strove to propagate Christianity in Palestine. Thence he penetrated into Persia, and finally made his way into Arabia, where he was put to death by the Infidels (A.D. 1148).

***ERNEY (St.).**
(Date unknown.) The Patron Saint of a church in Cornwall, whose history has not been traced. He may be identical with St. Ernan. It appears that there were several Celtic Saints of this or of a very similar name.

EROTHEIDES (St.) M. (Oct. 27)
See SS. CAPITOLINA and EROTHEIDES.

EROTIS (EROTEIS) (St.) M. (Oct. 6)
(4th cent.) A Martyr of the fourth century who perished at the stake (it would seem) in Greece, though by some she is identified with St. Eroteïdes of Cappadocia, who suffered with St. Capitolina.

***ERTH (HERYGH, URITH).** (Oct. 31)
(6th cent.) Brother to St. Uny and St. Ia (Ives). He crossed from Ireland into Cornwall, and was held in such veneration that a church was dedicated in his honour. He has given his name to the village of St. Erth.

***ERVAN (St.)** (May 29)
Otherwise St. ERBYN (ERBIN), *which see.*

***ERVAN (St.)** Abbot. (Aug. 16)
Otherwise St. ARMAGILLUS, *which see.*

ESDRAS (EZRA) (St.) Prophet. (July 13)
(6th cent. B.C.) Two canonical Books of Holy Scripture bear his superscription, and two others, rejected by the Catholic Church and Apocryphal, were formerly attributed to him. He collected the inspired works of those who had preceded him, and is by many thought to have written the Books of Parallelipomenon or Chronicles. The tradition is that he lived to a great age in Jerusalem after the return from the Captivity of Babylon. The ancient hypothesis that he was one and the same with the Prophet Malachi must be rejected. Esdras is said to have introduced the practice of writing Hebrew uniformly from right to left instead of, as was done before his time, alternately from right to left and from left to right.

***ESKILL (St.)** Bp., M. (June 13)
(11th cent.) A fellow-missionary to Sweden with St. Sigfrid, who consecrated him as Bishop. His zeal for justice led to his being cruelly done to death by unbelievers about the middle of the eleventh century.

***ESTERWINE (St.)** Abbot. (March 7)
(7th cent.) A monk of Wearmouth who governed that monastery with zeal and success in place of St. Benet Biscop, and died A.D. 686, during that Saint's absence. His humbleness and gentleness, ensured by constant prayer, earned him his place among the Saints. His remains were enshrined, with those of St. Benet Biscop, and of St. Sigfrid his successor, before the altar of St. Peter at Wearmouth.

***ETHA (St.)** (May 5)
Otherwise St. ECHA, *which see.*

***ETHBIN (St.)** Abbot. (Oct. 19)
(7th cent.) A Briton of noble birth, educated in France by St. Samson, Bishop of Dole in Brittany. When a deacon he retired to the Abbey of Taurac (A.D. 554), where he remained till the dispersion of the community through a raid by the Franks (A.D. 556). He then crossed over to Ireland, and there led the life of a hermit in a forest near Kildare, till his death at the age of eighty-three, about A.D. 625.

***ETHELBERT (St.)** King, M. (May 20)
(8th cent.) A King of East Anglia, who, invited by King Offa to come to his Court to marry his daughter, was by that monarch's orders treacherously and cruelly put to death (A.D. 793). Numerous miracles justified popular devotion in regarding him as a Martyr, and the place where his relics were entombed was a little later made a Bishop's See, that of Hereford.

ETHELBERT (St.) King. (Feb. 24)
(7th cent.) The first Anglo-Saxon monarch to embrace the Christian Faith. An able ruler and a wise legislator, succeeding his father, Ermenric, on the throne of Kent, A.D. 560, he practically ruled over all the Southern principalities of the Heptarchy. In the year 597, encouraged by his Queen, Bertha of France, he

welcomed the Missionaries sent by Pope St. Gregory to England under St. Augustine. Converted to Christianity, he founded Canterbury and Rochester Cathedrals, and St. Paul's, London. He died A.D. 616, and was buried in the Abbey which he had likewise built at Canterbury. In Church Dedications he is often styled St. Albert.

***ETHELBERT (St.)** M. (Oct. 17)
See SS. ETHELRED and ETHELBERT.

***ETHELBURGA (TATE) (St.)** Widow. (April 5)
(7th cent.) The daughter of St. Ethelbert, first Christian king of Kent, and wife of Edwin of Northumbria, after whose death she returned to Kent in company with the holy Bishop St. Paulinus, and founded the monastery of Lyminge, to which she retired and where she passed away (A.D. 647).

ETHELBURGA (EDILBERGA) (St.) V. (July 7)
(7th cent.) The daughter of Anna, King of the East Angles, who consecrated herself to God in the monastery of Faremousties (France). In the government of this Abbey she succeeded its foundress, St. Fara. She passed away A.D. 664. She is known in France as St. Aubierge.

***ETHELBURGA (St.)** V. (Oct. 11)
(7th cent.) The sister of St. Erkenwald, Bishop of London, and first Abbess of that Saint's foundation at Barking. St. Ethelburga is famous for the many miracles worked at her shrine. She died A.D. 670 about.

ETHELDREDA (ETHELREDA, EDILTRUDIS, AUDREY) (St.) V. (June 23)
(7th cent.) Daughter of Anna, King of the East Angles, and wife of Egfrid, King of Northumbria, with whom she lived, but only as a sister, for twelve years, after which time she took the veil at Coldingham under St. Ebba. Almost straightway she was chosen to be Abbess of the new monastery in the Isle of Ely, where her saintly life quickly attracted many souls to God. She passed away, June 23, A.D. 679. Her incorrupt remains were solemnly translated and enshrined sixteen years later by the Abbess St. Sexburga, her sister and successor.

***ETHELDWITHA (EALSITHA) (St.)** Widow. (July 20)
(10th cent.) An Anglo-Saxon Princess, wife of King Alfred. After his death she retired into a convent which she had founded at Winchester. She died there A.D. 903.

***ETHELFLEDA (St.)** V. (Oct. 23)
Otherwise St. ELFLEDA, *which see.*

***ETHELGIVA (St.)** Abbess. (Dec. 9)
(9th cent.) A daughter of King Alfred the Great and Abbess of Shaftesbury, where she died in fame of high sanctity A.D. 896.

***ETHELHARD (St.)** Bp. (May 12)
(9th cent.) A Bishop of Winchester, translated to Canterbury (A.D. 780). He died A.D. 803.

***ETHELNOTH (St.)** Bp. (Oct. 29)
(11th cent.) St. Ethelnoth, styled "The Good," was Archbishop of Canterbury in the days of King Canute the Dane. He governed his Church with great ability for about eighteen years, dying full of merits A.D. 1038.

***ETHELRED (St.)** King. (May 4)
(8th cent.) A king of Mercia, uncle of St. Wereberga, who resigned his crown to become a monk at Bardney, where he was afterwards elected Abbot. He died A.D. 716.

***ETHELRITHA (St.)** V. (Aug. 2)
Otherwise St. ALFRIDA (ALTHRYDA), *which see.*

***ETHELRED and ETHELBERT (SS.)** MM. (Oct. 17)
(7th cent.) Grandsons of St. Ethelbert, first Christian King of Kent, and brothers of St. Ermenburga (Domneva) of Minster in Thanet. Though of blameless lives, they were cruelly done to death at Eastry near Sandwich, about A.D. 670. Many miracles attested their sanctity and ensured them the veneration due to Martyrs. Their shrine was finally set up in Ramsey Abbey.

***ETHELWALD (St.)** (March 23)
(7th cent.) A monk of Ripon who took St. Cuthbert's place as a hermit on the Island of Farne, where after twelve years of solitude he passed away A.D. 699.

ETHELWALD (St.) Bp. (Aug. 1)
(10th cent.) A great reformer and restorer in England of the monastic life after the Danish devastation. Born at Winchester, he received the Benedictine habit at Glastonbury from St. Dunstan. Both at Glastonbury and at Abingdon he for a time was Abbot. Made Bishop of Winchester, he replaced its secular Chapter by monks. After a strenuous Episcopate, fruitful in gain of souls, he passed away Aug. 1, A.D. 984, and was succeeded by St. Elphage, the future martyred Archbishop of Canterbury.

***ETHELWIN (St.)** Bp. (May 3)
(8th cent.) The second Bishop of Lindsey. He was a devoted friend of St. Egbert, whom he accompanied to Ireland, dying there at the beginning of the eighth century.

***ETHELWOLD (St.)** Bp. (Feb. 2)
(8th cent.) A disciple of St. Cuthbert, afterwards Abbot of Old Melrose, and for the last twenty years of his life Bishop of Lindisfarne. He was a contemporary of St. Bede, who speaks of him in terms of high praise. He died A.D. 740, and later his relics were enshrined at Durham.

***ETHENIA and FIDELMIA (SS.)** VV. (Jan. 11)
(5th cent.) Daughters of King Laoghaire, and among the first converts to Christianity made by St. Patrick. They received the veil of religion from his hands, and the tradition is that in the act of receiving immediately afterwards Holy Communion from him, they gave up their innocent souls to God (A.D. 433).

***ETHERNAN (St.)** Bp. (Dec. 3)
(Date uncertain.) A native of Scotland who studied in Ireland, and was there consecrated Bishop. He devoted his life to missionary work in his own country, and after his holy death was venerated by the Scots as a Saint. His Festival and Office has a place in the old Aberdeen Breviary.

***ETHERNASCUS (St.)** Bp. (Dec. 22)
Otherwise St. ERNAN, *which see.*

***ETHOR (St.)** M. (April 10)
See SS. BEOCCA, ETHOR and OTHERS.

***ETTO (HETTO) (St.)** Bp. (July 10)
(7th cent.) An Irish Saint, missionary in Northern France and Flanders. He died A.D. 670.

***ETTO (St.)** (June 2)
Otherwise St. ADALGISUS, *which see.*

EUBULUS (St.) M. (March 7)
(4th cent.) A companion of St. Hadrian the Martyr, at Cæsarea in Palestine, and the last of the Christians who suffered there in the great persecution. He was cast to the wild beasts in the Amphitheatre under Galerius Maximinus, A.D. 308.

EUCARPIUS (St.) M. (March 18)
See SS. TROPHIMUS and EUCARPIUS.

EUCARPIUS (St.) M. (Sept. 25)
See SS. BARDOMIAN, EUCARPIUS, &c.

EUCHARIUS (St.) Bp. (Dec. 8)
(First cent.) The second Bishop of Treves, successor and disciple of St. Maternus, whom tradition alleges he had raised from the dead by laying on his corpse the Staff of St. Peter. He flourished in the first century and, it is asserted, was Bishop for twenty-three years.

EUCHERIUS (St.) Bp. (Feb. 20)
(8th cent.) Born in Orleans and most piously educated by his mother, he entered (A.D. 714) the monastery of Jumièges in Normandy, where he lived as a monk till A.D. 724. In that year his uncle, the Bishop of Orleans, having died, he was obliged to accept the

responsibilities of the Episcopate. In 737, for having reproved Charles Martel because of his encroachments on ecclesiastical rights, he was banished to Cologne and later to the vicinity of Liége. He died in the monastery of St. Trudo (Saint-Trond) A.D. 743.

EUCHERIUS (St.) Bp. (Nov. 16)
(5th cent.) Of very illustrious birth and remarkable for his learning and eloquence, Eucherius married a lady called Galla, by whom he had two sons. These he placed in the Abbey of Lerins, then just founded, and both later became Bishops. He himself in A.D. 422 retired to the same monastery, whilst Galla took the veil. In his solitude he wrote several works on "Contempt of the World," conspicuous not only for piety but also for eloquence of diction and mastery of the Latin tongue. In A.D. 434 he was compelled to accept the Archbishopric of Lyons, where he laboured with great fruit till his death A.D. 450. His name is among those of the Fathers who subscribed the Acts of the First Council of Orange.

EUDOXIA (St.) M. (March 1)
(1st cent.) Born at Heliopolis in Cœle-Syria of a Samaritan family, Eudoxia led at first a profligate life, but was converted to Christianity, received Baptism, and died a penitent. Under a false accusation she was brought before the ruler of the Province, but, having restored life to his dead son, she was set free. Arrested a second time as a Christian, she was beheaded under Trajan (A.D. 98-117).

EUDOXIUS, ZENO, MACARIUS and OTHERS (SS.) MM. (Sept. 5)
(2nd cent.) A body of Christian soldiers said to have been more than a thousand in number, stationed in Gaul in the time of Trajan, early in the second century, and on their refusal to sacrifice to the gods, transferred to Armenia, where, encouraged by Eudoxius their leader, they bravely gave their lives for Christ.

EUDOXIUS (St.) M. (Nov. 2)
See SS. CARTERIUS, STYRIACUS and OTHERS.

EUGENDUS (St.) Abbot. (Jan. 1)
(6th cent.) The fourth Abbot of Condat (St. Claude) in the Jura Mountains. He entered the monastery at the age of seven years and persevered there till his death (A.D. 510), at the age of sixty-one. A model of religious excellence and of humility, and especially zealous for the observance of monastic poverty, he was ever affable to all and universally beloved.

EUGENE III. (Bl.) Pope. (July 8)
(12th cent.) A French Cistercian Abbot, disciple of St. Bernard, who on account of his saintly character was elected Pope (A.D. 1145) in very troublous times. He governed the Church wisely, promoted the Second Crusade, and died A.D. 1153, the same year as his holy master, St. Bernard.

EUGENE (St.) M. (July 29)
See SS. LUCILLA, FLORA, &c.

***EUGENE (St.) Bp.** (Aug. 23)
(7th cent.) The Patron Saint of the Diocese of Derry, where he had his Episcopal See, having previously accomplished much missionary work, both in Great Britain and on the Continent. He died in A.D. 618, or perhaps earlier.

EUGENIA (St.) V.M. (Dec. 25)
(3rd cent.) A Roman maiden, proficient in the Philosophy and learning of the time, who, converted to Christianity by her slaves, SS. Protus and Hyacinth, like them, gave her life for Christ at Rome under Valerian. She was put to death in her prison on Christmas Day, A.D. 257. In their poems St. Avitus of Vienne, St. Aldhelm of Salisbury, and Venantius Fortunatus celebrate St. Eugenia.

EUGENIAN (St.) Bp. M. (Jan. 8)
(4th cent.) A Saint, stated to have been Bishop of Autun in France in the middle of the fourth century. What is known for certain about him is that he was at that period a strenuous upholder of the Catholic Faith against the Arians. He ended his holy life by martyrdom, but whether at the hands of heretics or of Pagans is unknown.

EUGENIUS (EUGENE) (St.) P. (Jan. 4)
See SS. AQUILINUS, GEMINUS, &c.

EUGENIUS (St.) M. (Jan. 24)
See SS. MARDONIUS, MUSIANUS, &c.

EUGENIUS (St.) M. (March 4)
See SS. BASIL, EUGENIUS, &c.

EUGENIUS (St.) M. (March 20)
See SS. PAUL, EUGENIUS, &c.

EUGENIUS (St.) Bp., M. (May 2)
See SS. VINDEMIALIS, EUGENIUS, &c.

EUGENIUS I. (St.) Pope. (June 2)
(7th cent.) While Pope St. Martin I was in banishment in the Chersonesus, whither he had been exiled by the Emperor Constans, Eugenius, a Roman by birth, acted as his Vicar in the West. And when it became known that St. Martin had died from the ill-usage he had received (A.D. 654), St. Eugenius was chosen to succeed him. Affable to all, his great characteristic was his care of the poor. He maintained that the revenues of the Church were their patrimony. He bravely and skilfully combated the subtle Monothelite heresy (that which denied to Christ a human will), and after a short Pontificate, passed away A.D. 657, and was buried in St. Peter's.

EUGENIUS, SALUTARIS, MURITTA and OTHERS (SS.) MM. (July 13)
(6th cent.) The entry in the Roman Martyrology regarding these Saints is as follows: "In Africa, the holy confessors, Eugenius, Bishop of Carthage, renowned for his Faith and his virtues, and all the clergy of that Church to the number of five hundred or more (among them being many young boys who ministered as Lectors or Readers). In the persecution under the Arian Hunneric, King of the Vandals, they were scourged and starved, and at last (rejoicing always in the Lord) driven into banishment. Conspicuous among them was the Archdeacon Salutaris and the Dignitary next in rank to him, Muritta, who had each twice previously suffered for Christ." A.D. 505 is the probable date of the sentence passed on St. Eugene and his holy companions.

EUGENIUS (T.) M. (July 18)
See SS. SYMPHOROSA and HER CHILDREN.

EUGENIUS (St.) M. (July 23)
See SS. APOLLONIUS and EUGENIUS.

EUGENIUS (St.) M. (Sept. 6)
See SS. COTTIDUS, EUGENIUS, &c.

EUGENIUS (St.) M. (Sept. 25)
See SS. PAULUS, TATTA, &c.

EUGENIUS of TOLEDO (St.) Bp. (Nov. 13)
(7th cent.) There appear to have been two Saints, Bishops of Toledo, by name Eugene. The first presided over that See from A.D. 636 to A.D. 647, and subscribed the Acts of the fifth Council of Toledo. He was eminent not only for piety and sacred learning, but also for proficiency in the science of his age. His successor, also a monk by name Eugene, was Bishop from A.D. 647 to A.D. 657. He too took part in various Councils, and to other accomplishments added that of being a poet. Some of his writings are still extant.

EUGENIUS (St.) Bp., M. (Nov. 15)
(Date uncertain.) A fellow-worker with St. Denis of Paris, whose date consequently depends on that of the first evangelisation of Central and Northern France, whether it be placed in the first or in the third century of the Christian era. St. Eugene while engaged in missionary work near Paris, was seized and put to death by the Pagans. Many centuries afterwards, his relics, either wholly or in part, were translated to Toledo in Spain.

EUGENIUS (St.) (Nov. 17)
(5th cent.) A learned Florentine, disciple of

St. Ambrose of Milan, who faithfully served St. Zenobius of Florence as his deacon, retiring with him from time to time to solitude, and like him favoured by Almighty God with the grace of miracle-working. He passed away A.D. 422.

EUGENIUS (St.) M. (Dec. 13)
See SS. EUSTRATIUS, AUXENTIUS, &c.

EUGENIUS and MACARIUS (SS.) MM. (Dec. 20)
(4th cent.) Two priests, victims of the persecution under Julian the Apostate (A.D. 362). They were scourged, banished into the desert of Arabia, and on their return put to the sword.

EUGENIUS (St.) Bp. (Dec. 30)
(Date unknown.) Beyond the fact that a Saint of this name has from the earliest times been honoured in the Liturgy of the Church of Milan on this day, as Bishop of that See, no record of him remains.

EUGRAPHUS (St.) M. (Dec. 10)
See SS. MENNAS, HERMOGENES, &c.

EULALIA of BARCELONA (St.) V.M. (Sept. 12)
(4th cent.) A Christian maiden of Barcelona who suffered many tortures, and in the end was crucified or (as others say) burned to death at the stake in that city under Diocletian A.D. 304. She is the Patron Saint of Barcelona, and is also much venerated in the South of France, where her name is variously written, Aulausie, Aulaire, Otaille, &c.

EULALIA of MERIDA (St.) V.M. (Dec. 10)
(4th cent.) The Patron Saint of Merida and Oviedo in Spain, in which latter city her relics are venerated. Like St. Eulalia of Barcelona, she was a Christian maiden put to death for the Faith in the persecution under Diocletian A.D. 304. After undergoing many tortures she perished at the stake. At the moment of her death a white dove was seen issuing from her mouth, and over her ashes, cast into a field, the Heavens forthwith spread a pall of snow. The modern theory that she is one and the same with her namesake and contemporary of Barcelona is unconvincing.

EULAMPIA (St.) V.M. (Oct. 10)
See SS. EULAMPIUS and EULAMPIA.

EULAMPIUS and EULAMPIA with OTHERS (SS.) MM. (Oct. 10)
(4th cent.) Two young children, brother and sister, who bravely confessed Christ at Nicomedia in Asia Minor under Maximinian Herculeus (A.D. 302), and who miraculously came forth unhurt from a cauldron of boiling oil into which they had been cast. They were thereupon beheaded; but their courage led to the conversion of two hundred soldiers, witnesses of their martyrdom, and who themselves were likewise put to death as Christians.

EULOGIUS of TARRAGONA (St.) M. (June 21)
See SS. FRUCTUOSUS, AUGURIUS, &c.

EULOGIUS of CORDOVA (St.) M. (March 11)
(9th cent.) A priest of Cordova in Spain, who in the ninth century persecution of Christians by the Mahometans distinguished himself by his zeal in encouraging the faithful to steadfastness in the Confession of Christ. He was seized and bravely gave his life for the Faith (probably A.D. 859). Some of his writings, notably his *Memoriale Sanctorum*, are still extant. He had been for his great merits elected Archbishop of Toledo, but was taken from this world before being consecrated.

EULOGIUS (St.) Bp. (May 5)
(4th cent.) A priest of Edessa, who when the Emperor Valens intruded an Arian Bishop and exiled all those of the clergy who refused him Communion, was banished to the Thebaid (Egypt), where he devoted himself successfully to the conversion of the still Pagan people of the district. At the death of Valens (A.D. 375) he returned to Edessa, became Bishop of that city, and as such attended the Ecumenical Council of Constantinople (A.D. 381).

EULOGIUS of ALEXANDRIA (St.) Bp. (Sept. 13)
(7th cent.) A Syrian by birth and a monk from early youth, who laboured with great fruit for the reform of morals and the strengthening of orthodox belief among his compatriots, many of whom had been seduced by the Eutychians or Monophysites. Eulogius was Patriarch of Alexandria from A.D. 579 to A.D. 607. Photius gives an account of his writings in terms of high praise. His correspondence with his friend St. Gregory the Great (whose letters to him are extant) is interesting. One of the Epistles contains St. Gregory's account of his having sent St. Augustine to England.

EULOGIUS and OTHERS (SS.) MM. (July 3)
(4th cent.) Martyrs at Constantinople in the time of the Arian Emperor Valens (A.D. 364-376); but of whom particulars are lacking.

EUMENIUS (St.) Bp. (Sept. 18)
(3rd cent.) A saintly Bishop of Gortyna in Crete, conspicuous for his charity. He died in exile in the Thebaid in Upper Egypt, or perhaps at Thebes in Bœotia (Greece). He flourished in the latter half of the third century. For the many miracles he wrought in life and after death, he has become known as the Thaumaturgus or Wonder-worker. His relics were translated to Crete in the seventh century.

***EUNAN (St.) Bp.** (Sept. 23)
(8th cent.) A Saint whose zeal and good works were so eminent that he has come to be venerated as the Patron Saint of his Diocese of Raphoe in Ulster. By many he is supposed to be the St. Adamnan of Iona who wrote the Life of St. Columba. In that case, he, after establishing Raphoe, must have retired, as was not uncommon in his time, to the Scottish monastery to end his days in the cloister.

EUNICIANUS (St.) M. (Dec. 23)
See SS. THEODULUS, SATURNINUS, &c.

EUNOMOA (St.) M. (Aug. 12)
See SS. HILARIA, DIGNA, &c.

EUNUS (St.) M. (Feb. 27)
See SS. JULIAN and EUNUS.

EUNUS (St.) M. (Oct. 30)
See SS. JULIAN, EUNUS, &c.

EUPHEBIUS (St.) Bp. (May 23)
(Date unknown.) A Bishop of Naples whose date is variously given from the second to the eighth century. No particulars concerning him have come down to us.

EUPHEMIA (St.) M. (March 20)
See SS. ALEXANDRA, CLAUDIA, &c.

EUPHEMIA, DOROTHEA, THECLA and ERASMA (SS.) VV.MM. (Sept. 3)
(1st cent.) The two first were daughters of Valentius, a Pagan nobleman of Aquileia, and the two others, daughters of his brother Valentinianus, a Christian. The Pagan Valentius having heard of their Baptism had them all arrested. After having been put to the torture they were beheaded (it is alleged by Valentius's own hand) and their bodies cast into a river near Aquileia. Their martyrdom took place in the first century of the Christian era. They are venerated at Venice and also at Ravenna.

EUPHEMIA (St.) V.M. (Sept. 16)
(4th cent.) A youthful Christian maiden, burned at the stake for the Faith of Christ, in the city of Chalcedon, under the Emperor Galerius, about A.D. 307. She had long before taken a vow of virginity, and by her sober attire made known to all men that she had forsaken the world. Unheard-of tortures appear to have preceded her gaining of the crown of martyrdom, for which she had always proclaimed that she longed. A realistic picture in the great church of the Council of Chalcedon (celebrated a century and a half later under her patronage) portrays her sufferings. She is honoured as one of the chief Martyrs of the Greek Church, and her festival is a holiday over almost all the East. Her relics, rescued from the destructive fury of the Iconoclasts, were translated (A.D. 750) to the church of St. Sophia in Constantinople, and were in great veneration until their destruction (A.D. 1452) by the Turks.

EUPHRASIA (St.) V. (March 13)
(5th cent.) A Virgin of Constantinople, nearly allied in blood to the Emperors, Theodosius the Great and Arcadius. A year after her birth (A.D. 380) her father died, and her pious mother withdrew with her daughter to Egypt, where she had large estates, and fixed her abode near a great monastery of one hundred and thirty nuns. When of age to judge for herself Euphrasia elected to join the community. The nuns received the novice but refused to accept the wealth offered with her; and Euphrasia thenceforth lived in poverty, as required by their severe rule, until her death (A.D. 410). To the Emperor Theodosius the Younger, who had had designs to give her in marriage to a Senator of distinction, Euphrasia had at the outset written a touching letter beseeching him to distribute her rich patrimony to the poor, which he faithfully did.

EUPHRASIA (St.) M. (March 20)
See SS. ALEXANDRA, CLAUDIA, &c.

EUPHRASIA (St.) V.M. (May 18)
See SS. THEODOTUS, THECUSA, &c.

EUPHRASIUS (St.) Bp., M. (Jan. 14)
(Date unknown.) Perhaps identical with Eucrathius, a correspondent of St. Cyprian, and therefore a Saint of the third century. Others hold that he was a Saint and Martyr in Africa of the time of the Vandal persecution in the fifth century.

EUPHRASIUS (St.) Bp., M. (May 15)
See SS. TORQUATUS, ACCITIANUS, &c.

EUPHROMIUS (St.) Bp. (Aug. 3)
(5th cent.) A Bishop of Autun in France, friend of St. Lupus of Troyes, and zealous like him for orthodoxy and discipline. He assisted at the Council of Arles in A.D. 475, but the precise date of his death is unknown.

EUPHRONIUS (St.) Bp. (Aug. 4)
(6th cent.) Born A.D. 530 of senatorial family and dedicated to God from his youth, he illustrated by his virtues the See of St. Martin, being the eighteenth Bishop of Tours. When this city was burned down during his Episcopate, besides comforting and aiding his flock, he re-erected several churches. He died A.D. 573, having been seventeen years a Bishop, and was succeeded by the famous Saint Gregory the Historian.

EUPHROSYNA (St.) V. (Jan. 1)
(5th cent.) An Egyptian maiden, born at Alexandria of pious Christian parents. When she was to be married, despite her resolve to consecrate her virginity to God, she (it is said) entered in male attire a monastery of monks whose Abbot was her father's friend. She took this extraordinary step because she knew that her father would search all convents of nuns and drag her out. For thirty-eight years she lived unknown in a retired cell and utterly alone, and was looked upon by all as a singularly holy man. Even her father, wanting spiritual advice, was introduced to her, and greatly appreciated her wise counsels. He assisted at her last moments, and only then did she disclose her identity. After her death, about A.D. 470, her father himself took possession of her cell, where he passed the rest of his days in penance and prayer.

EUPHROSYNA (St.) V.M. (May 7)
See SS. FLAVIA DOMITILLA, &c.

EUPLIUS (St.) M. (Aug. 12)
(4th cent.) A Martyr at Catania in Sicily (A.D. 304). He was in deacon's orders and openly proclaimed himself a Christian, carrying about with him a Book of the Gospels, a proceeding directly contrary to the Edicts of the Emperor Diocletian. Put on the rack and bidden to worship Apollo, Mars and Æsculapius, he replied that he adored only the Father, the Son and the Holy Ghost. After his execution the Christians carried off his body and embalmed it.

EUPORUS (St.) M. (Dec. 23)
See SS. THEODULUS, SATURNINUS, &c.

EUPREPIA (St.) M. (Aug. 12)
See SS. HILARIA, DIGNA, &c.

EUPREPIS (St.) M. (Nov. 30)
See SS. CASTULUS and EUPREPIS.

EUPREPIUS (St.) Bp. (Aug. 21)
(1st cent.) The first Bishop of Verona in the North of Italy. Immemorial belief holds that he was sent thither as a missionary by the Apostle St. Peter himself.

EUPREPIUS (St.) M. (Sept. 27)
See SS. COSMAS and DAMIAN.

EUPSYCHIUS (St.) M. (April 9)
(4th cent.) A young patrician of Cæsarea in Cappadocia. Julian the Apostate, learning that the Temple of Fortune in that city had been destroyed, ordered a special persecution of Christians to appease the gods. Eupsychius, accused of the crime, was cruelly tortured and beheaded (A.D. 362).

EUPSYCHIUS (St.) M. (Sept. 7)
(2nd cent.) A Christian of Cæsarea in Cappadocia who, arrested under the Emperor Hadrian, after having distributed all his goods to the poor, was savagely tortured and beheaded (A.D. 130, about).

***EURFYL (St.) V.** (July 5)
(Date unknown.) The Patron Saint of Llanerfyl (Montgomery). Nothing concerning her has come down to our times.

***EURGAIN (St.) V.** (June 30)
(6th cent.) A daughter of the chieftain Caradog in Glamorgan, foundress of Cor-Eurgain, afterwards Llantwit.—Another St. Eurgain, wife of a princeling in North Wales, founded Llan-Eurgain in Flintshire.

EUSEBIA (St.) V.M. (Oct. 29)
(3rd cent.) A Christian maiden of Bergamo in Lombardy, niece of St. Domnio, who like him was beheaded under Maximian Herculeus, towards the close of the third century. As about St. Domnio, the ancient Martyrologies are silent concerning St. Eusebia. Such details as we have come from local traditions. Their bodies were found and enshrined A.D. 1401.

***EUSEBIUS (St.)** (Jan. 30)
(9th cent.) A Saint who, leaving Ireland, repaired to the monastery of St. Gall (Switzerland), where he practised great mortification, was gifted with prophecy and miracles, and by his sanctity attracted the veneration even of the princes and nobles of his time.—Another St. Eusebius of the same or earlier date is also in honour as a monk of St. Gall, and is said to have suffered martyrdom. But particulars are lacking and dates quite uncertain.

EUSEBIUS and OTHERS (SS.) MM. (March 5)
(Date unknown.) Ten Martyrs supposed to have suffered in Africa, but at what period or under what circumstances is unknown. The word Eusebius in the manuscript Martyrologies is followed by the word Palatinus; but whether the word Palatinus expresses the qualification of St. Eusebius as an official, or is the name of one of his fellow-martyrs, is uncertain.

EUSEBIUS, NEON, LEONTIUS, LONGINUS and OTHERS (SS.) MM. (April 24)
(Date uncertain.) According to the Greek Menologies, bystanders eight in number, who, converted to Christianity on witnessing the martyrdom of St. George, were themselves put to death on the morrow.

EUSEBIUS (St.) M. (April 28)
See SS. APHRODISIUS, CARALIPPUS, &c.

***EUSEBIUS (St.) Hermit.** (Feb. 15)
(5th cent.) A holy recluse of Aschia in Syria, venerated in the East.

***EUSEBIUS (St.) M.** (Aug. 14)
(3rd cent.) A Martyr in Palestine under Maximian Herculeus the colleague of Diocletian, towards the close of the third century. He is commemorated in the ancient Martyrologies.

EUSEBIUS of SAMOSATA (St.) Bp. (June 21)
(4th cent.) The "Light-bearer to the world," as he is styled by St. Gregory Nazianzen.

Bishop of Samosata from A.D. 361, this Syrian Saint was loved and venerated throughout the East. Especially devoted to him was the great St. Basil. Not only zealous but skilful in doing his part in the struggle against the Arians, it was not until A.D. 374 that they succeeded in driving St. Eusebius into exile. He was banished into Thrace, but recalled four years later by the Emperor Gratian. He had always longed to give his life for Christ as a Martyr; and in fact his death came about, A.D. 379 (or perhaps A.D. 380) by the act of an Arian woman who threw down a heavy tile from the roof of a house on his head. His last word was to beg that she might be pardoned both by God and by man.

EUSEBIUS of MILAN (St.) Bp. (Aug. 12)

(5th cent.) Probably a Greek by birth, the successor of St. Lazarus in the See of Milan. He was of great assistance to Pope St. Leo the Great in that Pontiff's efforts to repress the Eutychian heresy. He restored the churches of Milan, rebuilt the city walls, replaced the books burned by the barbarians in their inroads, and reformed Church discipline in the North of Italy. He died A.D. 465, after sixteen years of Episcopate.

EUSEBIUS (St.) (Aug. 14)

(4th cent.) A Roman priest, sometimes honoured as a Martyr, he having ended his days in a prison (A.D. 357) during the Arian troubles fostered even in Rome by the Emperor Constantius. Into the controversy among the learned regarding the attitude of St. Eusebius towards the Pontiffs, Liberius and St. Felix II, it is not necessary to enter. That Liberius never swerved from orthodoxy is clear. It is perhaps equally so that St. Eusebius did not endorse his policy in the difficult circumstances of the times, and thereby forfeited the Pontiff's favour. After the death of St. Eusebius, Pope and people joined in venerating his memory; and eight years later St. Damasus, who shared his views, was elected to the Supreme Pontificate.

EUSEBIUS, PONTIANUS, VINCENT and PEREGRINUS (SS.) MM. (Aug. 25)

(2nd cent.) Martyrs at Rome under Commodus (A.D. 192). Their relics were translated to France in the ninth century.

EUSEBIUS, NESTULUS and ZENO (SS.) MM. (Sept. 8)

(4th cent.) Three brothers of Gaza in Palestine who were set upon as Christians by a Pagan mob, frenzied with delight at the news of the apostasy of the Emperor Julian (A.D. 362). The Martyrs were dragged about the streets of the city, maltreated with savage ferocity, and at last cast into a fire kindled for the purpose on the town refuse-heap.

EUSEBIUS (St.) M. (Sept. 21)

(Date unknown.) A Martyr in Phenicia of unknown date, who appears to have given himself up voluntarily as a Christian and to have gone through excruciating torture before being executed. The Greek Martyrologies which celebrate his fortitude are silent as to the place and particulars of his Passion.

EUSEBIUS (St.) Pope. (Sept. 26)

(4th cent.) The successor of St. Marcellus in the Chair of St. Peter (A.D. 310). He strenuously upheld the discipline of the Church and opposed any undue laxity in applying the so-called Penitential Canons, enforced on Christians who had failed in courage during the persecutions. He himself was at once called upon to suffer for Christ, being banished to Sicily, where he died after a short Pontificate of less than five months. Fragments of his epitaph written by Pope St. Damasus have been found in the Roman Catacombs whither his remains were brought for interment.

EUSEBIUS of BOLOGNA (St.) Bp. (Sept. 26)

(4th cent.) A friend of St. Ambrose of Milan, who became Bishop of Bologna about A.D. 370. He was a prudent and learned Prelate. He assisted at the Council of Aquileia (A.D. 380) against the Arians. Warned in a vision, he discovered the concealed relics of the Holy Martyrs Vitalis and Agricola, and reverently enshrined them. At his death (A.D. 400) he was succeeded by St. Felix.

EUSEBIUS (St.) M. (Oct. 4)

See SS. CAIUS, FAUSTUS, &c.

EUSEBIUS (St.) M. (Oct. 22)

See SS. PHILIP, SEVERUS, &c.

EUSEBIUS (St.) M. (Nov. 5)

See SS. FELIX and EUSEBIUS.

EUSEBIUS, MARCELLUS, HIPPOLYTUS, MAXIMUS, ADRIAS, PAULINA, NEON, MARY, MARTANA and AURELIA (SS.) MM. (Dec. 2)

(3rd cent.) Christians arrested as such in Rome in the time of the Emperor Valerian (A.D. 254-259), and after torture put to death. Eusebius, a priest, and Marcellus his deacon, were beheaded; Adrias and Hippolytus were scourged to death; Paulina died in the torture-chamber; Neon and Mary were beheaded, and Maximus was thrown into the Tiber.

EUSEBIUS of VERCELLI (St.) Bp., M. (Dec. 16)

(4th cent.) He was by birth a native of Sardinia; and after passing some years in Rome as a priest, he was consecrated Bishop of Vercelli in the present Province of Piedmont (A.D. 340). A great and active champion of the Catholic Faith against the Arians, he was banished by their machinations to Syria, where he underwent many hardships. Before returning to Vercelli under Julian he visited St. Athanasius at Alexandria. In the words of St. Jerome: "On the return of Eusebius, Italy put off her mourning." Thenceforth to the year of his death (A.D. 370) he devoted himself, in concert with St. Hilary of Poitiers, to the extirpation of Arianism. By exception, on account of the much that he went through in the cause of religion, he is honoured liturgically as a Martyr.

EUSIGNIUS (St.) M. (Aug. 5)

(4th cent.) An old soldier of the army of Constantius Chlorus who, surviving to the age of one hundred and ten years, refused to sacrifice to idols at the bidding of Julian the Apostate, and was scourged and beheaded as a Christian at Antioch in Syria (A.D. 362).

EUSTACE.

Saints of this name will be found described under the name EUSTACHIUS, *the Latin and Ecclesiastical equivalent.*

EUSTACHIUS, THEOPISTES, AGAPITUS and THEOPISTUS (SS.) MM. (Sept. 20)

(2nd cent.) According to traditional accounts, a Roman family of distinction—Eustace, an officer, his wife, Theopista, and his sons Agapius and Theopistus—were put to death as Christians under Hadrian (A.D. 118). Their Acts, as we have them, are untrustworthy, but their *cultus* is universal in the East as in the West. Their relics are asserted to have been conveyed to Paris from their church in Rome in the twelfth century. They were destroyed (A.D. 1567) by the Huguenots. A curious theory makes St. Eustachius (otherwise Placidus) identical with a personage mentioned by Josephus, and thus a Saint of the Apostolic Age.

EUSTACHIUS (St.) (Oct. 12)

(Date unknown.) The authorities are in complete disagreement as to who this St. Eustachius was. His date is quite unknown. Some with the Roman Martyrology describe him as a priest and Confessor in Syria; others with the Bollandists make of him an Egyptian Martyr.

EUSTACHIUS, THESPESIUS and ANATOLIUS (SS.) MM. (Nov. 20)

(3rd cent.) Christians who gained the crown of martyrdom at Nicæa in Asia Minor in the persecution under the Emperor Maximinus the Thracian (A.D. 235).

EUSTACHIUS (St.) Bp., M. (Nov. 28)
See SS. VALERIAN, URBAN, &c.

EUSTASIUS (EUSTATHIUS, EUSTOCHIUS) (St.) Abbot. (March 29)
(7th cent.) The successor of his master St. Columbanus as Abbot of Luxeuil in A.D. 611. He sanctified himself by continual prayer, watchings and fasting. He ruled over about six hundred monks, and was the spiritual father of many holy Bishops and Saints. He died A.D. 626, having been Abbot for fifteen years.

EUSTATHIUS (St.) Bp. (July 16)
(4th cent.) A native of Sida in Pamphylia who, as St. Athanasius assures us, had confessed the Faith of Christ before the Pagan persecutors, and was a man of eloquence, learning and virtue. He was made Bishop of Berea in Syria, and thence reluctantly translated to the Patriarchal See of Antioch. He assisted at the General Council of Nice, where he opposed the practice of translating Bishops from one See to another. He contended against the Arians, being the first, according to St. Jerome, to do so with the pen. Eusebius of Nicomedia sought to have him removed from Antioch and by calumnies succeeded in deceiving the Emperor Constantine and in procuring his banishment, first to Treves then to Illyricum, where his virtues shone with the brightest lustre. He died at Philippi in Macedonia, about A.D. 337.

EUSTATHIUS (St.) M. (July 28)
(Date unknown.) A Martyr in Galatia who after torture appears to have been cast into a river. The Greek Menology has much amplified the little genuine tradition records of him.

EUSTERIUS (St.) Bp. (Oct. 19)
(5th cent.) The fourth Bishop of Salerno near Naples, who seems to have flourished about the middle of the fifth century, but all particulars concerning him have been lost.

EUSTOCHIA (St.) V. (Sept. 28)
Otherwise St. EUSTOCHIUM, *which see.*

***EUSTOCHIUM** (Bl.) V. (Feb. 13)
(15th cent.) A Benedictine nun of Padua in Italy, wonderful for her patience in the many fearful trials and sufferings with which Almighty God was pleased to allow the devil to afflict her during the whole course of her short life. She died at the age of twenty-four (A.D. 1469).

EUSTOCHIUM (St.) V. (Sept. 28)
(5th cent.) The third and best-loved daughter of St. Paula, the Roman matron who followed St. Jerome to Palestine. She joined her mother at Bethlehem and lived a saintly life with her in the nunnery founded by the latter under the guidance of St. Jerome. Eventually she succeeded (A.D. 404) to the government of the community, and died A.D. 419. One of the finest treatises of St. Jerome is addressed to her. She spoke Greek and Latin with equal fluency, and learned Hebrew so as to be able to chant the Psalms in the original tongue.

EUSTOCHIUM (St.) V.M. (Nov. 2)
(4th cent.) Julian the Apostate having ordered public sacrifices in honour of Venus, Eustochium, a fervent Christian of Tarsus in Cilicia, refused to comply with the Edict. She was in consequence tried and barbarously tortured, but afterwards, while engaged in prayer, peacefully gave up her soul to God (A.D. 362).

EUSTOCHIUS (St.) Bp. (Sept. 19)
(5th cent.) The successor of St. Brictius in the See of St. Martin of Tours in the fifth century, and, according to St. Gregory of Tours, "a prelate of resplendent holiness." He died A.D. 461, having been seventeen years a Bishop. He attended the Council of Angers, A.D. 453, and some of his writings are still extant.

EUSTOCHIUS (St.) M. (Nov. 16)
See SS. ELPIDIUS, MARCELLUS, &c.

EUSTOLIA and SOPATRA (SS.) VV. (Nov. 9)
(7th cent.) One or both of these holy virgins was a daughter of the Emperor Maurice of Constantinople (A.D. 582-602). They were from the beginning revered as Saints in the East, and at a very early date their names were inserted in the Roman Martyrology.

EUSTORGIUS (St.) (April 11)
(4th cent.) A priest of Nicomedia in Asia Minor who suffered for the Faith in one of the persecutions, perhaps that of Diocletian, about the year 300; but it is not proved that he was actually put to death.

EUSTORGIUS (St.) Bp. (June 6)
(6th cent.) The second Bishop of Milan of that name who, after living for a long time in Rome, became Bishop of Milan (A.D. 512). He converted the Hungarian Laurianus, afterwards Bishop of Seville in Spain and Martyr. He was conspicuous for his self-sacrificing charity to the poor, and ransomed many of his flock taken prisoners in the savage wars of his time. He died A.D. 518.

EUSTORGIUS (St.) Bp. (Sept. 18)
(4th cent.) A Greek, traditionally held to have been an official in the service of the Emperor Constantine the Great. He was elected Bishop of Milan in succession to St. Maternus, or possibly St. Mirocles. He appears from a letter of St. Athanasius to have suffered for the Faith, and to have written in defence of orthodoxy against the Arians. To him is attributed the acquisition for Milan of the relics of the Three Magi, afterwards by Frederic Barbarossa transported to Cologne. He held the See of Milan from A.D. 315 to A.D. 331.

EUSTOSIUS (St.) M. (Nov. 10)
See SS. DEMETRIUS and OTHERS.

EUSTRATIUS, AUXENTIUS, EUGENE, MARDARIUS and ORESTES (SS.) MM. (Dec. 13)
(4th cent.) Martyrs under Diocletian (A.D. 302 about) at Sebaste in Armenia. Eustratius was burned to death in a furnace; Orestes roasted on a gridiron; the others done to death in various manners. Their relics are venerated in Rome in the Church of St. Apollinaris.

EUTHALIA (St.) V.M. (Aug. 27)
(3rd cent.) A Sicilian maiden who, with her mother, was converted to Christianity by the holy martyr Alpheus and his fellow-sufferers. She herself gave her life for Christ, being, as tradition has it, done to death by her own brother. She was probably one of the victims of the Decian persecution in the middle of the third century. It is right to mention that the Bollandists consider her very existence to be hardly proved.

EUTHYMIUS (St.) Abbot. (Jan. 20)
(5th cent.) An Armenian nobleman of Melitene who becoming a priest was on account of his conspicuous virtues and talents entrusted with the supervision of all the monasteries of the district. From love of solitude he secretly fled to Palestine, lived for some time as a hermit in a cavern near the Dead Sea, and finally gathering disciples, founded a monastery of his own. Though he consistently shunned the crowds attracted by his repute for sanctity and miracles, he was instrumental in securing many conversions, notably that of the Empress Eudoxia from Eutychianism, and in procuring submission in the East to the Decrees of the Council of Chalcedon (A.D. 451). He died A.D. 473 at the age of ninety-seven, and is among the most highly venerated Saints of the Eastern Church.

EUTHYMIUS (St.) Bp., M. (March 11)
(9th cent.) A fervent monk raised to the See of Sardis in Lydia, who courageously resisted the Iconoclasts and was prominent in the Second Council of Nice (A.D. 787). Banished by the Emperor Nicephorus, he remained in exile till his death, twenty-nine years later, though recalled at intervals and offered permission to retain his See on condition of his tolerating the Iconoclast heresy. In the end he was scourged to death, A.D. 840, under the

Emperor Theophilus, a bigoted Iconoclast, who however was happily reconciled to the Church before his own death two years afterwards.

EUTHYMIUS (St.) M. (May 5)
(Date unknown.) A deacon of the Church of Alexandria who gave his life for Christ, but in which persecution is now unknown.

EUTHYMIUS (St.) (Aug. 29)
(4th cent.) A Roman Christian who with his wife and child, St. Crescentius, fled to Perugia during the persecution of Diocletian, and there crowned a troubled life by a saintly death, early in the fourth century.

EUTHYMIUS (St.) M. (Dec. 24)
(4th cent.) One of the sufferers at Nicomedia, the Imperial residence, in the great persecution under Diocletian (A.D. 303). It is recorded of St. Euthymius that he had been foremost in encouraging his fellow-believers bravely to lay down their lives for Christ.

EUTROPIA (St.) V.M. (June 15)
See SS. LIBYA, LEONIDES, &c.

EUTROPIA (St.) Widow. (Sept. 15)
(5th cent.) Of this Saint mentioned by Sidonius Apollinaris there is no notice in the more ancient Martyrologies. She is stated to have lived in Auvergne (France) some time in the fifth century.

EUTROPIA (St.) M. (Oct. 30)
(3rd cent.) An African Martyr, probably of the persecution under Valerian (A.D. 253). No trustworthy account of her is extant.

EUTROPIA (St.) V.M. (Dec. 14)
See SS. NICASIUS, EUTROPIA, &c.

EUTROPIUS (St.) M. (Jan. 12)
(5th cent.) A Lector or Reader of the Church of Constantinople, who was put to death with St. Tygrius and many others on account of their loyalty to St. John Chrysostom after that great Saint had been driven into exile. St. Eutropius died in prison from the consequences of the torture to which he had been subjected (A.D. 405).

EUTROPIUS (St.) M. (March 3)
See SS. CLEONICUS, EUTROPIUS, &c.

EUTROPIUS (St.) Bp., M. (April 30)
(Date uncertain.) One of the fellow-workers with St. Denis of Paris in the Evangelisation of Gaul, and the first Bishop of Saintes. The tradition is that he sealed his Apostolate with his blood. The date will depend upon that in the first or third century at which is fixed the Apostolate of St. Denis.

EUTROPIUS (St.) Bp. (May 27)
(5th cent.) A citizen of Marseilles ordained deacon by St. Eustachius. He succeeded St. Justin in the See of Orange and wrought many miracles. There is mention of him in A.D. 463 and in A.D. 475; but other dates are wanting. He appears in his lifetime to have enjoyed a great reputation in France. Sidonius Apollinaris speaks of him in the highest and most reverential terms.

EUTROPIUS, ZOSIMA and BONOSA (SS.) MM. (July 15)
(3rd cent.) Martyrs at Porto near Rome, probably victims of the persecution under Aurelian (A.D. 273 about), though some antedate them to the time of Septimius Severus (A.D. 193-211). The fifty soldiers commemorated as Martyrs in the Roman Martyrology on July 8 appear to have been converted to the Faith while witnessing the fortitude of SS. Eutropius, Zosima and Bonosa (a brother and his two sisters). For some reason the name of St. Bonosa has remained the most prominent of the three.

EUTYCHES (St.) M. (April 15)
See SS. MARO, EUTYCHES, &c.

EUTYCHIANUS (St.) M. (July 2)
See SS. ARISTON, CRESCENTIANUS, &c.

EUTYCHIANUS (St.) M. (Aug. 17)
See SS. STRATON, PHILIP, &c.

EUTYCHIANUS (St.) M. (Sept. 2)
See SS. DIOMEDES, JULIAN, &c.

EUTYCHIANUS (T.) M. (Nov. 13)
See SS. ARCADIUS, PASCHASIUS, &c.

EUTYCHIANUS (St.) Pope, M. (Dec. 8)
(3rd cent.) A native of Etruria or Tuscany, who in A.D. 275 succeeded St. Felix I in the Chair of St. Peter. He had great veneration for the remains of the Martyrs, and is said to have interred several hundreds of them with his own hands. He appointed or revived the now obsolete custom of blessing grapes and other fruits at the end of the Canon of the Mass. He passed away in the reign of Probus or soon after (A.D. 283, perhaps); but there is some dispute as to precise dates. The marble slab covering his tomb in the Catacombs of St. Callistus has in modern times been brought to light. The Church honours him as a Martyr.

EUTYCHIUS (St.) M. (Feb. 4)
(4th cent.) One of the victims in Rome, it would appear, of the persecution under Diocletian at the opening of the fourth century. From the inscription composed for his tomb by Pope St. Damasus we learn that after torture he was left for twelve days in prison without food, and in the end thrown down into a well. His relics are now venerated in the church of *San Lorenzo in Damaso*.

EUTYCHIUS and OTHERS (SS.) MM. (March 14)
(8th cent.) Christians very many in number, put to death for the Faith in Mesopotamia by the Mohammedans after their conquest of the country. The year usually given is A.D. 741. The many miracles wrought by invoking the intercession of St. Eutychius have made him famous in the East.

EUTYCHIUS of ALEXANDRIA and OTHERS (SS.) MM. (March 26)
(4th cent.) Orthodox Christians and staunch supporters of St. Athanasius, who under the leadership of St. Eutychius, a sub-deacon of the Church of Alexandria, were imprisoned and tortured for their Faith in the Trinity by the Arian intruded Bishops. From St. Athanasius we learn that St. Eutychius, after being scourged, was condemned to slavery in the mines, but perished from exhaustion on the road thither (A.D. 356).

EUTYCHIUS (St.) M. (April 15)
(Date unknown.) A Martyr of unknown date of Ferentino in the Roman Campagna. A vision in which he appeared to St. Redemptus, Bishop in the sixth century of that See, is recounted by St. Gregory the Great. Assemani treats exhaustively of St. Eutychius in his work on the local Saints of Ferentinum.

EUTYCHIUS (St.) M. (May 21)
See SS. TIMOTHY, POLIUS, &c.

EUTYCHIUS and FLORENTIUS (SS.) (May 23)
(6th cent.) Two Umbrian Saints of the sixth century who successively governed a monastery near Norcia. St. Gregory the Great extols their sanctity and recounts several miracles worked by their prayers.

EUTYCHIUS (St.) (Aug. 24)
(1st cent.) A Phrygian, disciple of St. Paul, and conjectured to have been the young man raised from the dead by the Apostle at Troas (Acts xx.), who on St. Paul leaving the East, attached himself to St. John the Evangelist, aiding him in his Apostolate and attending him to the Isle of Patmos. He is said to have himself been imprisoned and put to the torture for the Faith, but to have lived to nearly the end of the first century and to have died a natural death.

EUTYCHIUS (St.) M. (Sept. 19)
See SS. JANUARIUS, FESTUS, &c.

EUTYCHIUS, PLAUTUS and HERACLEAS (SS). MM. (Sept. 29)
(Date uncertain.) Martyrs of uncertain date and place, though noted by the Martyrologies as having suffered in Thrace. There are also great discrepancies in the names attributed to them.

EUTYCHIUS (St.) M. (Oct. 5)
See SS. PLACIDUS and OTHERS.

EUTYCHIUS (St.) M. (Nov. 21)
See SS. HONORIUS, EUTYCHIUS, &c.

EUTYCHIUS (OYE) (St.) M. (Dec. 11)
(4th cent.) A Spanish Martyr of the fourth century. He suffered either at Merida or somewhere in the neighbourhood of Cadiz. Nothing is really now known about him.

EUTYCHIUS and DOMITIAN (SS.) MM. (Dec. 28)
(Date unknown.) A priest with his deacon registered in the Roman Martyrology as having suffered martyrdom at Ancyra in Galatia (Asia Minor). We have no other record of them.

EUVERT (St.) Bp. (Sept. 7)
Otherwise St. EVORTIUS, *which see.*

***EVAL** (St.) Bp. (Nov. 20)
(6th cent.) A British Bishop in Cornwall, at the end of the sixth century, who has left a place-name in that county. Nothing certain is known about him.

EVAGRIUS of CONSTANTINOPLE (St.) (March 6)
Bp.
(4th cent.) When (A.D. 370) the See of Constantinople had been vacant for twenty years, usurped by Arian intruders, the Catholics seized a favourable moment and elected Evagrius, a personage otherwise unknown to history. A few months later he was driven out by the Emperor Valens and died in exile. His merits were such as to entitle him in the opinion of his contemporaries to the honour of canonisation.

EVAGRIUS and BENIGNUS (SS.) MM. (April 3)
(Date unknown.) Martyrs at Tomi on the Black Sea. Nothing has come down to us concerning them, save the insertion of their names in the old Martyrologies.

EVAGRIUS (St.) M. (Oct. 1)
See SS. PRISCUS, CRESCENS, &c.

EVAGRIUS, PRISCIAN and OTHERS (Oct. 12)
(SS.) MM.
(Date unknown.) Martyrs of uncertain date, said by some to have suffered in Rome; by others, with more probability, in Syria.

***EVAN (INAN)** (St.) (Aug. 18)
(9th cent.) A Scottish hermit in Ayrshire, to whom churches are dedicated, but the particulars of whose life have been lost.

EVARISTUS (St.) M. (Oct. 14)
See SS. CARPONIUS, EVARISTUS, &c.

EVARISTUS (St.) Pope, M. (Oct. 26)
(2nd cent.) The successor of St. Anacletus, or possibly of St. Clement in the Chair of St. Peter. There is much dispute as to the precise date of his nine years' Pontificate. Some put it A.D. 96 to A.D. 108; others A.D. 103 to A.D. 112; others again, A.D. 112 to A.D. 121. He appears to have been a Greek of Antioch, and on the side of his father, of Jewish descent. He divided the City of Rome into parishes and appointed seven deacons to attend the Pope, thus originating the College of Cardinals. He is honoured liturgically as a Martyr.

EVARISTUS (St.) M. (Dec. 23)
See SS. THEODULUS, SATURNINUS, &c.

EVASIUS (St.) Bp., M. (Dec. 1)
(4th cent.) A Saint of whom at the present day we have no trustworthy account. The tradition is that Pope St. Sylvester consecrated him first Bishop of Asti in Piedmont, that he laboured zealously for the good of his flock, that he was driven from his See by the Arian Emperor Constantius, and that with many others he was put to the sword under Julian the Apostate, A.D. 362, at a place later called after him Casale Sant' Evasale, now simply Casale.

EVASIUS (St.) Bp. (Dec. 2)
(Date unknown.) Beyond the mention of him in the Roman Martyrology, no record remains of this Saint, who is described as a Bishop of Brescia in Lombardy.

EVELLIUS (St.) M. (May 11)
(1st cent.) A Councillor of the Emperor Nero, whose conversion to Christianity was brought about by the great patience and constancy of the Christians who suffered under his eyes, and more particularly by the example of the Martyr St. Torpes. St. Evellius was beheaded at Pisa A.D. 66 or 67.

EVENTIUS of SARAGOSSA (St.) M. (April 16)
See SARAGOSSA (MARTYRS of).

EVENTIUS (St.) M. (May 3)
See SS. ALEXANDER, THEODULUS, &c.

***EVERARD** (St.) Bp. (Jan. 8)
Otherwise St. ERARD, *which see.*
The name EBERHARD *is also often written* EVERARD.

***EVERARD HANSE** (Bl.) M. (July 31)
(16th cent.) A Protestant minister who, becoming a convert, resigned his rich preferments and received the priesthood at Rheims. His Apostolate afterwards in England was short; and he was put to death at Tyburn, A.D. 1582. Bystanders report that when the executioner had cut him down alive from the gallows and, according to the sentence, was tearing out his heart, he was heard to exclaim, "O Happy Day."

***EVERILDIS** (St.) V. (July 9)
(7th cent.) A holy maiden, born in the South of England, who after the Apostolate of St. Birinus, retired, in company with SS. Bega and Wulfreda, to the neighbourhood of York, where they gathered many other holy virgins round them at a place still called after her, Everillsham or Everingham.

EVERGISTUS (EBREGESILUS) (St.) (Oct. 24)
Bp. M.
(5th cent.) A Bishop of Cologne and successor of St. Severinus in the fifth century. A Prelate of great zeal and sanctity and distinguished by his assiduity and confidence in prayer. While visiting the town of Tongres he was set upon and killed by robbers. Many miracles have been worked at his shrine.—Another saintly Bishop of Cologne of the same name is put on record by St. Gregory of Tours as having been renowned for the working of miracles about a century later.

***EVERMAR** (St.) M. (May 1)
(7th cent.) A Belgian Saint who, while on a pilgrimage, was set upon by evildoers and murdered in a forest, about A.D. 700. He is still in great veneration and is honoured as a Martyr.

***EVERMUND** (St.) Abbot. (June 16)
(6th cent.) A French Saint, founder and first Abbot of Fontenay in Normandy.

EVILASIUS (St.) M. (Sept. 20)
See SS. FAURTA and EVILASIUS.

EVODIUS, HERMOGENES and CALLISTUS (April 25)
(SS.) MM.
(Date unknown.) Christians of Syracuse in Sicily, registered in the old Martyrologies (but without date) as having suffered martyrdom. Evodius and Hermogenes are said to have been brothers, Callistus (often written Callista) is likewise asserted to have been brother or sister to them. These three Saints also appear in the Martyrologies on Sept. 2.

EVODIUS (St.) Bp., M. (May 6)
(1st cent.) The first Bishop of Antioch, consecrated, it is said, by St. Peter the Apostle on his departure thence for Rome. By some of the ancients the fact that at Antioch the disciples were first named Christians (Acts xi. 26) is attributed to St. Evodius. Tradition makes of him a Martyr (A.D. 67 about). He was followed in the See of Antioch by the great St. Ignatius.

EVODIUS (St.) M. (Aug. 2)
See SS. THEODOTA, EVODIUS, &c.

EVODIUS (St.) Bp. (Oct. 8)
(5th cent.) Born at Rouen and educated among the clergy of the Cathedral, his virtues and talents caused him to be raised to the Episcopate. He wrought many miracles in his lifetime and also after his death, which happened some time in the fifth century. Four hundred

years later his relics were translated to Braine, near Soissons.

EVORTIUS (EUVERT) (St.) Bp. (Sept. 7)
(4th cent.) A Roman cleric who became Bishop of Orleans, apparently during the reign of Constantine, and who died about A.D. 340. An Abbey, St. Euvert, was founded at the place where his relics were enshrined.

EVROUL (EBRULPHUS) (St.) Abbot. (Dec. 29)
(6th cent.) Born at Bayeux (Northern France) (A.D. 517), he had a brilliant career at the Court of King Childebert I; but moved by a Divine impulse obtained leave of the following monarch, Clotaire I, to retire to a monastery (his wife at the same time taking the veil in a convent). He lived henceforth a life of prayer and of work for the good of his neighbour; and himself founded many religious houses. He passed away A.D. 596.

EWALD THE DARK and EWALD THE FAIR (SS.) (Oct. 3)
(7th cent.) Two of the missionary priest-monks, sent by St. Egbert with St. Willibrord from England to evangelise Germany. Venerable Bede relates that their field of work was "Old Saxony." Their Apostolate appears to have been very short. They were done to death by the Pagans, probably in the neighbourhood of Dortmund about A.D. 695. Ewald the Fair was struck down by a sword blow. Ewald the Dark, the more prominent of the two, was fearfully maltreated, and in the end torn to pieces. King Pepin enshrined their relics at Cologne.

***EWE (St.)** V. (Oct. 27)
Otherwise St. IVES (IWA), *which see.*

EXANTHUS (St.) M. (Aug. 7)
See SS. CARPOPHORUS, EXANTHUS, &c.

***EXMEW (WILLIAM) (Bl.)** M. (June 18)
See CARTHUSIAN MARTYRS.

EXPEDITUS of MELITENE (St.) M. (April 19)
See SS. HERMOGENES, CAIUS, &c.

EXUPERANTIA (St.) V. (April 26)
(Date unknown.) A Saint of the Roman Martyrology, concerning whom no particulars are extant. Her relics are venerated at Troyes in France.

EXUPERANTIUS (St.) Bp. (Jan. 24)
(5th cent.) A Bishop of Cingoli near Ancona in Italy. He is believed to have been by birth a native of North Africa. To his prayers, his flock attributed their immunity from the plague devastating Italy in his time. They have since venerated him as their Patron Saint.

EXUPERANTIUS (St.) Bp. (May 30)
(5th cent.) The nineteenth Bishop of Ravenna who occupied that See for twenty years, dying A.D. 418. It is related of him that he cared for his flock not only in regard to things spiritual, but for their temporal well-being also. He is buried in the church of St. Agnes in his own city.

EXUPERANTIUS (St.) M. (Dec. 30)
See SS. SABINUS, EXUPERANTIUS, &c.

EXUPERIA (St.) M. (July 26)
See SS. SYMPHRONIUS, OLYMPIUS, &c.

EXUPERIUS, HESPERIUS, ZOE, CYRIACUS and THEODULUS (SS.) MM. (May 2)
(2nd cent.) A family of Christian slaves (husband, wife and two sons), the property of a rich Pagan of Attalia in Pamphylia (Asia Minor), in the time of the Emperor Hadrian. For refusing to take part in idolatrous rites they were put to the torture and, remaining steadfast, were at last burned to death (A.D. 140).

EXUPERIUS (St.) M. (Sept. 22)
See SS. MAURICE, EXUPERIUS, &c.

EXUPERIUS (St.) Bp. (Sept. 28)
(5th cent.) A saintly Bishop of Toulouse in France at the beginning of the fifth century. St. Jerome, who dedicated to him one of his works, extols his virtues. We have a letter from him to Pope St. Innocent I. He was devoted to the poor, and even sent large contributions to those of Palestine and Egypt. He passed away A.D. 411.

EXUPERIUS (St.) M. (Nov. 19)
See SS. SEVERINUS, EXUPERIUS, &c.

***EYNON (ONION) (WILLIAM) (Bl.)** M. (Nov. 14)
See Bl. HUGH FARINGDON.

EZECHIEL (St.) Prophet. (April 10)
(6th cent. B.C.) One of the Four Greater Prophets and the writer of a canonical Book of Scripture. The tradition is that he was put to death, while in captivity in Babylon with the rest of his nation, by one of the Jewish Headmen who had turned Pagan (B.C. 525), and was buried there in the tomb of the Patriarchs Sem and Arphaxad. His grave was for the early Christians a place of pilgrimage.

F

FABIAN (St.) Pope, M. (Jan. 20)
(3rd cent.) A Roman who, while yet a layman, was by a sign from Heaven pointed out as the successor of St. Antherus (A.D. 236) in St. Peter's Chair. This "incomparable man," as St. Cyprian styles him, did much for Ecclesiastical discipline, repressed the rigorism of certain heretics of his time, and called to account the famous Origen. He beautified the shrines of the Roman Martyrs, and was himself one of the victims of the Decian persecution (A.D. 250). To St. Fabian is attributed the Holy Thursday rite of Consecration of the Holy Oils; also by some the alleged Baptism of the Emperor Philip.

FABIAN (St.) M. (Dec. 31)
See SS. STEPHEN, POTENTIANUS, &c.

FABIUS (St.) M. (May 11)
See SS. MAXIMUS, BASSUS and FABIUS.

FABIUS (St.) M. (July 31)
(4th cent.) A Christian soldier who for refusing to carry a standard bearing idolatrous emblems, and for boldly giving as a reason his belief in Christ, was beheaded at Cæsarea in Mauretanea, under Diocletian about A.D. 300.

FABRICIANUS and PHILIBERT (SS.) MM. (Aug. 22)
(Date unknown.) Of these holy men, who are alleged to have suffered in Spain and who are honoured at Toledo, nothing whatever is really known.

***FACHANAN (St.)** Bp. (Aug. 14)
(6th cent.) The first Bishop of Ross (Ireland), where he founded the monastery of Ross-Altair, which became a centre of pilgrimage and a celebrated school of learning. He was remarkable for his eloquence and is venerated as Patron of the Diocese of Ross.

FACUNDUS and PRIMITIVUS (SS.) MM. (Nov. 27)
(4th cent.) Spanish Martyrs, the sons of St. Marcellus the Centurion, also a Martyr, said to have been put to death under Diocletian about A.D. 300, by order of Atticus or of Dacianus, Judge in Gallicia. More probably however their martyrdom took place as early as the middle of the second century in the time of Marcus Aurelius.

***FAGAN (St.)** (Jan. 3)
Otherwise St. FUGATIUS, *which see.*

***FAILBHE THE LITTLE (St.)** Abbot. (March 10)
(8th cent.) He was for seven years Abbot of Iona, where he died, aged eighty, A.D. 754.

***FAILBHE (St.)** Abbot. (March 22)
(7th cent.) The immediate predecessor of St. Adamnan (A.D. 679) as Abbot of Iona. He was of Irish birth and brother of St. Finan of Rath. There are several other Saints of the same name commemorated in the Scottish Menologies.

FAINA (St.) M. (May 18)
See SS. THEODOTUS, THECUSA, &c.

FAITH (PISTIS), HOPE (ELPIS), CHARITY (AGAPE) VV.MM. (Aug. 1)
(2nd cent.) Three young girls, daughters of

St. Sophia, with whom they were baptised. Their mother brought them up carefully as Christians and encouraged them during the horrors of their martyrdom in Rome under Hadrian early in the second century. Many legends have grown up concerning them, but nothing more can be stated with any certainty about them and their holy mother. St. Sophia and her children have always been in great veneration both in the East and in the West. SS. Faith, Hope and Charity are said to have been put to death at the ages respectively of twelve, ten and nine years.

FAITH (St.) V.M. (Oct. 6)
(4th cent.) Born at Agen in the South of France and arrested in the same city by the notorious Prefect Dacian under the Emperor Maximian Herculeus. She was burned to death A.D. 303. A number of bystanders (chief among whom was the Martyr St. Caprasius) inspired by her example, bravely declared themselves to be also Christians, and were on that account beheaded. The relics of St. Faith were enshrined at the Abbey of Conque, but a portion of her ashes were taken to Glastonbury. Hence probably her place in the Sarum Calendar and the Dedication to her of certain English churches.

FAL (FELE) (St.) (May 16)
Otherwise St. FIDOLUS, *which see.*

***FANCHEA (GARBH) (St.) V.** (Jan. 1)
(6th cent.) Born in Clogher and sister of SS. Endeus, Lochina, Carecha and Darcina. She presided as Abbess over a flourishing community of holy women and was instrumental in converting her brother, Endeus, the celebrated Abbot of Arran, whom she led on to great sanctity.

FANDILA (FANDILAS) (St.) M. (June 13)
(9th cent.) Born in the South of Spain, he became a monk at Cordova, where he was ordained priest. Arrested during the persecution of the Caliph Mahomed he was cast into prison and beheaded at Cordova, A.D. 853.

FANTINUS (St.) (Aug. 30)
(9th cent.) A monk in Calabria (South of Italy) who, when over sixty years of age, went to Greece to visit the shrines of the Martyrs, and died at Thessalonica, probably some time in the ninth century. Famous in life for his austerities, he was renowned also for the miracles he wrought both before and after death.

FARA (St.) V. (Dec. 7)
Otherwise St. PHARA or BURGONDOFARA, *which see.*

***FARANNAN (St.)** (Feb. 15)
(6th cent.) Born in Ireland, St. Farannan became one of St. Columba's disciples at Iona. Eventually he settled in the West of Ireland, living in a cave and performing most rigorous penances. He is the Patron Saint of Alterna (All-Faranna) in Sligo, the probable place of his death.

***FARINGDON (HUGH) (Bl.) M.** (Nov. 14)
See Bl. HUGH FARINGDON.

FARO (PHARO) (St.) Bp. (Oct. 28)
(7th cent.) Of a noble Burgundian family, his father, Agneric, was one of the principal lords at the Court of Theodebert II. His brother, St. Cagnoald, a monk at Luxeuil, and his sister, St. Phara, attained like him to the honours of the Altar. Separating by mutual consent from his wife (Bildechild, afterwards a nun), St. Faro received the religious tonsure and became Bishop of Meaux, a See which he retained for forty-six years, until his holy death A.D. 672. His zeal and piety, coupled with the gift of miracle-working, drew many holy men and women to Meaux, among others St. Fiacra.

FAUSTA and EVILASIUS (SS.) MM. (Sept. 20)
(4th cent.) St. Fausta, a girl of about thirteen, was being cruelly tortured by order of Evilasius, a heathen magistrate, when the latter, seeing the constancy of the child, believed and was also crowned for Christ. They suffered at Cyzicum in Pontus under Diocletian, A.D. 305.

FAUSTA (St.) Widow. (Dec. 19)
(3rd cent.) Famous both for the nobility of her birth and for her piety, St. Fausta, mother of St. Anastasia, died in Rome towards the end of the third century. In the words of her daughter she was "a pattern of goodness and piety." Baronius maintains the authenticity of the Letter of St. Anastasia, in which these words occur, but doubts have since been raised as to its genuineness.

FAUSTINIAN (St.) Bp. (Feb. 26)
(4th cent.) St. Faustinian is said to have been the second Bishop of Bologna in Italy. He comforted the Christians during Diocletian's persecution, and later was a zealous champion of the Catholic Faith against the Arians. There is some doubt as to the precise date of his death, which took place early in the fourth century.

FAUSTINUS and JOVITA (SS.) MM. (Feb. 15)
(2nd cent.) Two brothers, nobly born, and zealous professors of the Christian Faith, which they boldly preached to their fellow-citizens of Brescia (Lombardy) at a time of heathen fury such that even their Bishop had sought concealment. They were at length arrested by the authorities, and it is said that the Emperor Hadrian himself, after arguing with them, ordered them to be beheaded (A.D. 121). The City of Brescia possesses their relics and venerates them as its chief Patrons.

FAUSTINUS (St.) Bp. (Feb. 16)
(4th cent.) The successor of St. Ursicinus in the See of Brescia (Lombardy). He is said to have compiled the Acts of his collateral ancestors SS. Faustinus and Jovita. He died after about twenty years of Episcopate, A.D. 381, and was succeeded by St. Philastrius.

FAUSTINUS and OTHERS (SS.) MM. (Feb. 17)
(Date unknown.) All particulars of these Saints are lost, though Baronius has inserted them in the Martyrology on the authority of ancient manuscripts he had before him. They are alleged to have suffered in Rome and to have been forty-five in number; but it is quaintly added: "The very names of forty-four of them are now known to none save God."

FAUSTINUS, TIMOTHY and VENUSTUS (SS.) MM. (May 22)
(4th cent.) These holy men suffered in Rome perhaps as late as the reign of Julian the Apostate (A.D. 360-363); but no particulars are forthcoming.

FAUSTINUS (St.) M. (June 5)
See SS. FLORENTIUS and OTHERS.

FAUSTINUS (St.) M. (July 29)
See SS. SIMPLICIUS, FAUSTINUS, &c.

FAUSTINUS (St.) (July 29)
(4th cent.) A disciple of St. Felix, Bishop of Martano or Spello, near Spoleto, and his faithful attendant in the hour of his Passion. St. Faustinus himself suffered much for Christ before passing away peacefully early in the fourth century at Todi in Umbria.

FAUSTINUS, LUCIUS, CANDIDUS, CŒLIAN, MARK, JANUARIUS and FORTUNATUS (SS.) MM. (Dec. 15)
(Date unknown.) African Martyrs commemorated in all the old Martyrologies, but of whom nothing otherwise is known.

FAUSTUS and OTHERS (SS.) MM. (June 24)
(Date unknown.) Twenty-four Roman Martyrs whose Acts have been lost and whose date is quite uncertain. Some conjecture that this St. Faustus is the convert made at the end of her life by St. Dafrosa, mother of St. Bibiana. Others identify him and his fellow-sufferers with the Saints Lucy and Twenty-two others, commemorated in the Roman Martyrology on June 25 (probably A.D. 280).

FAUSTUS (St.) M. (July 16)
(3rd cent.) A Martyr of the Decian persecution (A.D. 250), who, crucified and shot at with arrows, is said to have lingered in his agony for five days.

FAUSTUS (St.) M. (Aug. 1)
See SS. BONUS and FAUSTUS.

FAUSTUS (St.) M. (Aug. 7)
(2nd cent.) It is a tradition that this St. Faustus was a soldier who gave his life for Christ after enduring many tortures at Milan during the reign of Commodus (A.D. 180-A.D. 193); but neither at Milan nor elsewhere are there any particulars extant.

FAUSTUS, MACARIUS and OTHERS (SS.) MM. (Sept. 6)
(3rd cent.) St. Faustus was a priest, and with that of Macarius the Greek Menologies give the names of his other ten fellow-sufferers. They were victims of the Decian persecution (A.D. 250), and were beheaded at Alexandria in Egypt.

FAUSTUS (St.) M. (Sept. 8)
See SS. TIMOTHY and FAUSTUS.

FAUSTUS (St.) M. (Oct. 3)
See SS. DIONYSIUS and FAUSTUS.

FAUSTUS (St.) M. (Oct. 4)
See SS. CAIUS, FAUSTUS and OTHERS.

FAUSTUS (St.) M. (Oct. 5)
See SS. PLACIDUS and OTHERS.

FAUSTUS, JANUARIUS and MARTIALIS (SS.) MM. (Oct. 13)
(4th cent.) Saints styled by the Poet Prudentius "the three Crowns of Cordova," in which city they, during the great persecution, under the Emperors Diocletian and Maximian, having bravely confessed their Faith in Christ, were put to the torture and beheaded (A.D. 304).

FAUSTUS (St.) M. (Nov. 19)
(4th cent.) The deacon of St. Dionysius of Alexandria and his companion in exile. He is reported to have survived his master for many years, and in the end to have laid down his life in extreme old age for Christ in the persecution under Diocletian at the beginning of the fourth century.

FAUSTUS, DIDIUS, AMMONIUS, PHILEAS, HESYCHIUS, PACOMIUS, THEODORE and OTHERS (SS.) MM. (Nov. 26)
(4th cent.) These Martyrs suffered in the persecution raised in Egypt by the Emperor Maximian Galerius, in which St. Peter, Patriarch of Alexandria, perished (A.D. 311 about). St. Faustus was a priest of Alexandria; SS. Phileas, Hesychius, Pacomius and Theodore were Egyptian country Bishops; and with them six hundred and sixty Christians are said to have given their lives for their Faith.

***FEATHERSTON (RICHARD) (Bl.) M.** (July 30)
See Bl. RICHARD FEATHERSTON.

FEBRONIA (St.) V.M. (June 25)
(4th cent.) A young nun in her twentieth year, victim of the persecution under Diocletian (A.D. 304), who bravely sealed her Confession of Christ with her blood, at Sybapolis in Syria, according to the Martyrologies; but really at Nisibi in Assyria (Mesopotamia) as modern research has shown. In their fear the fifty sisters in her community had fled to various hiding-places, Febronia alone remaining with her Abbess and one other aged nun, when the Imperial officers came to seize them. It appears that Febronia only was put to death, and it is from the pen of one of the other two that we have the particulars of the ghastly tortures to which she was subjected before being beheaded.

***FECHIN (St.)** Abbot. (Jan. 20)
(7th cent.) A disciple of St. Yathy and founder of many monasteries in Ireland. He led a life of extraordinary penance, spending his nights after the manner of St. Patrick, in reciting the whole Psalter. He is honoured at Fobhare or Foure (West Meath), where he governed a monastery. Ecclefechan and St. Vigean's, near Arbroath in Scotland, also perpetuate his memory.

***FEDLEMID (St.)** Bp. (Aug. 9)
Otherwise St. PHELIM, *which see.*

***FEIGHIN (St.)** Abbot. (Jan. 20)
Otherwise St. FECHIN, *which see.*

***FELAN (St.)** Abbot. (Jan. 9)
Otherwise St. FŒLAN, *which see.*

FELE (FAL) (St.) (May 16)
Otherwise St. FIDOLUS, *which see.*

FELICIAN (St.) Bp. M. (Jan. 24)
(3rd cent.) Ordained priest by Pope St. Eleutherius and consecrated Bishop of Foligno, his native city, by Pope St. Victor, he governed that See till A.D. 250, when the Decian persecution broke out. Though then in his ninetieth year, St. Felician was arrested and sent to Rome, but died at Monte Rotondo on his way thither. His remains, brought back to Foligno, were some centuries later translated to Metz, where many miracles have been worked at his shrine. At Minden in Westphalia, whither some of his relics were carried in the tenth century, a Feast in his honour is kept on Oct. 20, which has given occasion to a second insertion of his name in the Roman Martyrology.

FELICIANUS, PHILIPPIANUS and OTHERS (SS.) MM. (Jan. 30)
(Date unknown. Of these African Martyrs, one hundred and thirty-six in number, commemorated in the ancient Martyrologies, no record has come down to our time.

FELICIAN (St.) M. (Feb. 2)
See SS. FORTUNATUS and FELICIAN.

FELICIAN (St.) M. (June 9)
See SS. PRIMUS and FELICIAN.

FELICIAN (St.) M. (July 21)
See SS. VICTOR, ALEXANDER, &c.

FELICIAN (St.) Bp. M. (Oct. 20)
See St. FELICIAN (Jan. 24).

FELICIAN (St.) M. (Oct. 29)
See SS. HYACINTHUS, QUINCTUS, &c.

FELICIAN (St.) M. (Nov. 11)
See SS. VALENTINE, FELICIAN, &c.

FELICIAN (St.) M. (Nov. 19)
See SS. SEVERINUS, EXUPERIUS, &c.

FELICINUS (St.) Bp. (July 19)
Otherwise St. FELIX of VERONA, *which see.*

FELICISSIMA (St.) V.M. (Aug. 12)
See SS. GRACILIAN and FELICISSIMA.

FELICISSIMUS, HERACLIUS and PAULINUS (SS.) MM. (May 26)
(3rd cent.) These Martyrs probably suffered towards the close of the third century under Diocletian, at Todi in Umbria, where their relics are still venerated; but no particulars are known concerning them.

FELICISSIMUS (St.) M. (July 2)
See SS. ARISTON, CRESCENTIANUS, &c.

FELICISSIMUS (St.) M. (Aug. 6)
See SS. XYSTUS, FELICISSIMUS, &c.

FELICISSIMUS (St.) M. (Oct. 26)
See SS. ROGATIANUS and FELICISSIMUS.

FELICISSIMUS (St.) M. (Nov. 24)
(4th cent.) A Martyr who suffered at Perugia (Central Italy), perhaps under Diocletian, in the first years of the fourth century. Nothing more is known of him.

FELICITAS (St.) M. (March 7)
See SS. PERPETUA and FELICITAS.

FELICITAS (St.) M. (March 8)
See SS. CYRIL, ROGATUS, &c.

FELICITTAS (St.) M. (Nov. 23)
(2nd cent.) This holy widow, distinguished above all the Roman Matrons of her time for her piety and charity, had seven sons, together with whom she was arrested and tried as a Christian before the Emperor Antoninus Pius in Rome, about A.D. 165. Having encouraged her children to sacrifice their lives cheerfully for Christ, she, her spirit of Faith overcoming the natural tenderness of her mother's heart, witnessed the sufferings by which they merited their crowns of martyrdom. She followed them five months later, being beheaded as a

Christian, Nov. 23, A.D. 165. She has since been commemorated throughout the Catholic Church on that day. The Feast of her seven martyred sons is kept on July 10.

FELICULA (St.) M. (Feb. 14)
See SS. VITALIS, FELICULA, &c.

FELICULA (St.) V.M. (June 13)
(1st cent.) A Roman Saint of the Apostolic Age and fellow-sufferer with St. Petronilla, after whose martyrdom under Domitian she was left for a fortnight in her prison without food or drink. The charge against her was her refusal to marry a Pagan and to sacrifice to idols. Utterly wasted though she was, she was tortured on the rack and at last thrown into a ditch to die. Her body was recovered by the priest St. Nicomedes, and by him secretly interred outside the walls of Rome (A.D. 90 about).

FELINUS and GRATIANUS (SS.) MM. (June 1)
(3rd cent.) These holy men, soldiers in the Imperial army, were martyred at Perugia in the persecution under Decius (A.D. 250). Their relics were translated to Arona near Milan, A.D. 979.

FELIX and JANUARIUS (SS.) MM. (Jan. 7)
(Date unknown.) Said to have suffered martyrdom at Heraclea, a name common to several ancient cities. We have neither dates nor particulars concerning them.

FELIX (St.) M. (Jan. 9)
See SS. EPICTETUS and FELIX.

FELIX of NOLA (St.) M. (Jan. 14)
(3rd cent.) A Syrian by birth, who after serving in the Imperial army, became a priest at Nola in Southern Italy, and was chosen to be his chief adviser by the Bishop St. Maximus. When in A.D. 250 the persecution under Decius broke out, Felix was seized, scourged and thrown into prison; but having been miraculously delivered therefrom, he watched over the deathbed of the Bishop, and devoted himself to the service of the rest of the persecuted group of Christians. Decius having perished and the Church being for a time at peace, the Bishopric of Nola was offered to Felix, which however, he refused, preferring to occupy himself as before in assisting the prelate chosen in his place. The ancients are loud in praise of his holiness of life and of his charity to all. He died in peace at an advanced age, A.D. 260, but on account of the many sufferings he had endured for Christ's sake has always been honoured as a Martyr. He is commemorated annually on Jan. 14 throughout the Catholic Church, and his shrine at Nola, where many miracles have been wrought in answer to prayers for help from him, is a famous place of pilgrimage. St. Paulinus of Nola and Venerable Bede have both written the Life of St. Felix, and Pope St. Damasus has composed verses in his honour.

Another St. Felix, a Roman priest, whose Feast is also marked on the 14th of January, is often confused with the more famous Saint of Nola.

FELIX IV (St.) Pope. (Jan. 30)
(6th cent.) The successor of Pope St. John I (A.D. 526). He built the Roman church of SS. Cosmas and Damian and consecrated no fewer than thirty-nine Bishops, during his short Pontificate of four years. He was evidently an able statesman, and treated successfully the cause of his people with the Barbarians, who in his time had overrun Italy. He died A.D. 530.

FELIX of LYONS (St.) Bp. (Feb. 3)
See SS. LUPICINUS and FELIX.

FELIX, SEMPRONIUS, HIPPOLYTUS and OTHERS (SS.) MM. (Feb. 3)
(Date unknown.) There are various opinions as to the place where these Martyrs suffered. Though the old Registers describe them as Africans, and probably St. Felix was of the Roman Province there, it is not at all certain that they all suffered in that country. Their Acts are no longer extant.

FELIX of AFRICA (St.) M. (Feb. 11)
See SS. SATURNINUS, DATIVUS, &c.

FELIX of ADRUMETUM (St.) M. (Feb. 21)
See SS. VERULUS, SECUNDINUS, &c.

FELIX of METZ (St.) Bp. (Feb. 21)
(2nd cent.) Described as the third Bishop of Metz, which See he is alleged to have occupied for forty years in the Sub-Apostolic Age.

FELIX of BRESCIA (St.) Bp. (Feb. 23)
(7th cent.) The twentieth Bishop of Brescia in Lombardy, which Diocese he governed during over forty troublous years. He struggled successfully against the Arian Bishop, intruded into his See by Rotharius, King of the Lombards, and energetically opposed the inroads of the heresy, then making its last great effort against the Catholic Faith. He was a zealous pastor, and built and endowed several churches. The date of his death, about the middle of the seventh century, is variously given.

FELIX III (St.) Pope. (Feb. 25)
(5th cent.) An ancestor of St. Gregory the Great. St. Felix succeeded Pope St. Simplicius, A.D. 483, and fought against Monophytism or Eutychianism, which heresy denied that Christ had the nature of man besides that of God. He deposed Acacius, Bishop of Constantinople, for heresy and schism. Before his death (A.D. 492) he held a Synod to decide the measures to be taken with those who had apostatised during the Vandal persecution. He is by many reputed the author of the so-called Sacramentarium Leonianum.

FELIX (St.) M. (Feb. 26)
See SS. FORTUNATUS, FELIX, &c.

FELIX, LUCIOLUS, FORTUNATUS, MARCIA and OTHERS (SS.) MM. (March 3)
(Date unknown.) Of these, as of so many holy Confessors of Christ in the early ages of the Church, no record has remained, save the registering of their names in the various ancient Martyrologies. SS. Felix, &c. are by several authors conjectured to have suffered in Africa; but no date can with any probability be assigned to them.

FELIX (St.) M. (March 8)
See SS. CYRIL, ROGATUS, &c.

FELIX of DUNWICH (St.) Bp. (March 8)
(7th cent.) St. Felix, a native of Burgundy, when he was consecrated Bishop, was destined to the work of the Evangelisation of the Anglo-Saxons. St. Honorius of Canterbury, on the arrival of St. Felix in England, advised him to betake himself to East Anglia (Norfolk and Suffolk), where the pious King Sigebert was seeking the conversion of his still heathen subjects. There he laboured with such success that at his death (A.D. 646) practically the whole country had become Christian. He was buried at Dunwich in Suffolk, which town, now swallowed up by the sea, he had chosen for his See. Several centuries later his relics were translated to Ramsey Abbey.

FELIX of AQUILEIA (St.) M. (March 16)
See SS. HILARY, TATIANUS, &c.

FELIX of GERONA (St.) M. (March 18)
See SS. NARCISSUS and FELIX.

FELIX and OTHERS (SS.) MM. (March 23)
(5th cent.) Twenty-four of the victims of the Arian Hunneric, King of the Vandals, towards the close of the fifth century. Of these African Saints no particulars are extant, though St. Bede and all the old Martyrologies register them as above.

FELIX of TREVES (St.) Bp. (March 26)
(5th cent.) The local records of the Church of Treves were destroyed by the Normans, who pillaged the city at the end of the ninth century. We only know that this St. Felix, the second Bishop of Treves of that name, and thirty-third in succession from the foundation of the See, was consecrated by St. Martin of Tours (A.D. 386) under the Emperor or usurper Maximus. He was a zealous opponent

of the strange Priscillianist heresy. He later resigned his See and retired to a monastery he had built in honour of our Lady and of the Martyrs of the Theban Legion, where he died after A.D. 400. There is much controversy about him, and especially whether or not some of the particulars given may not apply to another Felix, also of Treves.

FELIX (St.) M. (March 31)
See SS. THEODULUS, ANESIUS, &c.

FELIX of SARAGOSSA (St.) M. (April 16)
See SARAGOSSA (MARTYRS of).

FELIX of ALEXANDRIA (St.) M. (April 21)
See SS. ARATOR, FORTUNATUS, &c.

FELIX, FORTUNATUS and ACHILLEUS (SS.) MM. (April 23)
(3rd cent.) The Apostles of Vienne in France, whither they were sent by St. Irenæus of Lyons, St. Felix being a priest and SS. Fortunatus and Achilleus deacons. From a humble lodging wherein they lived a life of much penance they evangelised the town, converting many to Christianity. In the end they were imprisoned, and after cruel torture put to death for the Faith, A.D. 212.

FELIX of SEVILLE (St.) M. (May 2)
(Date unknown.) A deacon who suffered for Christ at a date and under circumstances of which we have no longer any record. In Seville and its neighbourhood he is held in great veneration.

FELIX of ROME (St.) M. (May 10)
See SS. CALEPODIUS, PALMATIUS, &c.

FELIX and GENNADIUS (SS.) MM. (May 16)
(Date unknown.) No particulars are extant of these two Martyrs venerated from ancient times in the city of Uzalis in Pro-consular Africa, and formerly a Bishop's See, where their relics were enshrined.

FELIX of SPOLETO (St.) Bp., M. (May 18)
(4th cent.) There is a dispute as to whether this Saint was Bishop of Spoleto or of the neighbouring city of Spello (Hispellum); but all agree that he was one of the victims of the great persecution (A.D. 304 about) under Diocletian and Maximian Herculeus, by whose orders he was beheaded as a Christian teacher. At Spoleto he is still in great veneration. Baring Gould with others contend that he was Bishop not of Spoleto in Umbria, but of Spalato in Dalmatia.

FELIX of CANTALICIO (St.) (May 18)
(16th cent.) A Saint in great veneration in Italy. Born about A.D. 1513, near Rieti, of poor parents, he worked in his youth in the fields, and at the age of thirty entered among the Capuchins as a lay-brother, and as such for forty years begged about Rome. His intimacy with St. Philip Neri, and how, as the greatest of earthly blessings, they used to wish one another "sufferings for Christ," is proverbial. St. Felix was also much valued by St. Charles Borromeo. His characteristic seems to have been throughout a life of austere penance, a cheerful piety, whence his nickname "Deo gratias" ("Thanks be to God"). He died in Rome in great joy of spirit, May 18, 1587. He is often represented carrying a beggar's wallet inscribed "Deo Gratias."

FELIX of ISTRIA (St.) M. (May 24)
See SS. ZŒLLUS, SERVILIUS, &c.

FELIX of SARDINIA (St.) M. (May 28)
See SS. ÆMILIUS, FELIX, &c.

FELIX I (St.) Pope, M. (May 30)
(3rd cent.) A Roman by birth. He succeeded St. Dionysius, A.D. 269, in the Chair of St. Peter. He wrote to Maximus of Alexandria condemning the heresy of Paul of Samosata. A fragment of this letter has been preserved. He is further said to have decreed that Mass be always celebrated over relics of Martyrs. St. Felix received the crown of martyrdom, A.D. 274, under Aurelian, and was buried on the Aurelian Way. Some historians date his Pontificate from A.D. 273 only to A.D. 275.

FELIX and FORTUNATUS (SS.) MM. (June 11)
(3rd cent.) Two brothers, born at Vicenza in the North of Italy, and done to death aft the infliction of fearful torture at Aquileia. They suffered under Diocletian about A.D. 296. Part of their relics is at Vicenza, part at Chioggia near Venice.

FELIX of CORDOVA (St.) M. (June 14)
See SS. ANASTASIUS, FELIX, &c.

FELIX of APOLLONIA (St.) M. (June 17)
See SS. ISAURUS, FELIX, &c.

***FELIX of NANTES (St.) Bp.** (July 7)
(6th cent.) A learned and pious prelate who governed ably and successfully in the Diocese of Nantes for about thirty-three years. He was noted for his zeal for Church discipline, and still more for his charity to the poor. He assisted at the French Councils of his time and built the Cathedral of Nantes. He died Jan. 8, A.D. 584. His festival is kept in July, the anniversary of the Translation of his relics.

***FELIX and MAURUS (SS.) Bps.** (June 16)
(6th cent.) Palestinians, father and son, who after a pilgrimage to Rome settled at a place now called *San Felice*, near Narni, in Central Italy. They are venerated as Saints at Spoleto, and in the neighbourhood.

FELIX (St.) M. (June 23)
(3rd cent.) A priest of Sutri in Tuscany, who under the Emperors Valerian and Gallienus was scourged to death (A.D. 257), he having been conspicuous for his zeal in preaching the Christian Faith and successful in making converts from heathenism.

FELIX (St.) M. (July 2)
See SS. ARISTON, CRESCENTIANUS, &c.

FELIX (St.) M. (July 10)
One of the SEVEN HOLY BROTHERS, MM., *which see.*

FELIX (St.) M. (July 10)
See SS. JANUARIUS, MARINUS, &c.

FELIX of MILAN (St.) M. (July 12)
See SS. NABOR and FELIX.

FELIX of COMO (St.) Bp. (July 14)
(4th cent.) Said to have been the first Bishop of Como. He flourished in the latter half of the fourth century, and was a zealous pastor of souls, honoured by the intimate personal friendship of the great St. Ambrose.

FELIX of PAVIA (St.) Bp., M. (July 15)
(Date unknown.) A Martyr of whom nothing reliable has come down to us. Some have thought him to be one and the same person with the St. Felix, Bishop of Spello or Spoleto (May 18).

FELIX (St.) M. (July 17)
One of the SCILLITAN MARTYRS, *which see.*

FELIX (FELICINUS) of VERONA (St.) Bp. (July 19)
(Date unknown.) A Bishop of Verona venerated from ancient times as a Saint, but of whom no authentic account is extant. His relics are enshrined in one of the churches of Verona.

FELIX of MANFREDONIA (St.) M. (July 25)
See SS. FLORENCE and FELIX.

FELIX, JUCUNDA and JULIA (SS.) MM. (July 27)
(Date unknown.) In regard to these Saints, an error appears to have crept into the Roman Martyrology, which assigns them to Nola in South Italy. As to St. Felix, the reference would simply be to the date of the consecration of St. Felix, Bishop of Nola (Nov. 15). SS. Jucunda and Julia are in the older MSS. described as Martyrs of Nicomedia in Asia Minor. Nothing more is known about them.

FELIX of CORDOVA (St.) M. (July 27)
See SS. GEORGE, FELIX, &c.

FELIX II (St.) Pope, M. (July 29)
(4th cent.) St. Felix, Archdeacon of Rome, was elected Pope A.D. 355, when Pope Liberius was sent into exile by the Arian Emperor Constantius, but on the return of Liberius, after two years of exile, he at once resigned the

Pontificate of which in all probability he had been merely the Administrator. The Roman Martyrology records his martyrdom at Cervetro (Cæræ) in Tuscany, probably about A.D. 360; but it is the opinion of some authors that he lived on for several years in retirement and died a peaceful death. The Church also commemorates the Finding of the Body of St. Felix with those of other Martyrs. It is especially to be noted that from the outset he has always been regarded as a Saint, and there are no real grounds for setting him aside as a mere Anti-Pope.

FELIX of GERONA (St.) M. (Aug. 1)
(4th cent.) A Spanish Christian who suffered under Maximian Herculeus and the merciless Prefect Dacianus (A.D. 303) at Gerona in the North of Spain. He was, while still living, literally cut to pieces with butchers' knives. The old Christian poet Prudentius has written some verses in his honour.

***FELIX (FEDLIMID) (St.) Bp.** (Aug. 9)
Otherwise St. PHELIM, *which see.*

FELIX of PORTO (St.) M. (Aug. 22)
See SS. MARTIAL, SATURNINUS, &c.

FELIX of PISTOJA (St.) (Aug. 26)
(9th cent.) The traditions of Pistoja, a town in Tuscany, where he flourished probably in the ninth century, present him to us as a hermit, remarkable for the austerity of his life, and venerated as a Saint immediately after his holy death. His *cultus* was revived on the discovery of his shrine, A.D. 1400; but his history is very uncertain.

FELIX and ADAUCTUS (SS.) MM. (Aug. 30)
(4th cent.) Christians who were beheaded in Rome (A.D. 304), in the last great persecution, and who are liturgically commemorated in the Universal Church. St. Felix was a priest. St. Adauctus (a Christian of name unknown, so styled because he was unexpectedly added (*adauctus*) to St. Felix in the latter's glorious death struggle in consequence of his calling out that he too was a Christian) is, of course, quite other than the St. Adaucus (Oct. 4) of Gibbon's gibe (Decl. and Fall, ch. xvi.).

FELIX and ANOTHER FELIX (SS.) MM. (Sept. 10)
See SS. NEMESIAN, FELIX, &c.
One of these St. Felix appears to have been a Bishop.

FELIX and REGULA (SS.) MM. (Sept. 11)
(3rd cent.) A brother and sister who at the time of the famous martyrdom of St. Maurice and his companions under Maximian Herculeus, took refuge in Switzerland; but were afterwards sought out and cruelly put to death in the neighbourhood of Zurich.

FELIX and CONSTANTIA (SS.) MM. (Sept. 19)
(1st cent.) Martyrs who suffered in the very beginnings of Christianity in the time of Nero at Nocera, a town between Naples and Salerno, where their relics are venerated; but no particulars are extant.

FELIX of AUTUN (St.) M. (Sept. 24)
See SS. ANDOCHIUS, THYRSUS, &c.

FELIX and CYPRIAN (SS.) Bps., MM. (Oct. 12)
(5th cent.) The leaders of a multitude of 4966 Catholic Christians in Africa, maltreated and driven out to starve in the Sahara Desert by Hunneric, the persecuting Arian King of the Vandals, A.D. 482. Among them were many little children. Their contemporary, Victor of Utica, has left us a touching account of their sufferings.

FELIX (AFRICANUS), AUDACTUS (ADAUCTUS), JANUARIUS, FORTUNATUS, and SEPTIMUS (SS.) MM. (Oct. 24)
(4th cent.) African Martyrs who suffered under Diocletian, A.D. 303. Every endeavour was used to induce St. Felix (a Bishop) to deliver up the Sacred Scriptures and other Christian books, the destruction of which was a paramount object with the crafty Emperor, but the Saint remained steadfast to death. Dragged to Rome, he with the others was put to the sword at Venosa (or perhaps Nola) in the South of Italy. There is, however, much controversy among the learned as to the names of these Martyrs and the details of their Passion.

FELIX and EUSEBIUS (SS.) MM. (Nov. 5)
(1st cent.) Christians of the first century, St. Felix being a priest and St. Eusebius described as a monk or Solitary. They are mentioned in the Acts of St. Cæsareus as having been concerned in the burial of that Holy Martyr. They themselves were afterwards beheaded in the first years of the second century at Terracina, a city between Rome and Naples.

FELIX of THYNISSA (St.) M. (Nov. 6)
(Date uncertain.) An African Christian, who in one of the early persecutions, having faithfully confessed Christ before the Roman Judge and having been sentenced to be beheaded, was on the following morning found dead in his prison, as was related by St. Augustine in a sermon to his people of Hippona. The Thynissa where St. Felix suffered is an old town near Hippona (Bona), not Tunis, as some have thought.

FELIX of FONDI (St.) (Nov. 6)
(6th cent.) A holy Religious of a monastery at Fondi in Southern Italy, characterised by St. Gregory the Great as a Saint and contemporary of his own (late in the sixth century). Nothing more is known about him.

FELIX of NOLA (St.) Bp., M. (Nov. 15)
(3rd cent.) A Saint from his youth upward, who became Bishop of Nola, near Naples, and is by many asserted to have been the first occupant of that See. With thirty others, he gave his life for Christ about A.D. 287 in the beginning of the last great persecution under the Prefect Marcianus.

FELIX of VALOIS (St.) (Nov. 20)
(13th cent.) St. Felix of the Royal House of Valois, born A.D. 1127, after having for some time led a most austere life as a hermit in a forest near Meaux, became with St. John of Matha the Founder of the Trinitarian Order (still existing), of which the scope was the great work of charity of that age, the freeing of the Christian captives held in slavery by the Moors of Spain and North Africa. Pope Innocent III confirmed the new Institute, and St. Felix lived to see as many as six hundred of its houses begun. He died at Cerf-Frold, his old hermitage, Nov. 4, A.D. 1212, having shortly before been comforted by a vision of Our Lady, wearing the Trinitarian habit.

FELIX (St.) Bp. (Nov. 28)
See SS. VALERIAN, URBAN, &c.

FELIX of BOLOGNA (St.) Bp. (Dec. 4)
(5th cent.) The fifth Bishop of Bologna and previously a deacon of the Church of Milan under St. Ambrose. He is mentioned by Paulinus in his Life of that Saint. St. Felix died A.D. 429, and was succeeded by St. Petronius, afterwards Patron Saint of Bologna.

FELIX (St.) M. (Dec. 5)
See SS. JULIUS, POTAMIA, &c.

FELIX of ROME (St.) M. (Dec. 29)
See SS. CALLISTUS, FELIX, &c.

***FELTON (JOHN) (Bl.) M.** (Aug. 8)
See Bl. JOHN FELTON.

***FEOCK (St.) V.** (Feb. 2)
(Date uncertain.) An otherwise unknown Saint, whose name is perpetuated by a church Dedication in Cornwall. Possibly she was an immigrant from Ireland. Some have it that Feock is only a variant of the name of St. Fiacca, a Confessor, friend of St. Patrick. But this seems hardly likely. Others identify St. Feock with St. Vougas of Brittany.

FERDINAND (St.) King. (May 30)
(13th cent.) St. Ferdinand III, King of Castile and Leon, resembled in many ways his first cousin, St. Louis, King of France. A brave soldier, he won back from the Moors the great cities of Seville and Cordova, and gave its deathblow to their rule in Spain. He

was diligent and just in his government, and above all heedful to do no wrong to the least of his subjects. His saying when refusing to burden them with an exorbitant war-tax characterises him: "God will not fail me, and I fear more the curse of one poor old woman than the whole army of the Moors." Austere in his piety, the time at his disposal he devoted to penance and to religious exercises, frequently repeating: "Lord, Thou knowest that I desire Thy Glory, not my own." The idol of his people, he was setting out on a campaign when he closed a glorious reign by a holy death, passing from this world May 30, A.D. 1252, in the fifty-third year of his age, the thirty-fifth of his reign in Castile and twenty-second in Leon. He was canonised by Clement X, A.D. 1671.

***FEREDARIUS (St.)** Abbot. (May 18)
(9th cent.) An Irish Saint, one of the successors of St. Columba at Iona, where he became Abbot, A.D. 863. From fear of the Danes, the body of St. Columba was in his time removed to Ireland and enshrined side by side with that of St. Patrick.

***FERGNA (St.)** Bp. (March 2)
(7th cent.) Surnamed the White, a kinsman and disciple of St. Columba. He died Abbot of Iona, A.D. 637.

***FERGUS (FERGUISIUS, FERGUSTUS) (St.)** Bp. (March 30)
(6th cent.) A Bishop of Downpatrick and greatly venerated. But the traditions concerning him are vague in the extreme, and he may possibly be identical with St. Fergus of Scotland, and therefore of date much later than that given by Irish tradition.

***FERGUS (FERGUSTUS) (St.)** Bp. (Nov. 18)
(8th cent.) A Bishop in Scotland who signed the Acts of the Roman Council of A.D. 721, describing himself as a Pict. He is said to have been previously a Bishop in Ireland. In the Aberdeen Breviary he is called Fergustian.

FERREOLUS and FERRUTIO (SS.) MM. (June 16)
(3rd cent.) St. Ferreolus (probably a Bishop) and St. Ferrutio, a deacon, are said to have been brothers, and were natives of Asia Minor. They were sent by St. Irenæus of Lyons to evangelise the country round Besançon at the same time as he despatched SS. Felix, Fortunatus and Aquileius on a similar mission to Vienne. Their work was crowned with like success, and they too came to the same glorious end—a cruel death at the hands of the heathen persecutors (A.D. 212, about).

FERREOLUS (St.) M. (Sept. 18)
(4th cent.) A celebrated Martyr of Vienne in Gaul, an officer in the Imperial army, who like many of his rank, on being discovered to be a Christian, was brought to trial as such in the persecution under Diocletian. He was scourged and in the end beheaded, A.D. 304, many miraculous circumstances attending his martyrdom.

FERRUTIO (St.) M. (June 16)
See SS. FERREOLUS and FERRUTIO.

FERRUTIUS (St.) M. (Oct. 28)
(Date uncertain.) A Roman soldier stationed at Mainz in Germany, who demanded his discharge from the army rather than take part in idolatrous worship. He was arrested and committed to prison, where he died of hunger and ill-treatment. The date of his death is much contested. Some put it as late as the fifth century; but the beginning of the fourth seems more likely. In the eighth century St. Lullus placed his body in a suitable shrine.

FESTUS (St.) M. (June 24)
Otherwise St. FAUSTUS, *which see.*

FESTUS (St.) M. (Sept. 19)
See SS. JANUARIUS, FESTUS, &c.

FESTUS (St.) M. (Dec. 21)
See SS. JOHN and FESTUS.

***FIACE (FIECH) (St.)** Bp. (Oct. 12)
(5th cent.) An Irish Bishop, friend and disciple of St. Patrick, author of the still extant Hymn in honour of his master.

***FIACHAN (FIANCHNE) (St.)** (April 29)
(7th cent.) A native of Munster, monk at Lismore and disciple of St. Carthage the Younger, remarkable for his great spirit of obedience and sublime gift of prayer.

FIACRIUS (FIACRE, FIAKER, FEFVRE) (St.) (Aug. 30)
(6th cent.) Claimed by both the Scots and Irish as their countryman, he crossed to Gaul early in the sixth century, and being kindly received by St. Faro, Bishop of Meaux, he thenceforth lived the life of an anchoret in a neighbouring forest. His cell, to approach which, however, was strictly forbidden to women, soon became a place of pilgrimage, and in life as after death, he worked many miracles. He is especially noted for his charity and helpfulness to the poor. He passed away about A.D. 670. As Patron of gardeners, he is often represented carrying a shovel. The Paris cabs took the name of "fiacres" from having been started from a house with a statue of this Saint over the door.

FIBITIUS (St.) (Nov. 5)
(6th cent.) This Saint of whom no particulars are extant, is by some styled Bishop of Treves, by others Abbot of a monastery in that city. He flourished about A.D. 500.

FIDELIS (St.) M. (March 23)
(Date unknown.) By some placed in the same group of African Martyrs as St. Felix and his twenty fellow-sufferers (March 23); but more probably of another date and place in Africa. Particulars are altogether wanting.

FIDELIS of SIGMARINGEN (St.) M. (April 24)
(17th cent.) Mark Rey, born at Sigmaringen (South Germany) in A.D. 1577, practising as a lawyer, came to be known as the "Advocate of the Poor." In A.D. 1612 he embraced the Religious life as a Capuchin, and quickly advanced in the way of the Saints. The newly-founded Roman Congregation of the Propaganda (which honours him as its Proto-Martyr) sent him as a missionary to the Swiss Protestants in the Grisons. His converts were numerous; but in the end he was stabbed to death by the fanatics near Gruch (April 24, 1622). His shrine is at Feldkirch, but his head is venerated in the Cathedral of Chur (Choire).

FIDELIS of EDESSA (St.) M. (Aug. 21)
See SS. BASSA, THEOGONUS, &c.

FIDELIS of COMO (St.) M. (Oct. 28)
(4th cent.) A Christian soldier who suffered martyrdom in Lombardy under Maximian Herculeus at the beginning of the fourth century. St. Peter Damian has composed a Hymn in his honour. His body was translated by St. Charles Borromeo to Milan; but some of his relics are venerated at Como.

FIDELMIA (St.) V. (Jan. 11)
See SS. ETHENEA and FIDELMIA. (?)

FIDENTIANUS (St.) M. (Nov. 15)
See SS. SECUNDUS, FIDENTIANUS, &c.

FIDENTIUS and TERENTIUS (SS.) MM. (Sept. 27)
(Date unknown.) Their relics were discovered in the twelfth century and are honoured at Todi in Central Italy; but nothing is really known concerning them. The legend extant is quite untrustworthy.

FIDENTIUS (St.) Bp. (Nov. 16)
(2nd cent.) Some make him a simple Confessor; others a Martyr; others with Baronius a Bishop. Beyond his name the records of Padua (to which place he is assigned by tradition) give no information concerning him. Most references point to his having lived in the second century of our era.

***FIDHARLEUS (St.)** Abbot. (Oct. 1)
(8th cent.) An Irish Saint, the second founder of Rathin Abbey. He died A.D. 762.

***FIDLEMINUS (St.)** Bp. (Aug. 9)
Otherwise St. PHELIM, *which see.*

FIDES (St.) V.M. (Aug. 1)
Otherwise St. FAITH, *which see.*

FIDOLUS (FAL, PHAL). (May 16)
(6th cent.) The son of a Roman official in Auvergne (France). Taken prisoner by the soldiers of Clovis and sold into slavery, he was ransomed by St. Aventinus, an Abbot near Troyes, whom eventually he succeeded in the government of his monks. He died some time about the middle of the sixth century after many years of saintly life.

***FIECH (St.)** Bp. (Oct. 12)
(6th cent.) An Irish Bard baptised by St. Patrick and appointed by him Abbot of a monastery and Bishop in Leinster. St. Fiech is believed to have survived till after A.D. 600.

***FILLAN (St.).** (Jan. 9)
Otherwise St. FŒLAN, *which see.*

***FINA (SERAPHINA) (St.)** V. (March 12)
(13th cent.) A Tuscan Saint who died A.D. 1253, and is venerated at San Geminiano.

***FINAN (St.)** Bp. (Feb. 17)
(7th cent.) An Irish monk of Iona, who succeeded St. Aidan in the government of the Northumbrian Church. He converted Kings Penda of Mercia and Sigebert of Essex to Christianity, and attended by St. Cedd and other worthy fellow-missionaries, evangelised far south in England. He died A.D. 661.

***FINBAR (St.)** Abbot. (July 4)
(6th cent.) An Irish Saint, Abbot of Innis-Doimhle (Wexford). Butler describes him as an Abbot in the Isle of Crimlen.

***FINBARR (St.)** Bp. (Sept. 25)
Otherwise St. BARR, *which see.*

***FINDBARR (St.)** Bp. (Sept. 10)
Otherwise St. FINNIAN, *which see.*

***FINGAR (GWINNEAR), PIALA and OTHERS (SS.)** MM. (Dec. 14)
(5th cent.) SS. Fingar and Piala, brother and sister, according to tradition, children of an Irish king, crossed over to Cornwall, but there were put to death at Hayle near Penzance by a Pagan chief in hatred of the Faith. Their companions and attendants shared their crown.

***FINIAN (FINDBARR, WINNIN) (St.)** Bp. (Sept. 10)
(6th cent.) An Irish Saint who, after a sojourn in St. Ninian's monastery in Strath Clyde, returned to his own country and became Bishop and Abbot of Maghbile. He is reckoned one of the Patron Saints of the Province of Ulster.

***FINIAN (FINTAN, MUNNIN) (St.)** Abbot. (Oct. 22)
(7th cent.) A disciple of St. Columba at Iona who on that Saint's death returned to Ireland and founded a monastery at Teach-Munu in Leinster. He died A.D. 634.

***FINIAN LOBHAIR or THE LEPER (St.)** Abbot. (March 16)
(7th cent.) A Saint of the School of St. Columba. He is said to have governed as Abbot the monastery of Swords; but it is vain to attempt to disentangle the traditions concerning him. From the circumstance of his having suffered from some sort of skin disease he acquired his surname, "The Leper."

***FINLUGH (FINLAG) (St.)** Abbot. (Jan. 3)
(6th cent.) A brother of St. Fintan, who crossed to Scotland, where it is thought he became one of St. Columba's disciples. Returning to Ireland, he was made Abbot of a monastery established by St. Columba in County Derry.

***FINNIAN (St.)** Abbot. (April 7)
(6th cent.) Born in Munster, as a child, St. Finnian was gifted with prophecy and wonderful miraculous powers. He became a disciple of St. Brendan, and at his wish founded and governed a monastery at Kinnithy, of which place he is Patron.

***FINNIAN (St.)** Bp. (Dec. 12)
(6th cent.) An austere Cenobite of Irish birth who, trained in the School of Menevia in Wales, became master of the Irish School of Clonard, where St. Columba was numbered among his three thousand disciples, and where he earned the title of "Master of the Irish Saints." He is recognised as the Patron Saint of the Diocese of Meath, of which he was Bishop.

FINNIAN of LUCCA (St.) Bp. (March 18)
Otherwise St. FRIGIDIAN, *which see.*

***FINTAN (St.)** Abbot. (Jan. 3)
(6th cent.) Doone (Limerick), which honours St. Fintan as its Patron, was the scene of most of this great Saint's labours and miracles. His holy well is still venerated there. He was a disciple of St. Comgall at Ben-Chor, and in his later life appears to have founded one or more monasteries.

FINTAN (St.) Abbot. (Feb. 17)
(6th cent.) A sixth century Leinster Saint, founder of the monastery of Clunednech (Clonenagh) in Queen's County, famous for the gifts of prophecy and miracles, and for the strict discipline in which he brought up his disciples, among whom is said to have been St. Comgall of Ben-Chor.

***FINTAN (MUNNU) (St.)** Abbot. (Oct. 22)
Otherwise St. FINIAN MUNNU, *which see.*

***FINTAN (St.)** (Nov. 15)
(9th cent.) An Irish Saint and missionary in Switzerland and Germany, famous for his sublime prayer and spirit of penance. He passed the last years of his life as a Recluse in an island in the River Rhine, and is still in great local veneration. He is said to have passed away A.D. 827.

***FIONNCHU (St.)** Abbot. (Nov. 28)
(6th cent.) The successor of St. Comgall in the Abbey of Ben-Chor, remarkable for his extraordinary spirit of penance.

FIRMATUS (St.) M. (Oct. 5)
See SS. PLACIDUS and OTHERS.

FIRMATUS and FLAVIANA (SS.) MM. (Oct. 5)
(Date unknown.) St. Firmatus, a deacon, and St. Flaviana, a virgin, are venerated on Oct. 5 at Auxerre in France; but nothing whatever is known of them, and they may even be two of the companions of St. Placidus, Martyr, honoured on the same day, and some of whose relics appear to have been brought to France.

FIRMINA (St.) V.M. (Nov. 24)
(4th cent.) A Christian maiden tortured to death at Amelia (Ameriæ) in Umbria (Italy) during the great persecution under Diocletian (A.D. 303 about).

FIRMINUS (St.) Abbot. (March 11)
(Date unknown.) The two Saints of this name venerated at Amiens in the North of France, to which place Baronius attributes the memory of this holy Abbot, were both Bishops honoured respectively on Sept. 1 and Sept. 25. There are traces however of an Italian St. Firminus, Abbot in the Marches of Ancona in the eleventh century.

FIRMINUS of ARMENIA (St.) M. (June 24)
See SS. ORENTIUS, HEROS, &c.

FIRMINUS of METZ (St.) Bp. (Aug. 18)
(5th cent.) The statements given in the usual authorities about this St. Firminus are very contradictory. He seems to have been the twentieth Bishop of Metz (probably an Italian, though some say a Greek), and to have zealously governed his Diocese for about eight years, dying in concept of high sanctity, A.D. 496.

FIRMINUS of AMIENS (St.) Bp., M. (Sept. 25)
(3rd cent.) Described as a native of Navarre, baptised by St. Saturninus, Bishop of Toulouse, and consecrated Bishop in the same city. He preached the Faith on his journey northwards through Gaul, finally fixing his abode at Amiens, where he was martyred towards the end of the

third century, under Rictius Varus, Prefect of the Gauls. He was succeeded by one of his disciples, St. Eulogius, and the latter by a second St. Firminus, likewise held in great veneration in the district.

FIRMINUS of UZES (St.) Bp. (Oct. 11)
(6th cent.) Born at Narbonne in the South of France and educated by his uncle the Bishop of Uzes, he succeeded the latter at the early age of twenty-two. His great virtues, as was said, supplied for his want of years. He assisted at several Synods and occupied a prominent place among the distinguished prelates of his time, until his early death at the age of thirty-seven (A.D. 553).

FIRMUS of ROME (St.) M. (Feb. 2)
See SS. FORTUNATUS, FELICIANUS, &c.

FIRMUS (St.) M. (March 11)
See SS. GORGONIUS and FIRMUS.

FIRMUS (St.) M. (June 1)
(3rd cent.) An Eastern Christian who suffered in the persecution of Maximian, having been scourged, stoned and beheaded towards the close of the third century.

FIRMUS (St.) M. (June 24)
See SS. ORENTIUS, HEROS, &c.

FIRMUS of TAGASTE (St.) Bp. (July 31)
(Date uncertain.) Of him St. Augustine writes that he was *Firm* by name but *Firmer* yet by Faith. Put to the torture (probably in the third century) he endured the most frightful agonies of pain rather than betray the hiding-place of a fellow-Christian. Baronius in the sixteenth century inserted his name in the Roman Martyrology.

FIRMUS and RUSTICUS (SS.) MM. (Aug. 9)
(3rd cent.) Two relatives, prominent citizens of Bergamo in Lombardy, who were scourged and beheaded for the Christian Faith under the Emperor Maximinian at Verona at the end of the third century. Their relics at one time transported to Africa, were brought back later to Italy, part being now at Bergamo, part at Verona.

***FISHER (JOHN)** Bp., M. (June 22)
See Bl. JOHN FISHER.

***FLANNAN** (St.) Bp. (Dec. 18)
(7th cent.) First Bishop and Patron of the Diocese of Killaloe. An Irish monk, graced with the gift of working miracles, consecrated Bishop by Pope John IV. Besides missionary work in the Hebrides and elsewhere and the care of his Diocese, he was so given to prayer that he succeeded in reciting daily the entire Psalter.

FLAVIA DOMITILLA, EUPHROSYNA and THEODORA (SS.) VV.MM. (May 7)
(First cent.) Flavia Domitilla, a great niece of the Emperors Domitian and Titus, and also of the famous Christian Senator Flavius Clemens, was baptised by Pope St. Clement. For refusing to marry a Pagan, Domitian banished her to the Island of Pontia (Ponza), where she succeeded in converting her foster sisters, Theodora and Euphrosyna. All three were burned to death at Terracina in the reign of Trajan (A.D. 98-A.D. 117). Their relics were brought to Rome and enshrined in the Basilica, built in honour of St. Domitilla's martyred servants, Nereus and Achilleus.

FLAVIA (St.) V.M. (Oct. 5)
See SS. PLACIDUS, &c.

FLAVIAN (St.) M. (Jan. 28)
(4th cent.) A Prefect (or perhaps Deputy-Prefect) of Rome under the Emperor Diocletian. He was converted to Christianity by beholding a miraculous apparition of Angels hovering over the heads of the Martyr St. Secunda (Jan. 29). All of his household soon followed his example, and all suffered death together for their Faith, at Civita Vecchia, about A.D. 300.

FLAVIAN of CONSTANTINOPLE (St.) Bp. M. (Feb. 18)
(5th cent.) The brave Prelate who succeeded St. Proclus at Constantinople. In A.D. 447 he enraged Chrysaphius, favourite of the Emperor Theodosius, by refusing him the customary bribe on his accession to the See, and much more by strenuously denouncing the heresy of Eutyches, the favourite's kinsman. St. Flavian was by the intrigues and violence of the followers of the latter maltreated and banished at the false Council of Ephesus (A.D. 449), dying a short time later of the ill-usage he had received. The Emperor Marcian with the Empress St. Pulcheria caused his relics to be brought back solemnly to Constantinople, and the Fathers of Chalcedon formally proclaimed his sanctity (A.D. 451).

FLAVIAN (St.) M. (Feb. 24)
See SS. MONTANUS, LUCIUS, &c.

FLAVIAN and ELIAS (SS.) Bps. (July 4)
(6th cent.) St. Flavian, Patriarch of Antioch, and St. Elias, Patriarch of Jerusalem, were exiled by the Emperor Anastasius (A.D. 491 to A.D. 518) for strenuously upholding the Decrees of the Council of Chalcedon, affirming the existence of the Two Natures in Jesus Christ, that is, the Nature of God and the Nature of Man. St. Flavian died at Petra in Arabia (A.D. 512), and St. Elias at Aila on the shores of the Red Sea (A.D. 513).

FLAVIAN (FLAVIUS, FLAVINIAN) of AUTUN (St.) Bp. (Aug. 23)
(7th cent.) The authors of the Gallia Christiana place him twenty-first in the number of Bishops who ruled over the illustrious See of Autun in France. He lived, it is generally believed, in the first half of the seventh century.

FLAVIAN (St.) M. (Dec. 22)
(4th cent.) Alleged to have been an Ex-Prefect of Rome, branded as a slave on account of his being a Christian, by order of Julian the Apostate, and banished to an obscure village in Tuscany, where he died while engaged in prayer, A.D. 362. St. Flavian is mentioned in some versions of the Acts of St. Bibiana, on which, however, little reliance can be placed.

FLAVIANA of AUXERRE (St.) V.M. (Oct. 5)
See SS. FIRMATUS and FLAVIANA.

FLAVIUS, AUGUSTINE and AUGUSTUS (SS.) MM. (May 7)
(4th cent.) St. Flavius, a Bishop of Nicomedia, suffered martyrdom there with his two brothers, Augustine and Augustus, under the tyrant Diocletian, early in the fourth century; but in what precise year is unknown.

FLAVIUS CLEMENS (St.) M. (June 22)
(1st century.) He was a brother of the Emperor Vespasian and uncle of Titus and Domitian, whose niece Flavia Domitilla the Elder he married. In the year 95 he held the consular dignity. Domitian had him arrested and condemned him to be beheaded on the charge and crime of being a follower of Christianity (A.D. 96).

FLAVIUS of AUTON (St.) Bp. (Aug. 23)
Otherwise St. FLAVIAN, *which see.*

FLOCELLUS (St.) M. (Sept. 17)
(2nd cent.) A youth put to death as a Christian at Autun (France) some time in the reign of the Emperor Marcus Aurelius (A.D. 161-A.D. 180). After having been put to the torture, he was flung half-dead to the wild beasts in the Amphitheatre.

***FLORA** (St.) V. (Jan. 29)
Otherwise St. BLATH, *which see.*

FLORA (St.) V.M. (July 29)
See SS. LUCILLA, FLORA, &c.

FLORA and MARIA (SS.) VV.MM. (Nov. 24)
(9th cent.) Two Christian maidens who suffered at Cordova in Spain in the persecution under the Moorish Caliphs. A long imprisonment preceded their execution, A.D. 856.

FLORENCE (St.) V. (June 20)
Otherwise St. FLORENTINA, *which see.*

FLORENCE and FELIX (SS.) MM. (July 25)
(3rd cent.) Two soldiers of the Roman Imperial army put to death as Christians under

the Emperor Maximinian the Thracian (A.D. 235) at Furcona, an ancient town near Aquila in Southern Italy. They appear to have belonged to the troop or regiment of which the martyrdom of eighty-three Christians is commemorated on July 24; but why these two are registered separately is not known.

FLORENCE (St.) (Sept. 22)
(5th cent.) A priest who lived in Poitou (France) in the fifth century, or perhaps much later. History is silent concerning him. Legend leads him to Lyons, thence to Tours, and on to the Glonna Mountain in Aquitaine, where he built a monastery and died at the age (it is said) of one hundred and twenty-three years.

FLORENCE (St.) M. (Oct. 10)
See SS. CASSIUS, FLORENCE, &c.

FLORENCE (St.) M. (Oct. 13)
(4th cent.) A Martyr at Thessalonica, where, after enduring terrible tortures, he died at the stake, under the Emperor Maximin Daza (A.D. 312).

FLORENCE of ORANGE (St.) Bp. (Oct. 17)
(6th cent.) The eighth Bishop of Orange, a town in Southern France, famous for the Ecclesiastical Councils held there in early times. Coming between SS. Verus and Vindemialis, he died about A.D. 526, illustrious for his manifold graces and miracles.

FLORENCE (St.) M. (Oct. 27)
(3rd cent.) All that is known of this Martyr is that he died for our Holy Faith in the third century, at a place now called Trois-Chateaux in Burgundy.

FLORENCE of STRASSBURG (St.) Bp. (Nov. 7)
(7th cent.) An Irishman by birth, he left his country for Alsace and settled in the wilds of Haselac, where he built a monastery. On his being made Bishop of Strassburg, he founded another (St. Thomas's), chiefly for his own countrymen. After an Episcopate of eight years, he passed away A.D. 687, and was buried in his monastery church of St. Thomas.

FLORENCE (St.) M. (Nov. 10)
See SS. TIBERIUS, MODESTUS, &c.

FLORENTIAN (St.) Bp. (Nov. 28)
See SS. VALERIAN, URBAN, &c.

FLORENTINA (FLORENCE) (St.) V. (June 20)
(7th cent.) The scion of an illustrious, possibly Gothic, family, and the only sister of the holy Bishops, Leander, Fulgentius and Isidore of Seville. St. Florence was born at Carthagena in Spain, and losing her parents at an early age was placed under the guardianship of St. Leander. She retired into a convent, for which, on her being elected Abbess, St. Leander wrote a Rule. She probably outlived her brothers, the last of whom, St. Isidore, died A.D. 636.

FLORENTINUS and HILARY (SS.) MM. (Sept. 27)
(Date uncertain.) The learned are not agreed as to who these Saints were. Semont, near Autun in France, seems the more likely conjecture as to their place of martyrdom, rather than Sion in the Valais. Some date it A.D. 406, at the time of the Vandal invasion of Gaul; others A.D. 265 in the raid of the Alamanni under Chrocus. There is a consent that their tongues were torn out previous to their being beheaded.

FLORENTINUS (FLORENTIUS) of TREVES (St.) Bp. (Oct. 16)
(4th cent.) The successor of St. Severinus in the See of Treves early in the fourth century. By some he is said to have been put to death for the Faith. But there is much controversy both as to him and as to his reputed predecessor St. Severinus.

FLORENTIUS of VIENNE (St.) Bp., M. (Jan. 3)
(3rd cent.) An early Bishop of Vienne in Gaul, eminent for holiness of life and for learning. He was banished, and later put to death on account of his being a Christian, about A.D. 253.

FLORENTIUS (St.) (Feb. 23)
(5th cent.) A Saint much venerated in Seville and its neighbourhood. Some have described him as a Martyr, which however is unlikely. He died A.D. 485.

FLORENTIUS of OSIMO (St.) M. (May 11)
See SS. SISINNIUS, DIOCLETIUS, &c.

FLORENTIUS of NURSIA (St.) (May 23)
See SS. EUTYCHIUS, &c.

FLORENTIUS, JULIAN, CYRIACUS, MARCELLINUS and FAUSTINUS (SS.) MM. (June 5)
(3rd cent.) Sufferers under Decius, beheaded at Perugia in Central Italy, A.D. 250.

FLORENTIUS of CARTHAGE (St.) M. (June 15)
See SS. CATULINUS, JANUARIUS, &c.

***FLORENTIUS (FLANN) (St.) Abbot.** (Dec. 15)
(7th cent.) An Abbot of Ben-Chor in Ireland, distinguished by his zeal and piety.

FLORIAN (St.) M. (May 4)
(4th cent.) A Christian who held an important position (*Princeps officiorum*) in Noricum, and for refusing to sacrifice to the gods was drowned in the River Anisus (Enns), near Lorch in Austria, during the persecution under Diocletian, in the first years of the fourth century.

FLORIAN, CALAOICUS, &c. (SS.) MM. (Dec. 17)
(7th cent.) Sixty Christians slain by the Mahometan invaders for the Faith of Christ at Eleutheropolis (Beit Jibrin) in Palestine. Heraclius being Emperor of the East, Jerusalem was taken by the followers of Mahomet, A.D. 637; and it was about that time that St. Florian and his fellow-sufferers perished.

FLORIUS of NICOMEDIA (St.) M. (Oct. 26)
See SS. LUCIAN, FLORIUS, &c.

FLORUS, LAURUS, PROCULUS and MAXIMUS (SS.) MM. (Aug. 18)
(Date uncertain.) Proculus or Prochus and Maximus, two Christian sculptors in Illyria or in some other Eastern European Province, employed the twin brothers Florus and Laurus, likewise Christians, as stone-cutters. All four were put to death (drowned in a well) for the Faith; but the date of their Passion is disputed, most authors assigning it to the second century, but others to as late as the fourth.

***FLORUS of LODEVE (St.) Bp.** (Nov. 3)
Otherwise St. FLOUR, *which see.*

FLORUS (St.) M. (Dec. 22)
See SS. DEMETRIUS, HONORATUS, &c.

FLOS (St.) M. (Dec. 31)
See SS. STEPHEN, PONTIANUS, &c.

FLOSCULUS (St.) Bp. (Feb. 2)
(5th cent.) The thirteenth Bishop of Orleans in France. A letter written to him by Sidonius Apollinaris would seem to show that he was living in A.D. 480; but other dates are lost, and nothing beyond the fact of the *cultus* rendered to him is known.

***FLOUR (FLORUS) (St.) Bp.** (Nov. 3)
(4th cent.) First Bishop of Lodeve in Languedoc. He has given his name to a Bishopric founded in the town where his relics are enshrined. He died A.D. 389.

***FŒLAN (FOILAN, FILLAN) (St.)** (Jan. 9)
(8th cent.) Born in Ireland, St. Foilan accompanied his mother, St. Kentigerna, and his kinsman, St. Comgan, to Scotland, where he embraced the monastic life and laboured as a missionary to extreme old age. The locality where he gave up his holy soul to God came to be called Strathfillan, after him.

***FOILA (FAILE) (St.) V.** (March 3)
(6th cent.) Said to have been the sister of St. Colgan. They are Patrons of the parishes of Kil-Faile (Kilcely) and Kil-Colgan, in the County of Galway. Kilfaile has been a noted place of pilgrimage. The Acts of St. Foila (otherwise Follenna or Fallena) are lost.

***FOILAN (St.) Bp., M.** (Oct. 31)
(7th cent.) An Irish Saint, brother of SS. Fursey and Alban, who after governing in England for some years the Monastery of Burghcastle, was consecrated Bishop by Pope

St. Martin I and sent as a missionary to the countries now called Holland and Belgium, where he eventually won a Martyr's crown, about A.D. 656.

***FORANNAN (St.)** Bp. (April 30)
(10th cent.) An Irish Saint who, after spending many years in the practice of great virtue, as is said, ruled for some time the Diocese of Armagh. Later, St. Forannan, with some companions, migrated to Wasor in Belgium, and there became Abbot of a monastery which received many privileges from the Holy See.

***FORDE (THOMAS) (Bl.)** M. (May 28)
See Bl. THOMAS FORDE.

***FOREST (JOHN) (Bl.)** M. (May 22)
See Bl. JOHN FOREST.

***FORT (St.)** Bp., M. (May 16)
(Possibly 1st cent.) The first Bishop of Bordeaux, who according to tradition suffered martyrdom for the Faith, together with other Christians, among whom several children.

***FORTCHERN (St.)** (Feb. 14)
(5th cent.) One of the early converts made by St. Patrick in Ireland, the son of a chieftain of Trim. He devoted himself to the service of the Apostle and is said from feelings of humility to have refused to be consecrated Bishop. His story is mixed up with that of St. Loman, and modern critics are inclined to post-date the two Saints to a later century.

FORTESCUE (ADRIAN) (Bl.) M. (July 10)
See Bl. ADRIAN FORTESCUE.

FORTUNATA (St.) V.M. (Oct. 14)
(4th cent.) A Christian maiden who bravely endured torture and death at Cæsarea in Palestine (A.D. 303) in the persecution under Diocletian. Her relics are venerated at Naples, whither they were translated in the eighth century. Her three brothers, SS. Evaristus, Carponius and Priscian, suffered with her.

FORTUNATUS of SMYRNA (St.) M. (Jan. 9)
See SS. VITALIS, REVOCATUS, &c.

FORTUNATUS, FELICIANUS, FIRMUS and CANDIDUS (SS.) MM. (Feb. 2)
(Date unknown.) Roman Martyrs of uncertain date with whom it is alleged many other Christians suffered.

FORTUNATUS (St.) M. (Feb. 21)
See SS. VEROLUS, SECUNDINUS, &c.

FORTUNATUS, FELIX and OTHERS (SS.) MM. (Feb. 26)
(Date unknown.) SS. Fortunatus and Felix are the chief among twenty-nine Martyrs commemorated on Feb. 26; but date and place are alike unknown.

FORTUNATUS (St.) M. (Feb. 27)
See SS. ALEXANDER, ABUNDIUS, &c.

FORTUNATUS (St.) M. (March 3)
See SS. FELIX, LUCIOLUS, &c.

FORTUNATUS and MARCIAN (SS.) MM. (April 17)
(Date unknown.) Martyrs of uncertain date and place, perhaps of Antioch in Syria, but more likely of some town in Africa.

FORTUNATUS of ALEXANDRIA (St.) M. (April 21)
See SS. ARATOR, FORTUNATUS, &c.

FORTUNATUS of VALENCE (St.) M. (April 23)
See SS. FELIX, FORTUNATUS, &c.

FORTUNATUS (St.) (June 1)
(4th cent.) A saintly Parish Priest in charge of a church not far from Spoleto (Central Italy), who became conspicuous especially for his charity to the poor, and on whom God bestowed the gift of miracle-working during his life, as well as after his holy death (A.D. 400, about).

FORTUNATUS of AQUILEIA (St.) M. (June 11)
See SS. FELIX, FORTUNATUS, &c.

FORTUNATUS and LUCIAN (SS.) MM. (June 13)
(Date unknown.) African Martyrs whose Acts have long since been lost. Most of the Martyrologies register six or more other names of Christians, fellow-sufferers with them.

***FORTUNATUS THE PHILOSOPHER (St.)** (June 18)
(6th cent.) An Italian Bishop driven from his See in North Italy by the Lombards. He settled in France at Chelles, near Paris. He was much esteemed both for his holiness and for his learning by St. Germanus of Paris. St. Fortunatus died about A.D. 569. He was one of the most accomplished prelates of his age; but must not be confused with the better-known St. Venantius Fortunatus, his contemporary in France.

FORTUNATUS of AQUILEIA (St.) M. (July 12)
See SS. HERMAGORAS and FORTUNATUS.

FORTUNATUS, CAIUS and ANTHES (SS.) MM. (Aug. 28)
(4th cent.) Martyred near Salerno in the South of Italy under Diocletian (A.D. 303). Their relics were enshrined in the city of Salerno, A.D. 940, since which time they have been in much popular veneration.

FORTUNATUS of TODI (St.) Bp. (Oct. 14)
(6th cent.) A holy man whose sanctity is extolled by St. Gregory the Great, and whom he describes as having had great power for the casting out of devils. He governed the Diocese of Todi in Central Italy for nine years, dying A.D. 537. The times were troublous, and only through him was Todi saved from being sacked by the hordes of Totila the Goth.

FORTUNATUS (St.) M. (Oct. 15)
(Date unknown.) A Roman Martyr of uncertain date and place.

FORTUNATUS (St.) M. (Oct. 24)
See SS. FELIX, AUDACTUS, &c.

***FORTUNATUS (VENANTIUS) (St.)** Bp. (Nov. 14)
See St. VENANTIUS FORTUNATUS.

FORTUNATUS (St.) M. (Dec. 15)
See SS. FAUSTINUS, LUCIUS, &c.

FORTY ARMENIAN MARTYRS (SS.) (March 9)
(4th cent.) Forty Christian soldiers put to death by the Emperor Licinius at Sebaste in Armenia, A.D. 320, at the close of the great persecution. They were exposed naked on the ice of a frozen lake, a warm bath being placed on the bank as a temptation to apostatise. One fell, but his place was taken by one of the guards, converted to Christianity by witnessing the courage of the rest. On the morrow all were dead, save the youngest among them. His brave mother carried her child after the corpses of the rest until he too expired in her arms, and then laid his body by their side.

FOSTER (St.) Bp. (Feb. 6)
The old English form of the name VEDASTUS *or* WAAST. *See* St. VEDASTUS.

FOUR CROWNED MARTYRS (SS.) (Nov. 8)
(4th cent.) Four Christians (whose names at first unknown, were later discovered to be Severus, Severianus, Carpophorus and Victorinus), scourged to death in Rome under Diocletian (A.D. 303). With their relics were enshrined those of five other Martyrs who appear to have suffered in the same persecution, probably in Pannonia (Hungary). These, Claudius, Nicostratus, Castor and Simplician, by name, were sculptors, or perhaps metal-workers. They had laid down their lives rather than work at the making of idols intended to be placed in a Pagan temple.

***FRAGAN and GWEN (BLANCHE) (SS.)** (July 5)
(5th cent.) Refugees from Britain in the troubles consequent upon the departure of the Romans and parents of SS. Wenwaloe, Jacut and Guithern. Churches in Brittany are dedicated to each of them.

FRANCES (FRANCISCA) (St.) Widow. (March 9)
(15th cent.) The Foundress of the Oblates of Tor dei Specchi in Rome. St. Frances was born A.D. 1384, and married Lorenzo Ponziani, A.D. 1396. Favoured by God with a high gift of absorbing prayer, she nevertheless acted on her own axiom: "A wife is bound to leave her devotions at the Altar and to find God in her household work." A model to the Roman

matrons of her time, she did much to correct their luxurious and idle manner of life. She faithfully stood by her husband in his troubles and exile; but after his death (A.D. 1436), joined as a humble member of the community, the Institute of the Oblates, which she herself had founded. The remaining four years of her life she passed among the Sisters in severe penance and fervent exercises of piety. She was favoured with continual visions of Angels, and only intermitted her prayer to work for the poor of Rome. Veneration of her became general from the date of her death (March 9, A.D. 1440), but she was not formally canonised till A.D. 1608. Her shrine in the Olivetan Church of St. Maria Novella is one of the most frequented in Rome.

FRANCIS of SALES (St.) Bp., (Jan. 29)
Doctor of the Church.

(17th cent.) A Saint who, in the words of St. Paul, made himself "all things to all men," and whose characteristic virtues were unflagging zeal tempered by unconquerable gentleness. He is best studied in his own writings, especially in his "Introduction to a Devout Life," and in his "Treatise on the Love of God." Born A.D. 1546 of noble parents near Annecy in Savoy, he studied at Paris and at Padua, and having entered the Ecclesiastical state, was made coadjutor to the Bishop of Geneva. In Savoy he distinguished himself by his wonderful Apostolate of the Calvinists of the Chablais, in which district he made within two years over eight thousand converts. On the death of the Bishop he succeeded to the See of Geneva, and was consecrated A.D. 1602; but repeatedly refused a Cardinalate. He preached constantly in his own Diocese and elsewhere, and always with great gain of souls to God. Together with St. Jane Frances he founded the Order of the Visitation. Having put his Diocese thoroughly in order, he, at the request of the Duke of Savoy (A.D. 1612), repaired to the Court of Louis XIII of France, intent on bringing about a good understanding between the Sovereigns, and on Dec. 28 of the same year calmly expired at Lyons. His remains were taken to Annecy and laid in the Church of the Visitation. He was canonised A.D. 1665, and declared Doctor of the Church nearly two hundred years later by Pope Pius IX.

***FRANCIS CLET (Bl.)** M. (Feb. 17)

(19th cent.) A French missionary priest of the Congregation of the Mission (Vincentians or Lazarists), who after thirty years of labouring in China, was cruelly put to death when quite an old man by the Pagan Chinese, A.D. 1820.

FRANCIS of PAULA (St.) (April 2)

(16th cent.) St. Francis, born in Calabria of poor parents (A.D. 1416), retired at the age of fourteen to a solitary cave on the seashore, and was joined by two other pious youths. Seventeen years later his followers had become so numerous that it was found necessary to build for them a large church and convent. They fasted all the year round, and led a life of continual prayer. In its beginnings the Rule (approved A.D. 1474) allowed for only one priest in each convent. The Brethren styled themselves "Minims" (Least), looking upon theirs as the lowest of Religious Orders. It quickly developed, spreading over Italy and France. To the latter country St. Francis himself was sent at the request of King Louis XI, at whose penitent deathbed he assisted. Kings Charles VIII and Louis XII insisted on the Saint's remaining near them, and he died in France (A.D. 1508), at the age of ninety-two. He was canonised eleven years later. His relics were destroyed by the Huguenots later in the same century.

FRANCIS of JEROME (St.) (May 11)

(18th cent.) Born near Taranto in Southern Italy, A.D. 1642, he led from childhood a blameless and useful life. Ordained priest A.D. 1666, he entered the Society of Jesus. He was one of the most eloquent preachers of his time, and by word and example converted innumerable sinners. The City of Naples was the chief scene of his labours for God. He had a great devotion to St. Cyrus the Martyr, with whose relics he performed many miracles. He died on the day he had predicted, A.D. 1716. His relics are in the Jesuit church at Naples. He was canonised A.D. 1839.

FRANCIS CARACCIOLO (St.) (June 4)

(17th cent.) St. Francis (Ascanius) of the illustrious Caracciolo family, was born near Naples A.D. 1563. When at the age of twenty-two thought to be dying of a terrible skin-disease, he vowed, should he recover, to devote his life to God and his neighbour, in the Ecclesiastical state. Ordained priest, he set about his work in company with two other devout clerics. After an unsuccessful attempt to begin it in Spain, he founded his Order (that of the Lesser Regular Clerks) in Italy, where, favoured by the Holy See, it speedily prospered. St. Francis's own life was one of uninterrupted prayer and penance. He died while engaged in Mission work in a town of the Abruzzi, A.D. 1608, whence his body was brought back to Naples, where it is now venerated. He was canonised two hundred years later by Pope Pius VII. St. Francis is represented holding in his hand a Monstrance, the Perpetual Adoration of the Blessed Sacrament being a special devotion in his Institute.

***FRANCIS PACECHO and OTHERS** (June 20)
(Bl.) MM.

(17th cent.) Jesuit Martyrs at Nangagski in Japan, among whom were six native catechists. Five other Japanese Christians (one of them a child) suffered with them, A.D. 1626.

FRANCIS SOLANO (St.) (July 24)

(17th cent.) Born in Andalusia in Spain, A.D. 1549, and professed (A.D. 1569) in the Order of St. Francis, this holy friar practised assiduously every virtue, and by his zealous preaching converted many from a life of sin. A pestilence having broken out at Granada, he braved all dangers and gave overwhelming proof of the unbounded charity which animated him. In the year 1589 he was sent to Peru. There and elsewhere in South America he worked assiduously during the last twenty years of his life, dying at Lima, A.D. 1610. He had the spirit of prophecy and wrought many miracles. He was canonised A.D. 1726, and is much venerated in both North and South America.

FRANCIS of ASSISI (St.) (Oct. 4)

(13th cent.) St. Francis, Founder of the great Order of Friars Minor, styled "the poor man of Assisi," was born in that town (Central Italy) A.D. 1182. In consequence of his lavishing his substance on the starving poor of the neighbourhood, his father, a rich merchant, insisted on his renouncing all right to his inheritance. This with great joy of spirit he solemnly and publicly did, in presence of the Bishop of Assisi. Thenceforth he gave himself up utterly to the service of the poor, living a life poorer even than theirs. Disciples flocked to him at his little chapel called the Portiuncula, so that when the new Order celebrated its General Chapter in A.D. 1219, five thousand Friars attended it. The practice of poverty was the great characteristic of the Begging Friars, for not only individually, but collectively, they refused to own anything at all. Their Rule was approved by Pope Innocent III. and again by his successor, Honorius III. The Saint himself to the day of his death went about doing good, journeying even into Palestine and Egypt. It was in the year 1224, on the desolate Mount Alvernia, that St. Francis received the Stigmata, or Impression on his flesh of Our Lord's Five Sacred Wounds, in memory of which event the Church has instituted

a special festival. St. Francis died at Assisi A.D. 1226, and was canonised two years later. His relics were officially examined and re-enshrined in the nineteenth century. The famous annual Portiuncula Indulgence and the widespread Third Order of St. Francis are proofs of the enthusiastic following the "poor man of Assisi" has to this day among both clergy and laity.

FRANCIS BORGIA (St.) (Oct. 10)
(16th cent.) Born A.D. 1510, a son of the Duke of Gandia and a Grandee of Spain, at the age of eighteen, he was placed at the Court of the Emperor Charles V; and soon after married the virtuous Eleonora de Castro, by whom he had five children. In A.D. 1539, his having to escort the distigured corpse of the Empress Isabel to its last resting-place so impressed him that he vowed to become a Religious, and four years later resigned his Vice-Royalty of Catalonia to enter the Society of Jesus (A.D. 1551). After years given to study and prayer, chiefly spent in Rome, he steadily refused the Cardinalate pressed upon him by the Pope and by the Emperor, devoting himself to preaching. He was made the third General of his Order, which he did much to consolidate and propagate. He died at Ferrara, while travelling on an Embassy from Pope St. Pius V to the Kings of France and Spain (A.D. 1572); and his remains were enshrined at Madrid. He was canonised A.D. 1671.

FRANCIS XAVIER (St.) (Dec. 3)
(16th cent.) St. Francis Xavier, born A.D. 1506 at Pamplona in Navarre, studied with distinction at Paris, where he met St. Ignatius, and joining him was one of those who with the holy Founder of the Society of Jesus offered their lives to God at Montmartre (A.D. 1534). In obedience to his Superior he undertook the Apostolate of the Indies, landing at Goa, A.D. 1542. His first work was the bringing back to the leading of a Christian life of the European population of that city. Thenceforward, he gave himself up to the heathen. He journeyed through India, reaching Malacca, preaching and working miracles, and even raising the dead to life. Innumerable conversions followed. In Japan, whither he next repaired, so marvellous was his Apostolate that it is reckoned that forty years afterwards there were no less than four hundred thousand Christians in the islands. He died A.D. 1552, when attempting to penetrate into China, on the Island of Sancian, near Macao. His body, brought back to Goa was, a century later, found to be incorrupt. Many miracles were wrought at his tomb, and he was canonised A.D. 1662. He has since been declared Patron of Catholic Missions.

FRATERNUS (St.) Bp., M. (Sept. 29)
(5th cent.) A Bishop of Auxerre in France, who succeeded (possibly after some interval) the famous St. Germanus in the latter half of the fifth century. The tradition is that he was martyred by the Barbarians, then overrunning Gaul, on the very day of his consecration. But there are grave doubts as to the proof of this alleged coincidence.

***FREDERICK (St.) Bp.** (May 27)
(12th cent.) A Bishop of Liége, distinguished for his zeal in repressing simony, and for the support he gave to the Church in her resistance to the usurpations of the German Emperors. After many sufferings in the Cause of God he passed away, A.D. 1172.

FREDERICK (FREDERICUS) (St.) M. (July 18)
(9th cent.) The grandson of Radbod, King of the Frisians and from his youth trained up in piety. In the year 820, chosen Bishop of Utrecht, he worked zealously to extirpate idolatry from Friesland. He reproved with Apostolic freedom Judith, the second wife of Louis the Debonnaire, and also the incestuous inhabitants of Walcheren, thereby drawing upon himself their enmity. After saying Mass he was stabbed to death in the Chapel of St. John the Baptist (July 18, A.D. 838), some say by the order of Judith, others by assassins hired by the inhabitants of Walcheren.

***FREMUND (St.) M.** (May 11)
(9th cent.) An Anglo-Saxon Hermit, possibly of the Royal Family of Mercia, who seems to have been done to death by the Danish invaders of England, and to have thenceforward been honoured as a Martyr. His remains were enshrined at Dunstable.

***FRICOR (ADRIAN) (St.)** (April 1)
See SS. CADOC and FRICOR.

FRIDESWIDE (FRIDESWINDA) (St.) V. (Oct. 19)
(8th cent.) The daughter of Didan, Prince (*Subregulus*) of Oxford. From her childhood she took for her maxim: "Whatsoever is not God is nothing." On the death of her mother, Saprida, she assumed the Religious habit, and afterwards received the charge of the monastery of St. Mary at Oxford, built by her father. It is related of her that she was delivered by prayer from the criminal importunities of Algar, a Mercian Prince. St. Frideswide died before the end of the eighth century, and came to be honoured as the Patroness of the city and University of Oxford.

***FRIDIGAND (St.) Abbot.** (July 17)
(7th cent.) A fellow-missionary with St. Fœlan in the Netherlands, and Abbot of a monastery founded by St. Willibrord.

FRIDOLIN (St.) Abbot. (March 6)
(7th cent.) An Irish Saint of noble descent who, protected by powerful rulers in France, founded monasteries in the East of that country, settling at last at Seckingen, near Basle in Switzerland, where he closed a long and useful life, and where many miracles were wrought at his tomb. It is reported that while at Poitiers he pointed out the till then unknown tomb of St. Hilary. He probably flourished in the seventh century, but there is much controversy on the subject.

FRIGIDIAN (FRIDIAN, FINNIAN) (St.) Bp. (March 18)
(6th cent.) Said to have been the son of a King of Ulster in Ireland. Travelling in Italy to improve himself in Ecclesiastical learning, on the death of Geminian, Bishop of Lucca, he was chosen to succeed him. He worked many miracles, and St. Gregory the Great said that by his prayers the impetuous flood of the River Anser (Serchio) was stopped. He died A.D. 578 (or, as some say, A.D. 580); and was buried near Lucca, where a church now stands bearing his name, and where his festival is kept on Nov. 18, the anniversary of one of the translations of his relics (either that of A.D. 782 or that of A.D. 1152).

***FRITHBERT (St.) Bp.** (Dec. 23)
(8th cent.) The successor of St. Acca in the Bishopric of Hexham, which Church he ruled wisely and holily for thirty-four years until his death A.D. 766.

***FRITHESTAN (St.) Bp.** (Sept. 10)
(10th cent.) A disciple of St. Grimbald, who, consecrated Bishop of Winchester by St. Plegmund, ruled that See with great profit to souls for twenty-three years and, as the time of his holy death (A.D. 933) drew near, designated St. Bristan as his successor.

***FRODOBERT (St.) Abbot.** (Jan. 8)
(7th cent.) A humble monk of Luxeuil, distinguished for his simple-mindedness, who at length coming to be appreciated by his contemporaries, succeeded in founding a monastery of his own near Troyes, to which his fame of sanctity attracted numerous disciples.

FROILAN (St.) Bp. (Oct. 5)
(11th cent.) A Spanish monk of Lugo in Galicia, who was elected Bishop of Leon, A.D. 990, a Diocese which he ruled over with great profit to souls till his holy death (A.D. 1006). The Roman Martyrology especially

extols his zeal for the propagation of monastic life and his loving-kindness to the poor. His relics are venerated in the Cathedral at Leon.

FRONTO (St.) Abbot. (April 14)
(2nd cent.) A Solitary who with his disciples retired into the Desert of Nitria in Egypt. He died, it is said, towards the close of the second century of our era, a notable fact, as showing the Sub-Apostolic origin of the Cenobitic life.

FRONTO (St.) M. (April 16)
See SARAGOSSA (MARTYRS of).

FRONTO and GEORGE (SS.) (Oct. 25)
(1st cent.) The tradition is that Fronto, a Bishop, born in Lycaonia (Asia Minor) and baptised by St. Peter, was by the Apostles sent as a missionary into Gaul, with a priest, George. St. Fronto converted many of the inhabitants of Perigueux, of which city he became the first Bishop. He died before A.D. 100.

FRUCTULUS (St.) M. (Feb. 18)
See SS. LUCIUS, SYLVANUS, &c.

FRUCTUOSA (St.) M. (Aug. 23)
See SS. RESTITUTUS, DONATUS, &c.

FRUCTUOSUS, AUGURIUS and EULOGIUS (SS.) MM. (Jan. 21)
(3rd cent.) St. Fructuosus, Bishop of Tarragona, then the capital of Spain, was, during the persecution of Valerian and Gallienus, called upon to worship the gods. He replied that he worshipped none save the One True God, which same profession of Faith was made by his deacons, Augurius and Eulogius. The Martyrs were then fastened to wooden stakes and burned alive. When the fire had burned through their bonds they extended their arms in the form of a cross and thus expired (A.D. 259). St. Augustine has left us a Panegyric on St. Fructuosus.

FRUCTUOSUS (St.) Bp. (April 16)
(7th cent.) This renowned Spanish Saint was a prince of the Royal blood of the Visigoth kings, who on the death of his parents left the world which it had been long his desire to do, and, after first seeking instruction from the Bishop of Palentia, sold his patrimony and gave the greater part of the proceeds to the poor. With the remainder he built several monasteries, one especially at Complutum or Alcalà, which grew into the great Abbey of Complutum. He was chosen Abbot, but after a time resigned his charge and sought the wilderness. At length he was recalled to be Bishop of Dunium, and A.D. 656 was appointed Archbishop of Braga. He died A.D. 665, having according to his own request been laid upon ashes before the Altar.

FRUMENTIUS and ANOTHER (SS.) MM. (March 23)
See SS. VICTORIANUS, &c.

***FULCRAN** (St.) Bp. (Feb. 13)
(11th cent.) A zealous Bishop of Lodeve, who ruled his Church for over half a century. He was remarkable for the severity of the penitential austerities he imposed upon himself. He died A.D. 1006.

FRUMENTIUS (St.) Bp. (Oct. 27)
(4th cent.) A Christian youth of the fourth century who making a voyage with his uncle, Meropeus of Tyre, was cast on the shore of Abyssinia. All on board were massacred by the savage inhabitants with the exception of himself and his brother. The King having taken a fancy to him, he was educated at the Court, and in time became the Treasurer of the kingdom. On the death of the monarch he was entrusted with the education of the Royal Princes, Aizan and Sazan. Wishing for the conversion of the kingdom, Frumentius asked the assistance of St. Athanasius, who gave him Holy Orders and Episcopal Consecration and sent him back to Abyssinia, which he converted to Christianity with its King Aizan, thus meriting the title of Apostle of Ethiopia. The precise year of his death is unknown.

***FUGATIUS and DAMIAN** (SS.) (Jan. 3)
(2nd cent.) These, otherwise written Phaganus and Derivianus, are the names given in the Roman Breviary to the missionaries sent to Britain at the request of King Lucius by Pope St. Eleutherius. They must have exercised their Apostolate chiefly in South Wales, where churches are dedicated in their honour. Glastonbury Abbey laid claim to the possession of their Sacred Relics.

FULGENTIUS (St.) Bp. (Jan. 1)
(6th cent.) A descendant of a noble senatorial family of Carthage. Though already appointed Procurator of that Province, at an early age he left the world and entered a monastery, from which six years later he was driven out by the Arian heretics. He then repaired to Egypt, but finding that country in schism, set out for Rome. Thence, during the first lull in the persecution, he sought again his cell in Africa. Elected Bishop of Ruspa (A.D. 508) he, with fifty-nine others, was banished by the Arian King Thrasimund to Sardinia. Though the youngest of the exiles, he was their mouthpiece; and by books and letters still extant confounded the Pelagian and Arian teachers and confirmed the Catholics of Africa and Gaul in their Faith. On Thrasimund's death the exiled Bishops returned to Africa and Fulgentius, after re-establishing discipline in his Diocese, retired to a monastery in the Island of Arcinia to prepare himself for death, passing away a year later, A.D. 533. He has left us several valuable Theological Treatises.

FULK (St.) (May 22)
(7th cent.) One of the band of saintly English or British pilgrims who, under the leadership of St. Ardwine, probably about A.D. 600, journeyed to Italy. St. Fulk gave his life in the service of the plague-stricken at Santopadre or Castrofurli near Arpino in the South of Italy, and is venerated as the Patron Saint of the district. But the traditions concerning these holy men are very obscure.

FULK (FOULQUES) (St.) Bp. (Oct. 26)
(13th cent.) Born at Piacenza of Scottish parents (A.D. 1164), he was given a Canonry. Then, having studied at Paris, he became Archpriest and Bishop of Piacenza. Six years later he was by Honorius III translated to Pavia, which Diocese he governed for thirteen years, dying A.D. 1229, in odour of high sanctity.

FURSEY (FURSÆUS) (St.) Abbot. (Jan. 16)
(7th cent.) An Abbot of a monastery in the Diocese of Tuam, now Kill-Fursa (says Colgan), who afterwards travelled through England, and by the help of King Sigebert founded an Abbey, now called Burghcastle in Suffolk. Driven out of England by King Penda of Mercia, he repaired to France, and through the generosity of Clovis II built the great monastery of Lagny, six leagues from Paris. At one period St. Fursey was deputed by the Bishop of Paris to govern his Diocese in quality of Vicar. He died A.D. 650, at Froheins in the Diocese of Amiens, and was buried at Peronne.

FUSCA and MAURA (SS.) MM. (Feb. 13)
(3rd cent.) The Christian virgin Fusca converted her nurse Maura, and they were both baptised by St. Ermolaus. As Fusca courageously resisted the entreaties of her parents to induce her to apostatise, her father resolved to put her to death; but his design was frustrated. Later, during the Decian persecution (A.D. 250), the Judge Quintillianus had her and St. Maura tortured and executed at Ravenna, her birthplace. Her Relics were taken to Africa, but have since been brought back to Italy and are venerated in one of the islets near Venice.

FUSCIAN, VICTORICUS and GENTIAN (SS.) MM. (Dec. 11)
(3rd cent.) Fuscian and Victoricus were two Apostolic men who according to one account preached the Gospel in Gaul with St. Denis of

Paris. However that may be, they made Terouanne (St. Omer) the seat of their mission. At Amiens, where Rictius Varus was persecuting the Christians, they lodged with one Gentian, who was desirous of embracing the Faith of Christ. Soon after, they were arrested with their charitable host, and all three died for Christ about A.D. 287. Their bodies now lie in the Cathedral of Amiens, whither they were translated by St. Honoratus.

FUSCULUS (St.) Bp., M. (Sept. 6)
See SS. DONATIAN, PRÆSIDIUS, &c.

***FYLBY (WILLIAM) (Bl.)** M. (May 30)
See Bl. WILLIAM FYLBY.

***FYMBERT (St.)** Bp. (Sept. 25)
(7th cent.) A Bishop in the West of Scotland, said to have been consecrated by St. Gregory the Great, and who was remarkable for his courage and zeal in defending the poor and oppressed.

***FYNCANA and FYNDOCA (SS.)** VV.MM. (Oct. 13)
(Uncertain date.) Two holy Martyrs commemorated on Oct. 13 in the Aberdeen Breviary, but of whom no trustworthy particulars have been handed down to us.

G

GABDELAS (St.) M. (Sept. 29)
See SS. DADAS, CASDOA, &c.

GABINUS (St.) M. (Feb. 19)
(3rd cent.) A Roman Christian, related to the Emperor Diocletian, brother of Pope St. Caius and father of the Martyr St. Susanna. Late in life he was ordained priest, and died in prison or by the sword A.D. 295 or A.D. 296, about the same time as his brother the Pope.

GABINUS and CRISPULUS (SS.) MM. (May 30)
(2nd cent.) These Christians, who perhaps were priests, were martyred under Hadrian A.D. 130 about, at Torres in Sardinia, where they had preached the Faith. The body of St. Gabinus is under one of the Altars at St. Peter's in Rome, transferred thither by Pope St. Gregory III (A.D. 731-741).

***GABRIEL THE ARCHANGEL (St.)** (March 18)
One of the three Angels (Michael, Gabriel, Raphael) in honour of whom Holy Church sets apart a festival day. St. Gabriel is mentioned in the Book of Daniel (viii. 16; ix. 21), and was the Angel sent to Zachary to announce the birth of St. John the Baptist (Luke i. 11-19); but his chief ministry to mankind was his appearing to the Blessed Virgin to tell her that she was chosen Mother of the Messias (Luke i. 26). His festival is not as yet universal in the Latin Church, though it is so among the Greeks.

GABRIEL OF THE SEVEN DOLOURS (St.) (May 31)
(19th cent.) A Passionist Brother who, though only in his twenty-fourth year when called to his reward, had attained by heroic self-denial and humility and by a consuming devotion to Our Lord's Passion, to a high degree of sanctity. He died A.D. 1862, and was canonised by Pope Benedict XV. (A.D. 1920).

***GABRIEL PERBOYRE (Bl.)** M. (Nov. 7)
(19th cent.) A Lazarist missionary to China, where, after three years of patient and zealous work for God, he was seized and put to death as a Christian, A.D. 1840, being then in the thirty-fourth year of his age.

GAIUS (St.)
Otherwise St. CAIUS, *which see.*

GAL (GALLUS) (St.) Bp. (July 1)
(6th cent.) Born of noble parents in Auvergne (France) about A.D. 489, he entered a monastery; but, ordained deacon by St. Quinctian, Bishop of Clermont, was sent to represent him at the Court of King Thierry. In the year 527 he succeeded St. Quinctian, and died at Clermont about A.D. 554. He was remarkable for his meekness and for his gift of working miracles. He was uncle to the famous historian St. Gregory of Tours, whom he brought up.

GALATAS (St.) M. (April 19)
See SS. HERMOGENES, CAIUS, &c.

GALATION (GALACTEON) and EPISTEMIS (SS.) MM. (Nov. 5)
(3rd cent.) Galation already a Christian, a native of Phenicia, converted his wife Epistemis and baptised her during a persecution, after which each retired to a monastery; but before long were called upon to confess the Faith at Emessa, their native town, some time in the third century.

GALDINUS (St.) Bp. (April 18)
(12th cent.) Born at Milan of a very noble family, St. Galdinus was well-educated, and after ordination made Chancellor and Archdeacon of Milan. In A.D. 1162 the Emperor Frederic Barbarossa took that city, and all but razed it to the ground. Soon after this event Galdinus, though absent, was made Archbishop. He encouraged the Milanese to rebuild their city, and had the consolation of ministering successfully to the wants of the people both spiritually and temporally. On the last day of his life, although unable to say Mass, he mounted the pulpit and having preached a memorable sermon, calmly expired (A.D. 1176).

GALGANUS (St.) (Dec. 3)
(12th cent.) A hermit of simple and saintly life, who lived and died at Siena in Tuscany, passing from this world A.D. 1181 at the early age of thirty.

GALL (GALLUS) (St.) Abbot. (Oct. 16)
(7th cent.) Born in Ireland about the middle of the sixth century and educated in the great monastery of Ben-Chor under the Abbots SS. Comgall and Columban, St. Gall was well versed in the Holy Scriptures. He accompanied St. Columban to England and France (A.D. 585), and assisted in the foundation of the Abbey of Luxeuil. Both St. Columban and St. Gall were banished by King Theodoric, and St. Gall, settling near Lake Constance in Switzerland, converted to Christianity the people of that territory. He was chosen Abbot of Luxeuil, A.D. 625, but would not accept the dignity, preferring his poor cell in Switzerland. He died A.D. 646. His Abbey, famous through the Middle Ages, has given its name to one of the Swiss Cantons.

GALLA (St.) Widow. (Oct. 5)
(6th cent.) Daughter of Symmachus the Younger, a learned Roman. From her childhood she served God, and having lost her husband in early life, she, out of devotion to the Apostles, chose a small cottage on the Vatican Hill for her dwelling. She reduced her body by her austerities to a mere skeleton. Struck by her sanctity, St. Fulgentius of Spain wrote again and again to her. Afflicted with cancer in the breast, she bore her sufferings with incredible patience and resignation, and died in A.D. 550 or thereabouts. She is commemorated by St. Gregory the Great, almost her contemporary, in his Dialogues. Devotion to her is still very popular in Rome.

***GALLGO (St.)** (Nov. 27)
(6th cent.) A Welsh Saint, founder of Llanallgo in Anglesey.

GALLICANUS (St.) M. (June 25)
(4th cent.) A General in the army of Constantine who, having promised to become a Christian, should he be victorious, defeated the Scythians in the East. He attained to the Consulate at Rome, but, renouncing the world, soon retired to Ostia, where he founded a Hospital and ministered to the sick. Under Julian the Apostate he was banished to Egypt, and there suffered martyrdom A.D. 362. A church was erected at Alexandria over his tomb, and his Feast is still solemnly kept at Rome, where his memory is associated with that of the Martyrs SS. John and Paul.

GALLUS (St.) Bp. (July 1)
Otherwise St. GAL, *which see.*

GALMIER (St.) (Feb. 27)
Otherwise St. BALDOMERUS, *which see.*

GAMALIEL (St.) (Aug. 3)
(1st cent.) The famous Jewish Doctor of the Law (Rabban, Rabboni) at whose feet St. Paul was brought up (Acts xxii. 3), and whose wise counsel to the Sanhedrin (Acts v. 34-39) led to the Apostles being dismissed when the High Priest and Council "thought to put them to death." The tradition is that Gamaliel was converted to Christianity even before St. Paul, and that he buried St. Stephen in his own estate, he himself with St. Nicodemus sharing afterwards the tomb with the Proto-Martyr. Their remains were miraculously recovered in A.D. 415; and the Church commemorates liturgically the event on August 3.

GANGULPHUS (St.) M. (May 11)
(8th cent.) A holy layman of a rich and noble Burgundian family, distinguished by his gift of prayer and by his charitable zeal in the cause of the poor and oppressed. He was murdered A.D. 760, at the instigation of his wife's paramour. The circumstances of his death and the miracles wrought at his tomb appear to have led to his being honoured as a Martyr.

***GARBH (St.) V.** (Jan. 1)
Otherwise St. FANCHEA, *which see.*

***GARBHAN (St.)** Abbot. (March 26)
(7th cent.) The Irish Saint who appears to have left his name to Dungarvan. Nothing certain is known about him.

***GARDINER (GERMAN) (Bl.) M.** (March 7)
See Bl. GERMAN GARDINER.

GARMIER (GERMIER) (St.) (Feb. 27)
Otherwise St. BALDOMERUS, *which see.*

GARMON (St.) Bp. (July 26)
Otherwise St. GERMANUS of AUXERRE, *which see.*

***GARNAT (St.)** (Nov. 8)
Otherwise St. GERVADIUS, *which see.*

***GASPAR (CASPAR) (St.)** (Jan. 6)
(1st cent.) The name traditionally given to one of the Three Kings or "Wise Men from the East," who brought their offerings of gold, frankincense and myrrh to the Infant Saviour. Their shrine, formerly at Constantinople, and later at Milan, is now at Cologne.

GASTON (St.) Bp. (Feb. 6)
Otherwise St. VEDASTUS, *which see.*

GATIEN (St.) Bp. (Dec. 18
Otherwise St. GRATIAN, *which see.*

***GAUCHER (GAULTIER, WALTER) (St.)** Abbot. (April 9)
(12th cent.) An Abbot in the Limousin (France), fellow-worker with St. Stephen of Grandmount. He died A.D. 1130, and was the author of a reformed Rule for Canons Regular.

GAUDENTIA and OTHERS (SS.) VV.MM. (Aug. 30)
(Date unknown.) St. Gaudentia, a Roman maiden, is said to have suffered with three other Christians in one of the early persecutions; but the more ancient Martyrologies do not rank her among the Martyrs. All dates and particulars concerning her have been lost.

GAUDENTIUS of NOVARA (St.) Bp. (Jan. 22)
(5th cent.) A priest of Ivrea near Turin, who, driven from that city, took refuge with St. Laurence, Bishop of Novara. Having attended St. Eusebius of Vercelli during the latter's banishment, brought about by the Arians, St. Gaudentius became the successor of St. Laurence. In his twenty years of Episcopate, he converted many sinners, built several churches and reformed his clergy. He passed away about A.D. 418.

GAUDENTIUS of VERONA (St.) Bp. (Feb. 12)
(5th cent.) A holy Bishop of Verona in North Italy, who flourished in the middle of the fifth century, and who appears to have attended Pope St. Hilary's Council of Rome (A.D. 465), but about whom no particulars are extant. His relics are venerated at Verona in the ancient Basilica of St. Stephen.

GAUDENTIUS and CULMATIUS (SS.) MM. (June 19)
(4th cent.) St. Gaudentius, a Bishop, and St. Culmatius, his deacon, are stated by the Roman Martyrology to have been murdered by Pagans at Arezzo in Tuscany in the time of the Emperor Valentinian I (A.D. 364). With them suffered Andrew, a layman with his wife and children, and other Christians to the number of fifty-three.

GAUDENTIUS of RIMINI (St.) Bp., M. (Oct. 14)
(4th cent.) An Asiatic born at Ephesus, who came to Rome about A.D. 308, and embraced the Ecclesiastical state. He was ordained priest A.D. 332. Fourteen years later he became Bishop of Rimini, and suffered with the other Catholic prelates from the Arians, who dominated the famous Council of A.D. 357. In fine, he was done to death by these enemies of the Faith (A.D. 359 or A.D. 360).

GAUDENTIUS of BRESCIA (St.) Bp. (Oct. 25)
(5th cent.) Educated by St. Philastrius, Bishop of Brescia, whom he styles his father, St. Gaudentius entered a monastery in Cæsarea of Cappadocia, in order to shun the honours and applause of the world. He early distinguished himself for piety and learning. On the death of Philastrius, as the people of Brescia sought Gaudentius for their Bishop and would have no other, he was forced to return home under pain of excommunication, and was consecrated Bishop of Brescia, A.D. 387. His people showed themselves devoted to him, and he obtained great gain of souls by his sermons, some of which are still extant. In A.D. 405, sent to the East to defend the cause of St. Chrysostom, he was imprisoned in Thrace. He died A.D. 420 or shortly after.

GAUDIOSUS of BRESCIA (St.) Bp. (March 7)
(5th cent.) The thirteenth or fifteenth Bishop of Brescia in Lombardy, where his relics are venerated. The particulars of his life are lost, and even the century in which he flourished is uncertain. But A.D. 445 is often given as the year of his holy death.

GAUDIOSUS of SALERNO (St.) Bp. (Oct. 26)
(7th cent.) A holy Bishop who appears to have occupied the See of Salerno near Naples in the middle of the seventh century, and whose relics are now venerated at Naples. The particulars of his life are lost.

GAUDIOSUS THE AFRICAN (St.) Bp. (Oct. 28)
(5th cent.) A Bishop of Abitina, one among those banished by the Arian Vandal, King Genseric, A.D. 440. He took refuge at Naples, where he built a monastery and crowned a zealous life by a holy death soon after the middle of the century. The ancient mosaic inscription on his tomb lauding his virtues, was still legible in the time of Baronius (end of sixteenth century).

GAUGERICUS (GAU, GERY) (St.) Bp. (Aug. 11)
(7th cent.) Born in the Diocese of Treves, he was ordained priest by the Bishop of that city, and later made fourth Bishop of Cambrai, which See he ruled with great gain of souls for thirty-nine years, dying A.D. 622.

GEDEON (GIDEON) (St.) (Sept. 1)
(14th cent. B.C.) The Judge of Israel (Judges vi.-viii.), commemorated with Josue in the Catholic Church on Sept. 1, on which day he is also venerated by the Greeks. The Copts keep his Feast on Dec. 16; and the Armenians on the second Saturday of August.

***GELASINUS (St.) M.** (Aug. 26)
(3rd cent.) A comedian at Heliopolis in Phenicia, who, having to mimic the ceremony of Christian Baptism as an incident in a play on the public stage, was miraculously converted to Christianity, declared aloud his belief, and was thereupon stoned to death by the mob

(A.D. 297). There are other examples (the best known being those of St. Genesius and St. Telemachus of Rome) of the same strange way of coming to Christ. Butler quotes the historian Theodoret on the matter.

GELASIUS (St.) M. (Feb. 4)
See SS. AQUILINUS, GEMINUS, &c.

***GELASIUS (GIOUA-MAC-LIAG) (St.) Bp.** (March 27)
(12th cent.) An Abbot of the Columbian monastery of Derry. He was consecrated Archbishop of Armagh, A.D. 1137. With St. Malachy O'Morghair, he held a Synod in the church of Holin Patrick, at which fifteen Bishops and two hundred priests were present. He was the first Irish Bishop privileged to wear the Pallium. In A.D. 1162 he consecrated St. Laurence O'Toole, Archbishop of Dublin. He died March 27, A.D. 1174.

GELASIUS (St.) Pope. (Nov. 21)
(5th cent.) Roman-born but of African descent, St. Gelasius succeeded St. Felix III in the Chair of St. Peter (A.D. 492). He corrected and in the end converted Euphemius, Bishop of Constantinople, a favourer of the Eutychian heretics and vigorously asserted the rights of the Holy See. He abolished the heathen festival of the Lupercalia, and otherwise repressed evil living. He was a very learned man, and the Roman Liturgy owes much to him. The famous Sacramentary which goes under his name contains much that is really due to his talent and research; and he may be said to have finally fixed the Canon or Order of Books of Holy Scripture. He repressed the Manichaeans by compelling the laity to receive Holy Communion under both kinds, made other useful disciplinary laws, and has left us valuable writings. He died Nov. 21, A.D. 496.

GELASIUS (St.) M. (Dec. 23)
See SS. THEODULUS, GEMINUS, &c.

GEMELLUS (St.) M. (Dec. 10)
(4th cent.) A Christian put to the torture and crucified at Ancyra in Galatia (Asia Minor) under Julian the Apostate, A.D. 362.

***GEMMA (St). V.M.** (June 20)
(Date unknown.) The Christian daughter of a Pagan nobleman in Saintonge (France), who was so severely beaten by her own father for refusing to marry a Pagan that she died of the injuries received in the prison to which she had been consigned.

GEMINIAN of MODENA (St.) Bp. (Jan. 31)
(4th cent.) A Bishop of Modena, friend of St. Ambrose of Milan and of St. Severus of Ravenna, who took part in the Council of Milan, A.D. 390.—Another St. Geminian, a Bishop (probably also of Modena), about sixty years later, worked with St. Leo the Great to bring about the Council of Chalcedon, and is said to have saved his people from the fury of Attila the Hun.

GEMINIANUS (St.) M. (Sept. 16)
See SS. LUCY and GEMINIANUS.

GEMINUS (St.) M. (Jan. 4)
See SS. AQUILINUS, GEMINUUS, &c.

GEMINUS of FOSSOMBRONE (St.) M. (Feb. 4)
See SS. AQUILINUS, GEMINUS, GELASIUS, &c.

***GENEBALD of LAON (St.) Bp.** (Sept. 5)
(6th cent.) A Bishop of Laon related to St. Remigius. For a fault committed he is said by his biographers to have performed a seven years' continuous penance. He died about A.D. 555.

***GENEBRARD (St.) M.** (May 15)
Otherwise St. GEREBERN, *which see.*

GENERALIS (St.) M. (Sept. 14)
See SS. CYPRIAN, CRESCENTIANUS, &c.

GENEROSA (St.) M. (July 17)
One of the SCILLITAN MARTYRS, *which see.*

GENEROSUS (St.) M. (July 17)
(Date unknown.) His Relics are enshrined under the High Altar of Tivoli Cathedral; but nothing whatever is known of his life or of the date and circumstances of his martyrdom.

***GENESIUS (St.) Bp.** (June 3)
(7th cent.) A Bishop of Clermont in Auvergne, the master and predecessor of St. Prix. St. Genesius (locally known as *St. Genez*) was a prelate of austere piety and wholly devoted to his flock. He died about A.D. 662 in the seventh year of his Episcopate.

GENESIUS of ARLES St.) M. (Aug. 25)
(4th cent.) A Notary of Arles in Southern Gaul, who, having refused to put on record the Imperial Edicts of persecution, and declared that he himself believed in Christ, was seized and beheaded under Maximian Herculeus in the beginning of the fourth century, thus receiving the Baptism, not of water, but of blood.

GENESIUS of ROME (St.) M. (Aug. 25)
(3rd cent.) A comedian at Rome who, while mimicking the Christian ceremony of Baptism, was miraculously converted and thereupon put to the torture and beheaded, some time in Diocletian's reign (A.D. 284-A.D. 305).

GENESIUS (St.) M. (Oct. 11)
See SS. ANASTASIUS, PLACIDUS, &c.

GENEVIEVE (GENOVEFA) (St.) V. (Jan. 3)
(5th cent.) Born at Nanterre near Paris (A.D. 422), and, when only seven years old, blessed in a special manner by St. Germanus of Auxerre, who foretold her sanctity and the vow of virginity by which she would bind herself. At fifteen she received the veil of the Spouses of Christ, and thenceforth led a life of penance, bearing with heroic patience the calumnies and persecutions which became her lot. She greatly helped the Parisians during the siege of their city by the Franks. Later, she again saved it from destruction, as, through her prayers, Attila the Hun suddenly changed his devastating course through Gaul and turned aside his army, while still south of Paris. St. Genevieve died A.D. 512. Her relics were at once venerated; and to a church in which she was buried her name was given. She is honoured as Patron Saint of Paris. Her relics were burned during the great Revolution at the end of the eighteenth century, and her stately church has now been turned into the so-called Pantheon.

GENGULPHUS (St.) M. (May 11)
Otherwise St. GANGULPHUS, *which see.*

GENNADIUS (St.) M. (May 16)
See SS. FELIX and GENNADIUS.

***GENNADIUS (St.) Bp.** (May 25)
(11th cent.) A Benedictine Bishop of Astorga in Spain, which See he resigned to return and prepare for death in his monastery.

GENNARO (St.) M. (Sept. 19)
Otherwise St. JANUARIUS, *which see.*

GENNYS (GENEWYS) (St.) Bp. (July 26)
Otherwise St. GERMANUS of AUXERRE, *which see.*

***GENOCHUS (St.)** (April 18)
See SS. RITHEUS and GENOCHUS.

GENOVEFA (St.) V. (Jan. 3)
Otherwise St. GENEVIEVE, *which see.*

GENTIAN (St.) M. (Dec. 11)
See SS. FUSCIAN, VICTORICUS and GENTIAN.

GENUINUS (St.) Bp. (Feb. 5)
(7th cent.) A Bishop of the small town of Sabion (which has since disappeared) near Brixen in the Tyrol. He had been some time a partisan of the heresy known as that of the Three Chapters; but after his conversion, atoned by the sanctity of his life for his former errors. His shrine is at Brixen, whither his relics were translated about A.D. 1000. With him is commemorated on Feb. 5 St. Albinus, a holy successor of his in the See of Brixen, who flourished in the eleventh century.

GENULPH (St.) Bp. (June 17)
Otherwise St. GUNDULPH, *which see.*

***GEOFFREY (GODFREY)** (St.) Abbot. (Aug. 24)
Otherwise St. AGOFRIDUS, *which see.*

***GEOFFREY** (St.) Abbot. (Sept. 25)
The Norman form of the Saxon name, GEOLFRID, *which see.*

GEOFFRY (St.) Bp. (Nov. 8)
Otherwise St. GODFREY, *which see.*

GEORGE of ANTIOCH (St.) Bp., M. (April 19)
(9th cent.) A zealous Bishop of Antioch in Pisidia (Asia Minor), previously a monk, one of the Fathers of the Second Council of Nicæa (A.D. 787), and a strenuous champion of the Faith against the Iconoclasts. Banished by the Emperor Leo V the Armenian, he died in exile A.D. 814, and is honoured as a Saint by Greeks and Latins alike.

GEORGE THE MARTYR (St.) (April 23)
(4th cent.) St. George, whom the Greeks style "the great Martyr," though honoured alike in the East and in the West, is one of those Saints of whom we know least. He was an officer in the army of Diocletian, the persecuting Emperor, and for refusing to sacrifice was tortured and beheaded at Nicomedia, a town of Asia Minor on an inlet of the Sea of Marmora (A.D. 303). Some say that St. George was the young Christian who, as Eusebius relates, tore down the Imperial edict of persecution. But of this there is no proof. St. George is usually represented on horseback vanquishing a dragon. This is merely symbolic of the Martyr's victory over the devil; and in the East is not an unusual emblem of Christian sanctity. The popular legend of St. George and the Dragon is of course fabulous. Equally baseless are the now discredited assertions once common among Non-Catholics, that St. George is a myth; that he is the heretic George of Cappadocia, murdered at Alexandria, &c., &c. The Crusaders gave great impetus to Western devotion to St. George, though venerated in the West long before. From about the thirteenth century, he came to be regarded as Patron of England, partially displacing St. Edward the Confessor.

GEORGE, FELIX, AURELIUS, NATALIA and LILIOSA (SS.) MM. (July 27)
(9th cent.) Martyrs who suffered at Cordova in Spain under the Caliph Abderrahman II (A.D. 852 about). Felix and Aurelius, with their wives, Natalia and Liliosa, were Spaniards; but the deacon, George, was a monk from Palestine, who, though offered acquittal as a foreigner, preferred to throw in his lot with the others. Surius and other authors put the Feast of these Martyrs a month later (Aug. 27). The bodies of SS. George and Aurelius were later translated to the Abbey church of St. Germain at Paris.

GEORGE LIMNIOTES (St.) M. (Aug. 24)
(8th cent.) A holy hermit of Mount Olympus in Asia Minor, who had reached the age (it is said) of ninety-five, when, on account of his zealous opposition to the Iconoclasts, he suffered death, or, as others have it, was only maimed by the orders of the Emperor, Leo the Isaurian (A.D. 730 about).

GEORGE and AURELIUS (SS.) MM. (Oct. 20)
See SS. GEORGE, FELIX, &c.
The Translation of two among these Martyrs is celebrated on Oct. 20.

GEORGE of PERIGUEUX (St.) (Oct. 25)
See SS. FRONTO and GEORGE.

GEORGE of VIENNE (St.) Bp. (Nov. 2)
(8th cent.) A Bishop of Vienne in France, who flourished probably at the beginning of the eighth century, though some put Nov. 2, A.D. 699 as the date of his death. He was canonised A.D. 1251.

GEORGIA (St.) V. (Feb. 15)
(5th cent.) A holy virgin who led a retired and austere life near Clermont in Auvergne (France) towards A.D. 500. Her sanctity was attested by many miracles. It is said that a flight of white doves coming no one knew whence, attended her body to its tomb, and long hovered over her resting-place.

***GERALD** (St.) Abbot. (March 10)
(8th cent.) One of the English monks who accompanied St. Colman on his retirement (A.D. 664) from Northumbria to Ireland, on occasion of the dispute about the date of Easter. In Mayo, St. Colman placed St. Gerald at the head of the English House founded by him, which is said to have been the nursery of over one hundred Saints. A.D. 732 is given as the year of St. Gerald's death, at a very advanced age.

***GERALD** (St.) Abbot. (April 5)
(11th cent.) An Abbot of Seauve near Bordeaux, who died A.D. 1095, and was canonised in the following century.

***GERALD of AURILLAC** (St.) (Oct. 13)
(10th cent.) A Count of Aurillac, who led a life of great virtue and practised in the world the penitential exercises of the cloister. He denied himself every comfort in order to relieve the distress of the poor. He was scrupulously just and at the same time most considerate in his dealings with his numerous vassals. He died A.D. 909, and many miracles attested his sanctity.

***GERALD of BEZIERS** (St.) Bp. (Nov. 5)
(12th cent.) This Saint (called by the French St. Guiraud) was a Canon Regular, who became Bishop of Beziers in the South of France. He spent all his revenues in relieving the distress of the poor of his Diocese. He died A.D. 1123.

GERARD of TOUL (St.) Bp. (April 23)
(10th cent.) A native of Cologne who, in his youth, having seen his own mother struck dead by lightning, embraced a life of penance. Made Bishop of Toul (A.D. 963), he rebuilt his Cathedral and otherwise benefited his Diocese. A learned man himself, he gathered Greek and other scholars around him. He died A.D. 994, in the odour of sanctity, and was canonised by Pope St. Leo IX, who had been one of his successors in the See of Toul.

***GERARD** (St.) (April 28)
(Probably 7th cent.) An English pilgrim, a companion of St. Ardwine. He died at Gallinaro in the South of Italy while on the pilgrimage to Palestine, and is there liturgically honoured as a Saint and Patron of the district. The century in which he flourished is a matter of controversy.

GERARD of HUNGARY (St.) Bp., M. (Sept. 24)
(11th cent.) A Benedictine monk of Venice, invited to Hungary by St. Stephen, First Christian King of that country. St. Gerard became one of its Apostles. Made Bishop of Chunad, he converted two-thirds of the population to Christianity. In the disorders which followed on the death of St. Stephen, he was set upon by the Pagans and cruelly done to death (A.D. 1046). His relics were afterwards translated to Venice, where they are now honoured.

GERARD (St.) Abbot. (Oct. 3)
(10th cent.) An Official of noble birth at the Court of the Prince-Counts of Namur, who relinquished prospects of high advancement in the world to become a simple monk at St. Denis near Paris. Sent back after five years to Namur, he spent the rest of his life in reforming the discipline of the Flemish monasteries, eighteen of which received his Rule. Having obtained the Papal approbation of his Reform, he passed to his reward A.D. 959.

GERARD MAJELLA (St.) (Oct. 16)
(18th cent.) A Redemptorist Saint, born A.D. 1725, in the South of Italy, who to the customary vows of the Religious life added that of ever doing that which was most perfect. His life of prayer and humble obedience drew down to him marvellous supernatural graces. He worked many miracles in his life, and they have been multiplied since his holy death

(A.D. 1755). He is now the object of much popular devotion throughout the world.

GERARD of POTENZA (St.) Bp. (Oct. 30)

(12th cent.) Born at Piacenza, he was enrolled among the clergy of Potenza in the South of Italy, and, on account of his virtues, elected Bishop of that city, although already advanced in age. He died in the ninth year of his Episcopate (A.D. 1119). Several miracles having borne witness to his sanctity, Pope Callistus II canonised him a few years later.

***GERARD (Bl.)** (June 13)

(12th cent.) A Cistercian monk, the brother of St. Bernard of Clairvaux. The sermon of the latter on the occasion of Gerard's holy death is one of the most touchingly beautiful pieces of Mediæval Prose literature we possess (A.D. 1138).

GERASIMUS (St.) (March 5)

(5th cent.) A monk at first in Lycia (Asia Minor) and afterwards in Palestine, where, in a monastery which he had founded on the banks of the Jordan, in the neighbourhood of Jericho, he trained numerous disciples. He died A.D. 475. In his youth, for some time a follower of the heretic Eutyches, he for all the rest of his life did severe penance for his fault.

***GEREBERN (GEREBRAND) (St.) M.** (May 15)

(7th cent.) St. Gerebern or Gerebrand was the Irish priest who accompanied St. Dympna in her flight to Belgium, and who was privileged to share with her her crown of Martyrdom at Gheel in that country. They suffered some time in the seventh century, but the records are very imperfect. St. Gerebern is Patron Saint of a village in Rhenish Prussia, where his relics are enshrined.

GEREMARUS (St.) Abbot. (Sept. 24)

(7th cent.) Born A.D. 608, of rich and noble parents, the Merovingian King Dagobert I made him (with his friends Eloi and Ouen) Royal Councillors. By his saintly wife, Domana, he had three children, of whom the youngest, Amalberga, is honoured as a Saint. When free to do so, he entered a monastery, and later became its Abbot; but, after an attempt on his life, he retired for five years to a hermit's cell. Finally, he founded another monastery near Beauvais, and a few years afterwards died a holy death as Abbot of the same (A.D. 658).

GEREON and OTHERS (SS.) MM. (Oct. 10)

(3rd cent.) These heroic Christians, three hundred and nineteen in number, appear to have formed part of the famous Theban Legion, massacred by order of the Emperor Maximian (A.D. 286). St. Gereon would therefore be the officer in command of the detachment. St. Hanno of Cologne discovered and enshrined their remains in the eleventh century.

GERINUS (St.) M. (Oct. 2)

(7th cent.) The brother of St. Leger (Leodegarius) and, like him, persecuted by Ebroin, Mayor of the Palace to the Merovingian "roi fainéant," Thierry III. Stoned to death near Arras (A.D. 676), he was honoured by the people as a Saint and a Martyr.

***GERLACH (St.)** (Jan. 5)

(12th cent.) A holy hermit in great veneration at Liége and Aix-la-Chapelle. He lived a life of singular austerity and seclusion, but did wonders for the winning of souls to God and was much esteemed and honoured by the Popes of his time. He died A.D. 1170.

***GERMAN GARDINER (Bl.) M.** (March 7)

(16th cent.) Of German (Jermyn) Gardiner, Secretary of the Bishops of Winchester, it is not known whether he was a priest or a layman. He won the Crown of Martyrdom about A.D. 1544.

GERMANA (St.) M. (Jan. 19)

See SS. PAUL, GERONTIUS, &c.

GERMANA (GERMAINE) COUSIN (St.) V. (June 15)

(17th cent.) A poor girl, daughter of a farm labourer in the neighbourhood of Toulouse (South of France), who passed her short and innocent life in minding sheep and other out-of-door rural work. Both from ill-health and from ill-treatment at the hands of a stepmother, her days passed in suffering patiently borne, comforted only by Almighty God, who privileged her by close union with Himself in high prayer, until He called her to a better life, A.D. 1601, when she had entered on the twenty-second year of her age. Forty years after her death her body was found incorrupt. Many miracles witnessed to her sanctity, and she was canonised by Pope Pius IX (A.D. 1862).

GERMANICUS (St.) M. (Jan. 19)

(2nd cent.) A Christian of Smyrna in Asia Minor who suffered A.D. 168, at the same time as St. Polycarp under the Emperor Marcus Aurelius. The celebrated Letter of the contemporary Christians of Smyrna to those of Philadelphia makes special mention of Germanicus, who was thrown to the wild beasts in the Amphitheatre at the Public Games.

GERMANUS (St.) M. (May 2)

See SS. SATURNINUS, NEOPOLUS, &c.

***GERMANUS (St.) Bp. M.** (May 2)

(5th cent.) Described in his ancient Life as "Scotus." It is not unlikely therefore that he was of Irish origin. His conversion to Christianity is attributed to St. Germanus of Auxerre, who visited Britain in the fifth century, and whose name he took. Passing into Gaul, he did much Apostolic work, and in the end was put to death for the Faith in Normandy, about A.D. 460.

GERMANUS of CONSTANTINOPLE (St.) Bp. (May 12)

(8th cent.) The son of a famous Senator, from being Bishop of Cyzicus he was raised to the Patriarchate of Constantinople (A.D. 715). With undaunted courage he resisted the Monothelites and the Iconoclasts, even refusing to publish the Imperial Edict (A.D. 725), by which the honouring of Holy Pictures was interdicted. In consequence, he was banished, and died in exile (A.D. 733).

GERMANUS of PARIS (St.) Bp. (May 28)

(6th cent.) Born near Autun (A.D. 496), he was there ordained priest, and became Abbot of a monastery. Happening to be in Paris when the See was vacant, he was elected (A.D. 554) Bishop of that city. On account of his charity styled the "Father of the Poor," he by his zeal and example wrought a wonderful change in the morals of the people, converting even the careless King Childebert to the living of a Christian life. The latter founded the monastery of St. Vincent (now known as *S. Germain des Prés*), in which he was buried (A.D. 561), and after him (A.D. 576) the holy Bishop, his truest friend, to whose sanctity many miracles have borne witness. St. Germanus' account of the Gallican Rite is liturgically of great value.

GERMANUS (St.) M. (July 7)

See SS. PEREGRINUS, LUCIAN, &c.

***GERMANUS and RANDOALD (SS.) MM.** (Feb. 21)

(7th cent.) St. Germanus was a citizen of Treves and disciple of St. Arnulph of Metz. He became a monk of Luxeuil under the Irish Rule of St. Columbanus; and later was appointed Abbot of a monastery in Switzerland. In his struggles with the neighbouring Barons, undertaken in order to save the villagers of the district from spoliation and murder, he was put to death by the marauding soldiery about A.D. 666. A fellow-monk, by name Randaut or Randoald, shared with him the crown of martyrdom.

GERMANUS of AUXERRE (St.) Bp. (July 31)

(5th cent.) Born at Auxerre, about A.D. 378, of noble parents, he studied Civil Law in Rome, married a lady of rank equal to his own, and by the Emperor Honorius, was made Governor (*Dux*) of his native Province. From A.D. 418, his manner of life, up to then far from edifying, underwent a complete change. He received

priest's orders, and very soon became Bishop of Auxerre, which Diocese he governed with wonderful gain to souls for thirty years. His successful mission with St. Lupus of Troyes, to Britain against the Pelagians, has made him famous there, where several churches have been dedicated to him. It was then that he led the islanders to their famous Alleluia victory over the Saxons. Later, he again visited Britain, and is said to have ordained the great Welsh Saints, Dubritius and Illtyd. Engaged in an errand of mercy to the Court of the Emperer Valentinian III, he died at Ravenna in Italy (July 31, A.D. 448). His body at his dying request was brought back to Auxerre. His remains were destroyed during the French Revolution. Among the striking miracles he wrought, his raising up from the dead the son of Volusian, Secretary to Sigisvult the Patrician, is the most famous.

GERMANUS (St.) Bp. M. (Sept. 6)
See SS. DONATIAN, PRÆSIDIUS, &c.

GERMANUS of BESANCON (St.) Bp., M. (Oct. 11)
(4th cent.) The successor of St. Desideratus in the See of Besançon. Particulars of his life have been lost, but it appears certain that he met his death at the hands of heretics (probably Arians) about the end of the fourth century.

GERMANUS (St.) M. (Oct. 23)
See SS. SERVANDUS and GERMANUS.

GERMANUS of CAPUA (St.) Bp. (Oct. 30)
(6th cent.) The Legate to Constantinople (A.D. 519) of Pope St. Hormisdas, charged to deal with one of the Schisms, the outcome of the Eutychian heresy. A man of saintly life, he governed for more than twenty years the important See of Capua and died Oct. 30, A.D. 540 about, St. Benedict at Monte Cassino, being at the instant it occurred favoured by a vision of the glorious passing of the Saint to a better world.

GERMANUS, THEOPHILUS, CÆSARIUS and VITALIS (SS.) MM. (Nov. 3)
(3rd cent.) Martyrs of Cæsarea in Cappadocia (Asia Minor) during the Decian persecution (A.D. 250).

GERMANUS (St.) M. (Nov. 13)
See SS. ANTONINUS, ZEBINA, &c.

GERMANY (MARTYRS OF) (Oct. 6)
(4th cent.) Under the title of the "Innumerable Martyrs," Holy Church commemorates a multitude of Christians, done to death at Treves in Germany, in the persecution under Diocletian and Maximian Herculeus, towards the close of the third century, Rictius Varus being at the time Prefect of the Gauls.

GERMANY (MARTYRS OF) (Oct. 15)
(4th cent.) Three hundred and sixty Christian soldiers, put to death as Christians, outside the walls of Cologne, in the persecution under Diocletian and Maximian, about A.D. 303.

***GERMOC (St.)** (June 24)
(6th cent.) An Irish chieftain, brother of St. Breaca, who settled in Cornwall, near Mount's Bay. Outside St. Germoc's church, a stone called St. Germoc's Chair may still be seen.

***GEROLD (St.)** Hermit. (April 19)
(10th cent.) A member of the Ducal House of Saxony who embraced the life of a Solitary in the Tyrol and attained to high sanctity. His grave is still a place of pilgrimage, and his memory is especially honoured in the Abbey Church of Einsiedeln in Switzerland.

GERONTIUS (St.) M. (Jan. 19)
See SS. PAUL, GERONTIUS, &c.

GERONTIUS (St.) Bp., M. (May 9)
(6th cent.) A Bishop of Cervia, near Ravenna, who attended a Synod held in Rome by Pope Symmachus (A.D. 501) and who was attacked and murdered on his return journey, at Cagli on the Flaminian Way, under circumstances which led to his being honoured as a Martyr.

***GERONTIUS (GERAINT) (St.)** King, M. (Aug. 10)
(6th cent.) Son of Erbin, and King of Damnonia (Devon). He fell in battle against the Saxons (A.D. 508). Much romantic legend has been woven about his life and that of his wife, Enid. Another St. Gerontius, King of Cornwall, died A.D. 596. St. Gerrans in Cornwall and St. Geran in Brittany have the one or the other for Patron Saint.

***GERTRUDE of HAMAGE (St.)** Widow. (Dec. 6)
(7th cent.) The widow of a nobleman in the present Belgium, who retired into a solitary place in order to live the life of an Anchoress; but soon found herself at the head of a numerous community of nuns who had gathered round her. She died about A.D. 655.

GERTRUDE of NIVELLES (St.) V. (March 17)
(7th cent.) The daughter of Pepin of Landen, Mayor of the Palace to King Clotaire II and to two of his successors. When only twenty-one years old, Gertrude was placed at the head of the Abbey of Nivelles, in which her own mother, Itta, its foundress thenceforth lived as her daughter's subject. St. Gertrude was distinguished for her care of the poor and for culture of mind remarkable in that age, though far from uncommon in the monasteries of the time. She is said to have known nearly the whole Bible by heart. In art, she is usually depicted so absorbed in contemplation that a mouse quietly climbs up the Pastoral Staff at her side. She passed the three last years of her life almost entirely in exercises of devotion and penance, falling asleep in Christ some time between A.D. 659 and A.D. 664, at the early age of thirty-three.

GERTRUDE (St.) V. (Nov. 17)
(14th cent.) The holy nun of singular learning and endued with high gifts of mystic prayer, who has left us the "Insinuationes Divinæ Pietatis," a work comparable to the writings of St. Teresa, and enriched with sublime imagery. Tradition assigns Eisleben in Saxony as her birthplace, and makes her Abbess successively of Rudersdorff and of Heldelfs. But modern research distinguishes the Abbess St. Gertrude from her contemporary the mystic Saint of the same name, a nun in the monastery of the former. They flourished in the latter half of the thirteenth century, and Nov. 17, A.D. 1334, is assigned as the date of the death of the survivor. That St. Mechtildis, another celebrated mystic writer, was sister of either St. Gertrude is also now controverted. The Church keeps the Feast of St. Gertrude on Nov. 15, though in certain Kalendars it is found noted on April 12 or Nov. 12. The confusing together of two or more Saints of the same name has evidently led to this discrepancy. The works of SS. Gertrude and Mechtelde, edited by the Benedictines of Solesmes, may be usefully consulted.

***GERULPH (St.)** M. (Sept. 21)
(8th cent.) A youth in Flanders, heir to a great estate and distinguished for the holiness of his life, who on his way back from the church where he had received the Sacrament of Confirmation was treacherously murdered by a relative in hopes of succeeding to his inheritance. St. Gerulph died (about A.D. 746) pardoning his murderer, and is venerated as a Martyr at Tronchiennes.

GERUNTIUS of MILAN (St.) Bp. (May 5)
(5th cent.) The successor at Milan in the fifth century of St. Eusebius. He appears to have governed the Diocese for about five years, dying A.D. 470, though no reliable account of his Episcopate has reached us. St. Charles Borromeo enshrined his Relics in the church of St. Symphorian in the city of Milan.

GERUNTIUS (St.) Bp., M. (Aug. 25)
(1st cent.) A Missionary in Spain in the Apostolic Age, reckoned as Bishop of Talco (Seville). A special Hymn in the old Mozarabic Breviary commemorates him.

***GERVADIUS (GERNAD, GARNAT) (St.)** (Nov. 8)
(10th cent.) An Irish Saint, who crossed over

to Moray and afterwards retired as a recluse to near Elgin.

GERVASE and PROTASE (SS.) MM. (June 19)
(1st cent.) Two brothers, sons of the Martyr, St. Vitalis, were Christian heroes who have ever been held in high honour in the Western Church. St. Ambrose styled them the Proto-Martyrs of Milan, where they suffered in the first century of our era, either under Nero or under Domitian. Many miracles illustrated the discovery and Translation of their relics by St. Ambrose, towards the close of the fourth century. They now repose at Milan in the Ambrosian Basilica.

GERY (St.) Bp. (Aug. 11)
Otherwise St. GAUGERICUS, *which see.*

GETULIUS, CÆREALIS, AMANTIUS and PRIMITIVUS (SS.) MM. (June 10)
(2nd cent.) Roman Martyrs who suffered under Hadrian (A.D. 117-138). They were scourged and tied to the stake to be burned alive. But miraculously spared by the flames, they were in fine clubbed to death. St. Getulius is said to have been a man distinguished both by birth and by learning.

***GIBRIAN (St.)** (May 8)
(5th and 6th cent.) An Irish Saint who, with his five brothers and three sisters, crossed over to France and led a life of penance and contemplation near Châlons-sur-Marne. His relics were enshrined in Rheims Cathedral, many miracles worked both during his life and after his death attesting his great sanctity.

GILBERT (St.) (Feb. 4)
(12th cent.) Born at Sempringham in Lincolnshire and ordained priest by the Bishop of Lincoln, he became Parish Priest of his native village, distributing yearly to the poor the revenues of his benefice. He founded a convent of nuns and afterwards an Order of men, which he himself joined, the Rule having been approved by Pope Eugene III. He lived the life of penance and zeal he had thus professed till his holy death (Feb. 3, 1190), having, it is said, reached the age of one hundred and six years. He was canonised A.D. 1202. His Order, once widespread in England, has been long extinct.

***GILBERT (St.)** Bp. (April 1)
(13th cent.) For twenty years Bishop of Caithness, of which Diocese he built the Cathedral. He was a zealous Pastor of souls, and also a valued servant of the Scottish Kings of his time. He died A.D. 1240. Many miracles are recorded of him.

***GILBERT of HEXHAM (St.)** Bp. (Sept. 7)
See SS. ALCHMUND and GILBERT.

***GILBERT (St.)** Bp. (Oct. 2)
Otherwise St. TILBERT, *which see.*

GILDARD (GODARD) (St.) Bp. (June 18)
(6th cent.) A Bishop of Rouen, once erroneously supposed to have been the brother of St. Medard of Soissons. He assisted at the Council of Orleans (A.D. 511), and governed his own Church with great zeal for about fifteen years, dying probably early in the same century. Buried at Rouen, his remains were afterwards removed to Soissons.

***GILDAS THE ELDER (St.)** (Jan. 29)
(6th cent.) He appears to have been associated with St. Cadoc at Llancarvan and to have afterwards lived as a hermit in an island off the South coast of Wales. Glastonbury Abbey claimed to have been the scene of his death, and to have possessed his relics. He is often confused with his namesake, the more famous Gildas the Wise.

***GILBERT of AUVERGNE (St.)** (June 6)
(12th cent.) A Saint of the Order of Præmonstratensians or Norbertine Canons. He founded the Abbey of Neuffontaines, where he died A.D. 1152. In his early life he had fought as a Crusader in Palestine.

GILDAS THE WISE (St.) (Jan. 29)
(6th cent.) Often called BADONICUS, because born in the year the Britons defeated the Saxons at Bath. He was brought up with SS. Samson, Paul de Leon, and other holy men, by the famous St. Illtyd. He crossed over into Brittany and there wrote the works on The Ruin of his Fatherland, which have perpetuated his memory in the British Isles. He established in Brittany the monastery of Rhuys, but appears to have passed the last years of his life (which ended about A.D. 570) in a hermitage. He is liturgically honoured throughout Brittany.

GILES (ÆGIDIUS) (St.) (Sept. 1)
(7th cent.) Said to have been by birth a Greek. He passed his life as a hermit in the South of France. The many miracles he wrought made him famous in the West of Europe, as is evidenced by popular devotion and by the many churches which bear his name. He died early in the eighth century. Butler notes the very common confusing of this St. Giles with another Saint of the same name who was Abbot near Arles about two hundred years earlier.

GISLAIN (GHISLAIN, GUISLAIN) (St.) Bp. (Oct. 9)
(7th cent.) A Bishop (or possibly only an Abbot) in Hannonia (Belgium), who flourished in the seventh century, and, being himself by birth a Greek, introduced into the monastery he founded the Oriental Rule of St. Basil. He died A.D. 681, leaving his name to the town which rose up round his monastery.

***GISLAIN (St.)** (Aug. 6)
(12th cent.) A holy hermit in Luxemburg, much venerated in Belgium.

***GISTILIAN (St.)** (March 4)
(6th cent.) The uncle of St. David and a monk of the present Menevia or St. David's, to which place the monastery was transferred from its old site in the Roman Settlement now obliterated in the sands of Whitsand Bay.

***GLADYS (St.)** Widow. (March 29)
(5th cent.) A Welsh Saint, daughter of the famous Brychan of Brecknock, wife of St. Gundleus, and mother of St. Cadoc.

GLAPHYRA (St.) V. (Jan. 13)
(4th cent.) A Christian maiden in the service of Constantia, wife of the Emperor Licinius, who, to escape the unlawful attentions of her master, fled to the Bishop of the place (St. Basil of Amasea in Pontus), was pursued, captured and sentenced to death. Some say that the sentence was executed, others that she again escaped and passed away in peace, about A.D. 324.

***GLASTIANUS (St.)** Bp. (Jan. 28)
(9th cent.) The Patron Saint of Kinglassie in Fife. As mediator between the Picts and Scots, he did much to alleviate the lot of the former when subjugated by their enemies. He died A.D. 830.

***GLEB (St.)** (July 24)
See SS. ROMANUS and DAVID.

***GLODESIND (St.)** V. (July 25)
(7th cent.) A French Saint of Merovingian times. Betrothed to a young noble, her promised husband was arrested on their wedding day and afterwards condemned and executed. Glodesind took refuge in the cloister, and died Abbess of a convent at Metz (A.D. 608) in great fame of sanctity.

***GLUNSHALAICH (St.)** (June 3)
(7th cent.) A famous Irish penitent, converted by St. Kevin and buried in the same grave with him at Glendalough.

***GLUVIAS (GLYWYS) (St.)** (May 2)
(6th cent.) A brother of St. Cadoc of Llancarvan, and possibly sent by him into Cornwall, where he made a monastic foundation. A parish in Cornwall perpetuates his name.

GLYCERIA (St.) V.M. (May 13)
(2nd cent.) A Roman by birth, this Christian maiden, who was living with her father at Trajanopolis in Greece, suffered there for the Faith, being thrown to the wild beasts in the Amphitheatre, after enduring many cruel

torments. The date of her martyrdom, under one of the Antonines, probably Marcus Aurelius, in the last half of the second century, cannot precisely be fixed. A magnificent church was dedicated to her at Heraclea of Thessaly.

GLYCERIUS (St.) M. (Dec. 21)
(4th cent.) A priest of Nicomedia in Asia Minor, who in the persecution under Diocletian, after bravely enduring the torture, bore witness to the Faith at the stake, A.D. 303.

***GLYWYS** (St.) (May 2)
Otherwise St. GLUVIAS, *which see.*

GOAR (St.) (July 6)
(6th cent.) Born in Aquitaine in France and there ordained priest, St. Goar embraced the life of a hermit, at a spot on the banks of the Rhine, which still bears his name. His life was austere, and he was accustomed after his Mass to recite daily the whole Psalter. His cell became during his lifetime the resort of numberless pilgrims. Many wonderful things are related of him. One among them is to the effect that the tongue of a baby of three days old bore witness to his innocence when falsely accused before his Bishop. He died A.D. 575, and in memory of him Charlemagne built a stately church over his humble grave.

***GOBAN** (St.) M. (June 30)
(7th cent.) A fellow-missionary with St. Fursey, whom he accompanied to England and afterwards to France. He in the end retired to a hermitage on the River Oise, and there met his death at the hands of heathen marauders.

***GOBAN (GOBHNENA)** (St.) (May 23)
(6th and 7th cent.) Supposed to be the Goban mentioned in the Life of St. Laserian as governing the monastery of Old-Leighlin, from which seeking greater retirement, he betook himself to Tascaffin, a solitude in the present county of Limerick.

***GOBNATA (GOBNET)** (St.) V. (Feb. 11)
(6th cent. probably.) St. Abban is said to have founded a convent in Ballyvourney (Cork), and to have placed St. Gobnet over it as Abbess. A well still exists there called after her.

***GOBRIAN** (St.) Bp. (Nov. 16)
(8th cent.) A Breton monk who became Bishop of Vannes, and at the age of eighty-seven resigned his See to retire to a hermit's cell, where he died A.D. 725.

GODARD (St.) Bp. (June 8)
Otherwise St. GILDARDUS, *which see.*

GODARD (GODEHARDUS, GOTHARD) (St.) Bp. (May 4)
(11th cent.) Born in Bavaria and highly cultured, he forsook the world to become a monk in the Abbey of Altaich. Successively Prior and Abbot, he was finally compelled, in spite of his reluctance, to accept the Bishopric of Hildesheim (Hanover). He was zealous in promoting Ecclesiastical discipline, and in the cause of the education of the young. In the interests of the poor he built a hospital, and otherwise lavished care on them. He died a holy death (A.D. 1038) in the nineteenth year of his Episcopate, and was canonised by Pope Innocent II (A.D. 1131).

GODFREY (GEOFFREY) (St.) Bp. (Nov. 8)
(12th cent.) Born A.D. 1066, he was offered by his parents, when yet only five years old, to the monastery of St. Quentin. He became a model monk, and as such was elected Abbot of Nogent, and later, much against his will, Bishop of Amiens. Comforter and helper of all in distress, he was distinguished throughout his life for his meekness and patience. His wish to retire among the Carthusians was frustrated by the entreaties of his Archbishop, clergy and people. He fell asleep in Christ at Soissons, A.D. 1115, in the fiftieth year of his age and the thirteenth of his Episcopate.

***GODLIVA** (St.) M. (July 6)
(11th cent.) A holy woman in Flanders who, after enduring much cruel treatment at the hands of her inhuman husband, was at length (A.D. 1070) murdered by him. She has ever since been venerated in Belgium, and especially at Ghent, as a Martyr.

***GODRIC** (St.) Hermit. (May 21)
(12th cent.) A native of Norfolk, who, after having passed some years in trade, resolved upon embracing a higher life. He made several pilgrimages, and finally settled in a hermitage in the neighbourhood of Durham. Almighty God favoured him with the power of working miracles and with other supernatural gifts. He died A.D. 1170, and is the Title Saint of many churches.

***GOEZNOVEUS** (St.) Bp. (Oct. 25)
(7th cent.) A Cornish Saint, brother of St. Maughan, who passing over into Brittany, became Bishop of Leon. A.D. 675 is given as the date of his death.

***GOFOR** (St.) (May 9)
(Date unknown.) A Welsh Saint, Patron of Llanover in Monmouthshire.

***GOLLEN (COLAN, COLLEN)** (St.) (May 21)
(7th cent. probably). The Saint who has given his name to Llangollen in Denbighshire. There are legendary Lives connecting him with Wales, Rome and Glastonbury; but nothing is known for certain about him, though from the Dedication of a church to him in Brittany it may be conjectured that he resided for some time in that country.

***GOLVINUS (GOLWEN)** (St.) Bp. (July 9)
(7th cent. probably.) A Breton Saint but of British origin, whose fame for sanctity led to his appointment as Bishop of St. Paul de Leon. After a useful pastorate he passed away at Rennes where his relics were enshrined.

***GOMER** (St.) (Oct. 11)
Otherwise St. GUMMARUS, *which see.*

***GONERI** (St.) (July 18)
(6th cent.) An exile from Great Britain to Brittany, where he led a holy life as a hermit near Tréguier.

***GONSALVO** (St.) (Jan. 10)
(13th cent.) A Portuguese priest of eminent sanctity, who, after suffering much for justice's sake, entered the Dominican Order, and of whom many miracles are related. He died about A.D. 1259.

GONTRAM (GUNTRAMNUS) King. (March 28)
(6th cent.) A grandson of Clovis and of St. Clotilde. He became King of Orleans in the partition of the Frankish monarchy and governed his people in justice and mercy, going so far as to pardon two of his would-be assassins. His sin in divorcing his wife and over-hastily ordering the execution of his physician, like David, he wept over till the day of his death, which happened A.D. 593, when he was in his sixty-ninth year. Beloved by his subjects, he was at once by them acclaimed as a Saint. Miracles as well in life as after death are attributed to him.

GOOD THIEF (THE) (March 25)
(1st cent.) Our Lord's words on the Cross promising him Paradise have entitled the Good Thief to be registered among the Saints honoured by the Catholic Church. Apochryphal Gospels and other ancient writings assign to him the name of DISMAS, and give various details concerning him. But we have nothing in any way historical to allege. His Feast, though kept on various days, is put in the Roman Martyrology, as by the Greeks, on March 25, from an old belief that Our Lord's Crucifixion, and therefore the Good Thief's confession, fell on that day in the year of the Passion.

***GORAN (WORANUS)** (St.) (April 7)
(6th cent.) Several Cornish churches are dedicated in honour of this Saint, a contemporary and friend of St. Petrock.

GORCUM (MARTYRS OF) (SS.) (July 9)
(16th cent.) Nineteen Catholics of holy life

cruelly put to death (A.D. 1572) by the Protestants at Gorcum, near Dordrecht in Holland. Ten of them were Franciscan Friars, two Pre-monstratensians, one a Dominican, one a Canon Regular, four Secular priests, and one a layman. The savagery of the Dutch Calvinists is notorious; but one is appalled in reading the tortures, physical and moral, to which these nineteen Martyrs were subjected, before being hanged, the one charge against them being that they were faithful Catholics. They were canonised by Pope Pius IX (A.D. 1867).

GORDIAN (St.) M. (May 10)

(4th cent.) A Roman Judge, who being still a Pagan, undertook to carry out the persecuting Edict of the Emperor Julian the Apostate. Converted at length himself to Christianity by witnessing the fortitude of the Martyrs, he was baptised with his wife, Maxima, and fifty-two of his household retainers. Arrested and tried in his turn, he was beheaded, after torture, in Rome, A.D. 362. His relics, with those of St. Epimachus of Alexandria (who suffered under Decius A.D. 250), are now venerated at Kempten in Bavaria. St. Epimachus is again honoured with a St. Alexander on Dec. 12.

GORDIAN (St.) M. (Sept. 17)

See SS. VALERIAN and GORDIAN.

GORDIUS (St.) M. (Jan. 3)

(4th cent.) A Christian soldier of Cæsarea in Cappadocia, who in the time of the Emperor Licinius, with other Christians, was dismissed from the army and thereupon retired into a solitude. Later, returning to the city, he, moved by his zeal in the cause of Christ, addressed the crowd, seeking to make converts. He was seized and, after trial, beheaded in some year between A.D. 314 and A.D. 320. An eloquent Panegyric preached by St. Basil, in which he reminds his hearers that some among them had seen St. Gordius die, has perpetuated his memory.

GORGONIA (St.) (Dec. 9)

(4th cent.) A holy woman, sister of St. Gregory Nazianzen who has left us a Panegyric dwelling upon the eminence in virtue and holiness of his dead sister. Before her death (A.D. 375, about), she saw her husband, children and grandchildren, received into the Church by the Sacrament of Baptism. Her own aged parents seem to have survived her.

GORGONIUS and FIRMUS (FIRMINUS) (SS.) MM. (March 11)

(3rd cent.) Some say that these holy Confessors suffered at Nicæa in Bithynia; others at Antioch in Syria; but nothing precise is known about them, save that they were victims of one of the third century persecutions.

GORGONIUS (St.) M. (Sept. 9)

See SS. DOROTHEUS and GORGONIUS.

***GORMGALL (St.)** Abbot. (Aug. 5)

(11th cent.) An Irish Saint, head of the monastery of Ardoilen and famous as a spiritual guide. He died A.D. 1016.

***GOTHARD (St.)** (Feb. 25)

(Date uncertain.) A holy hermit, whose cell was situated high up in the Alps, and who has left his name to the neighbouring *Mons Adulas*, now the St. Gothard.

GOTHARD (St.) Bp. (May 4)

Otherwise St. GODARD, *which see.*

***GOTTESCHALK (St.) M.** (June 7)

(11th cent.) The son of the chief of one of the Sclavonic tribes who distinguished himself greatly in battle, and becoming a Christian devoted himself to the spreading of the Faith among the heathens on the shores of the Baltic. He was murdered in a church by the Pagans, A.D. 1066.

***GOTTFRIED (GODFREY) (Bl.)** (Jan. 15)

(12th cent.) A Premonstratensian Canon, disciple and trusted friend of St. Norbert, Founder of the Order. He was remarkable for the austere sanctity of his life, and his devoted service of all in suffering or distress. He died A.D. 1127; and his relics were enshrined at Cappenberg.

***GOWAN (GOVAN, GOVEN, COFEN) (St.)** (Dec. 28)

(5th cent.) The wife of King Tewdrig of Glamorgan. The parish of Llangoven takes its name from her; and a chapel in Pembrokeshire is likewise dedicated in her honour.

***GRACE and PROBUS (SS.)** (July 5)

(Date unknown.) Two Cornish Saints, it is said, husband and wife; but nothing is now known about them. They are Patron Saints of the Parish of Tresilian.

GRACILIANUS and FELICISSIMA (SS.) MM. (Aug. 12)

(4th cent.) Gracilianus, a Christian of Faleria, an old Tuscan town, since destroyed, suffered in the great persecution in the first years of the fourth century. It is related how, whilst in prison, a widow brought to him her blind daughter, Felicissima, to whom he miraculously restored her sight and gave Holy Baptism. Gracilianus and his convert were beheaded on the same day.

GRATA (St.) Widow. (May 1)

(4th cent.) A holy woman of Bergamo in the North of Italy who, having had the consolation of bringing to the true Faith her husband and her parents, after the death of the former, devoted herself to the doing of good works. She was especially zealous in securing Christian burial for the bodies of the Martyrs. She passed away Aug. 27, A.D. 305.

GRATINIANUS (GRATIANUS) (St.) M. (June 1)

See SS. FELINUS and GRATINIANUS.

GRATIAN (GATIEN) (St.) Bp. (Dec. 18)

(Date uncertain.) The first Bishop of Tours in France. The tradition was that he was a disciple of the Apostles, sent by them to France in the first century of our era. But Baronius and the moderns post-date his mission to the time of Pope St. Fabian, in the middle of the third century. In one of the troubled years of his Episcopate he is said for a time to have lain concealed in a cave on the banks of the Loire, at a spot where later rose the great Abbey of Marmoutier. His relics were destroyed in 1793, during the French Revolution.

GRATUS (St.) M. (Dec. 5)

***GREDIFAEL (St.)** (Nov. 13)

(7th cent.) A Breton or Welsh Saint who accompanied St. Padarn from Brittany to Wales. He is said to have been Abbot of Whitland in Pembrokeshire.

See SS. JULIUS, POTAMIA, &c.

***GREEN (THOMAS) (Bl.) M.** (May 4)

See CARTHUSIAN MARTYRS.

***GREENWOOD (WILLIAM) (Bl.) M.** (May 4)

See CARTHUSIAN MARTYRS.

GREGORY of LANGRES (St.) Bp. (Jan. 4)

(6th cent.) A principal citizen of Autun, who, having lost his wife, became a priest, and ultimately Bishop of Langres (North-East of France). He converted many of the inhabitants of the surrounding villages who were as yet heathens, and drew a still greater number of lax Christians to the leading of a better life. He died A.D. 541, in the thirty-third year of his Episcopate, and was succeeded by his own son, Tetricus.

GREGORY X (St.) Pope. (Jan. 10)

(13th cent.) One of the Visconti, an illustrious Italian family, and born at Piacenza. Theobald, the future Pope Gregory X, had given himself up to a life of study when he was appointed Archdeacon of Liége (Belgium), and charged with the preaching of the last Crusade. In the Holy Land, whither he had betaken himself, he received (A.D. 1271) the news of his election to the Papacy. The five years of his Pontificate were made memorable by the celebration of the great Œcumenical Council of Lyons, attended by over five hundred Bishops. A solemn, though unhappily not lasting, Union of the Greek and Latin Churches

was there effected. The holy Pontiff died Feb. 16, A.D. 1276, at Arezzo in Tuscany, on his way back to Rome.

GREGORY II (St.) Pope. (Feb. 13)
(8th cent.) Roman-born and educated at the Papal Court, St. Gregory II became a Benedictine monk, and was made Librarian or Archivist of the Roman Church. He succeeded Pope Constantine (A.D. 715) and, during his Pontificate of sixteen years, initiated the conversion of Germany, by despatching thither as missionaries SS. Boniface and Corbinian. He boldly opposed the outbreak of Iconoclasm under Leo the Isaurian, and successfully resisted the aggression of King Luitprand and his Lombards, restoring likewise many churches and monasteries (among them the Abbey of Monte Cassino) destroyed by these Barbarians. St. Gregory frustrated several attempts of the Eastern Emperor to seize or even murder him, and passed away in peace, Feb. 10, A.D. 731. He was (writes Anastasius Bibliothecarius) "a man, pure in life, learned in Holy Scripture, eloquent of speech, and of resolute will."

GREGORY of NYSSA (St.) Bp. (March 9)
(4th cent.) The brother of St. Basil the Great. Having received a good education and married a virtuous lady, he afterwards renounced the world and went to assist his holy brother and to be later consecrated Bishop of Nyssa in Cappadocia (A.D. 372). Banished by the intrigues of the Arian faction, he was restored to his See in 378, and died at Nyssa some time between A.D. 395 and A.D. 400. St. Gregory was one of the most prominent of the Fathers who attended the Second General Council, that of Constantinople (A.D. 381). His copious writings are remarkable for eloquence of diction, and are most valuable on account of the powerful and accurate exposition of Orthodox doctrine they embody.

GREGORY THE GREAT (St.) Pope,
Doctor of the Church. (March 12)
(7th cent.) The most commanding figure in the world history of his age. Born in Rome (A.D. 540) of patrician parents (the Senator Gordian and St. Sylvia), and a collateral descendant of Pope St. Felix (whether II, III, or IV, is uncertain), he was early in life made Prætor or Governor of Rome by the Emperor Justin II. Relinquishing, however, his prospects of a brilliant future in the world, he retired to the monastery into which he had converted his family mansion on the Cœlian Hill (*San Gregorio*). But Pope Benedict I soon appointed him his *Apocrisiarius* or Legate to Constantinople, where he remained for seven years. At the death of Pope Pelagius (A.D. 590), Gregory, after vainly trying by flight to avoid the dignity, was elected his successor. During his thirteen years of Pontificate, his untiring energy (despite continuous ill-health) enabled him to accomplish a very thorough Reform of Church discipline, both among the Secular clergy and in Religious Houses. His work in Liturgy and Church music has proved lasting. He dealt successfully with the yet existing débris of the old heresies, as is proved by his voluminous correspondence with Spain, Gaul, Ireland, and with the Eastern Patriarchates. He strenuously upheld the rights of the Roman See against the pretensions of the Patriarchs of Constantinople; but treated so wisely with the Byzantine Emperor and other Christian Princes as to avoid all conflict with them. His sending of St. Augustine with his forty monks, as first missionaries to the Anglo-Saxons, has earned him the title of Apostle of England. He saved Rome from oppression by the Lombards, who at that time were devastating Italy, and showed himself a most sagacious administrator of the Patrimony of St. Peter. His loving-kindness to the poor, whom he delighted in ministering to with his own hands, has remained proverbial. His letters, Homilies, Exegetical and Ascetical works take up several folio volumes. He rested from his labours, March 12, A.D. 604, and was buried in St. Peter's.

GREGORY of ELVIRA (St.) Bp. (April 24)
(4th cent.) One of the champions of the Faith against Arianism, and one of the few Bishops who at Rimini (A.D. 359) consistently refused to palter with the heretics. There is no proof at all, as alleged by some Non-Catholics, that St. Gregory took part in the Schism of Lucifer of Cagliari. His Episcopal city of Elvira, from which the See has since been transferred to Granada, was the scene of several Spanish Councils. St. Gregory died before A.D. 400.

GREGORY of NAZIANZEN (St.) Bp., (May 9)
Doctor of the Church.
(4th cent.) St. Gregory the Elder, himself later Bishop of Nazianzus, a small town of Cappadocia in Asia Minor, and St. Nonna, were the parents of Gregory, who during his brilliant course of studies at Cæsarea, Alexandria and Athens (the fourth century centres of learning), had for fellow-student, St. Basil the Great, his compatriot, and contracted with him an intimate friendship. It was not till after this that, in accordance with the imperfect Church discipline of his age, he was even baptised. He then retired with St. Basil for a time to live a monastic life in a secluded spot in Pontus on the Black Sea. Recalled by his father, who ordained him priest (A.D. 361), he was by St. Basil, his Metropolitan, eleven years later, consecrated Bishop of Sasima, a mere village, but in reality became Coadjutor to his own father at Nazianzus, the government of which See he however persistently refused to accept. The troubled Church of Constantinople was to be his chief field of work. St. Basil was dead, when St. Gregory was called there (A.D. 379 about). The Arian intruder was expelled, and Gregory, raised to the Patriarchate, was recognised as legitimate holder of the See in the Second Œcumenical Council, then (A.D. 381) sitting. He spent himself in toiling for peace and sound doctrine, but was soon forced to retire; and ended his days, in company with other Solitaries at Arianzum, not far from his native place. He died in A.D. 389, at an advanced age. With SS. Athanasius, Basil and John Chrysostom, St. Gregory Nazianzen is reputed a pillar of the Eastern Church. His works in poetry and in prose are voluminous, and apart from their theological significance, show that his was a literary genius of the first order. His relics were translated to Rome in the Middle Ages.

***GREGORY of EINSIEDELN (St.)** (Nov. 8)
Abbot.
(10th cent.) Said to have been an Anglo-Saxon prince, who returning from a pilgrimage to Rome, became a monk at Einsiedeln in Switzerland, and later Abbot of that monastery. He died A.D. 996.

GREGORY VII (St.) Pope. (May 25)
(11th cent.) One of the most famous of the successors of St. Peter. Born before A.D. 1020 of poor parents in Tuscany, and educated in Rome, Hildebrand (for so he was named at his Baptism) embraced the Religious state at Cluny in France. Pope St. Leo IX, who knew him there, recalled him to Rome to become Abbot of St. Paul's and his own councillor; and as such he continued to act under St. Leo's successors. He was Archdeacon of Rome when elected (A.D. 1073) to succeed Pope Alexander II. The great evils of his time were the prevalent vice of simony, and the usurpation of authority in spirituals by temporal rulers. Gregory's firmness in withstanding the one and the other, his battling with Henry IV of Germany, the humiliation of the latter at Canossa, the renewed conflict leading to the disastrous intervention of Robert Guiscard and the Normans, form an important episode in the history of Mediæval

Europe. In the end, the Church emerged victorious from the struggle. But St. Gregory himself passed away a fugitive at Salerno near Naples with on his lips the words: "Forasmuch as I have loved justice and hated iniquity, therefore do I die in exile." (May 25, A.D. 1085.)

***GREGORY BARBADIGO (Bl.)** Bishop. (June 15)
(17th cent.) A Cardinal Bishop of Padua, distinguished equally as a statesman and as an Ecclesiastic, but still more illustrious on account of his piety and heroic patience. He died A.D. 1697, and miracles quickly bore witness to his sanctity.

GREGORY of UTRECHT (St.) Bp. (Aug. 25)
(8th cent.) A Frank of Royal Blood, born at Treves, at the beginning of the eighth century, the faithful disciple and companion of St. Boniface, both in his missionary travels in Germany and in one of his journeys to Rome. From the time of the martyrdom of St. Boniface (A.D. 754) St. Gregory governed the Church of Utrecht, and, though it seems he never received Episcopal Consecration, he is always styled Bishop of that city. Paralysed during the last years of his life, he continued to the end to teach and encourage his numerous disciples. He died A.D. 781.

GREGORY THE ILLUMINATOR (St.) (Sept. 30)
Bishop.
(4th cent.) An Armenian, and reckoned the Apostle of his native country because of the numberless conversions to Christianity he there effected. The extant Acts of the Saint are of doubtful authority; but it seems certain that he was consecrated First Patriarch or Archbishop of the Armenians, that he succeeded in converting Tiridates, the King of the country, to Christianity, and that he suffered many persecutions from the heathen. To the place from which the title of his See is taken he gave the name of Etchmiadzin (now *Vallarshabad*), "The Descent of the Only-Begotten." A.D. 332 is a probable date of his death.

GREGORY THAUMATURGUS (St.) (Nov. 17)
Bishop.
(3rd cent.) A Saint of exceeding celebrity both in the East and in the West, who is still annually commemorated in the Liturgy. Born at Neo-Cæsarea, a then Pagan city of Pontus near the Black Sea, and a disciple of the famous Origen, he became Bishop of his birthplace about A.D. 240. At his accession there were no more than seventeen Christians in the town; and it is related that on his deathbed (about A.D. 270) he thanked God that only that same number of idolaters remained in it. His title of *Thaumaturgus*, or Wonder-worker, he earned by the marvellous miracles his faith privileged him to work, among them the literal moving of mountains and drying up of lakes. He took part in the Council of Antioch (A.D. 264), against Paul of Samosata. His literary remains are of value though fragmentary.

GREGORY of TOURS (St.) Bp. (Nov. 17)
(6th cent.) Born in Auvergne (A.D. 539) and of noble parentage, he was educated by his uncle the Bishop of Clermont. Threatened with a dangerous malady, he went as a pilgrim to the shrine of St. Martin of Tours, and was there by the people who were struck by his piety elected to fill the then vacant See (A.D. 573). He built several churches, and assisted at the local French Councils of the period. In learning and culture he was far in advance of his contemporaries, and attracted the favourable notice of Pope St. Gregory the Great. His historical writings are even in our own day continually referred to as throwing great light on Merovingian times. He died Nov. 17, A.D. 596.

GREGORY DECAPOLITES (St.) (Nov. 20)
(9th cent.) So-called from his birthplace in Asia Minor. A fervent ninth century Catholic, who suffered much in the Iconoclastic persecution. He himself ministered, so far as he was allowed, to the imprisoned Faithful. His pupil Joseph, the Hymnographer, built a monastery over the spot where his body had been interred.

GREGORY of AGRIGENTUM (St.) Bp. (Nov. 23)
(6th cent.) A Sicilian contemporary of Pope St. Gregory the Great who raised him, on his return from a protracted sojourn in the monasteries of the East, to the See of Agrigentum (*Girgenti*), his native town, and vindicated his character when attacked by the evil-livers he corrected. The dates concerning him are much disputed; but it would seem fairly certain that he did not pass away until after A.D. 600.

GREGORY III (St.) Pope. (Nov. 28)
(8th cent.) Like his predecessor, St. Gregory II, St. Gregory III was distinguished for learning and piety. He was a Syrian by birth and his election was the last for which the Emperor's leave was asked, the practice of doing so having lasted for nearly fifty years. The struggle with the Iconoclasts of the East continued through the eleven years of his Pontificate. Against Luitprand and the Lombards still overrunning Italy St. Gregory sought the aid of Charles Martel, the Frankish leader, who had just overthrown the Saracen invaders of Western Europe. After a stormy Pontificate, he died Nov. 27, A.D. 741.

GREGORY of AUXERRE (St.) Bp. (Dec. 19)
(6th cent.) The twelfth Bishop of Auxerre. He flourished in the first half of the sixth century, and died at the age of eighty-five, in the thirteenth year of his Episcopate.

GREGORY of SPOLETO (St.) M. (Dec. 24)
(4th cent.) A priest of Spoleto in Umbria, tortured and beheaded at the beginning of the fourth century, under Maximian Herculeus. The tradition is that, the Prefect having ordered his remains to be thrown to the wild beasts kept for the public games, a Christian woman bought them back at a great price and honourably interred them.

***GRIGNON DE MONTFORT (Bl.)** (April 28)
See Bl. LOUIS-MARIE GRIGNON DE MONTFORT.

***GRIMBALD (St.)** Abbot. (July 8)
(10th cent.) A monk, native of Flanders, well-versed in all the learning of his age, and invited to England by King Alfred. He presided for some time over the Schools at Oxford; but afterwards was called by the King to Winchester, where he died (A.D. 903).

GRIMOALDUS (St.) (Sept. 29)
(12th cent.) An Archpriest of Pontecorvo, in Southern Italy, near Aquino, where towards A.D. 1137, he built a church to commemorate an Apparition of St. John the Baptist. He died in odour of sanctity after a life of austere piety and of works of mercy. He is said by some to have been born in England and to have been a brother of SS. Fulk and Eleutherius.

***GRIMONIA (GERMANA) (St.)** V.M. (Sept. 7)
(4th cent.) An Irish Saint, martyred in Picardy (France), in defence of her virtue.

***GRWST (St.)** (Dec. 1)
(7th cent.) The Welsh Saint, whose memory is perpetuated by the place-name Llanrwst (Denbighshire).

***GUAINERTH (WEONARD) (St.)** (April 7)
(6th cent.) Patron of a chapel in Herefordshire.

GUARINUS (St.) Bp. (Feb. 6)
(12th cent.) Born at Bologna (Italy) of noble family, he entered the Order of Canons Regular. After forty years of Religious life, during which his fame of sanctity became widespread, he was elected Bishop of Pavia; but nothing could induce him to accept the post. However, Pope Lucius II, overruling his reluctance, created him Cardinal Bishop of Palestrina, where his great charity made him universally beloved. Great miracles followed his holy death (A.D. 1159) and led to his being canonised by Alexander III.

***GUASACHT** (St.) Bp. (Jan. 24)
(5th cent.) St. Patrick being made captive in Ireland by Maelchu, Guasacht's father, the great Apostle converted the latter, who afterwards became one of his fellow-workers, and was by him consecrated Bishop of Granard (Longford).

GUDELIA (St.) M. (Sept. 29)
(4th cent.) A holy Christian woman who, after enduring exquisite tortures, was savagely done to death in Persia, under Sapor II (A.D. 330-A.D. 375).

***GUDULA** (St.) V. (Jan. 8)
(8th cent.) The daughter of St. Amalberga, and trained by St. Gertrude of Nivelle. She passed a holy life in watchings, fasts and prayer, and in toiling for the poor and distressed. She died A.D. 712; and three hundred years later her relics were translated to Brussels, of which city she is the Patron Saint.

***GUDWALL (CURVAL)** (St.) Bp. (June 6)
(7th cent.) A Welsh Saint and Bishop who founded monasteries in Devon and Cornwall. By many he is supposed to be the St. Gurval who succeeded St. Malo at Aleth in Brittany. Ghent in Belgium claims to possess his relics.

GUIDO (St.) M. (Sept. 12)
Otherwise St. GUY, *which see.*

***GUENHAEL** (St.) Abbot. (Nov. 3)
(6th cent.) The name Guenhael ("White Angel") was given to the son of a Breton noble who consented that his child should be brought up in the monastery of Landevenec by St. Wenwaloe. In due course St. Guenhael succeeded the latter as Abbot. He introduced the severe discipline followed in general by the Celtic Saints whom he passed over into Britain to consult. It is impossible to fix the exact date of his death, which happened in some year between A.D. 530 and A.D. 580.

***GUENNINUS** (St.) Bp. (Aug. 19)
(7th cent.) A Bishop of Vannes in Brittany whose relics are enshrined in his Cathedral.

***GUESNOVEUS (GOUERNOU, GUINOU)** (St.) Bp. (Oct. 25)
(7th cent.) A Bishop of Quimper in Brittany and founder of a famous monastery near Brest, where he died A.D. 675.

***GUETHENOC** (St.) (Feb. 6)
See SS. JACUT and GUETHENOC.

***GUEVROCK (GUEROC, KERRIC)** (St.) Abbot. (Feb. 17)
(6th cent.) A Briton who followed St. Tugduald to Brittany, and became the adviser and helper of St. Paul of Leon. He was gifted with wonderful supernatural powers.

***GUINGAR** (St.) M. (Dec. 14)
Otherwise St. FINGAR, *which see.*

***GUINGALOC** (St.) Abbot. (March 3)
Otherwise St. WINWALOC, *which see.*

***GUINOC** (St.) Bp. (April 13)
(9th cent.) A saintly prelate in Scotland, commemorated in the Aberdeen Breviary. He passed away about A.D. 838.

***GUISLAIN** (St.) Abbot. (Oct. 9)
Otherwise St. GISLAIN, *which see.*

***GULSTAN (GUSTAN, CONSTANS)** (St.) (Nov. 27)
(11th cent.) A holy monk of the Benedictine Abbey of St. Gildas de Rhuys, in the Diocese of Vannes in Brittany. He died about A.D. 1009.

GUMESINDUS and SERVUSDEUS (SS.) MM. (Jan. 13)
(9th cent.) Two Spanish Martyrs, one a Parish Priest, the other a monk, who suffered death for the Christian Faith at Cordova, under the Mohammedan Caliph Abdurrahman II, about A.D. 850.

GUMMA RUS (GOMER) (St.) (Oct. 11)
(8th cent.) A native of Brabant and relative of Pepin (the founder of the Carolingian dynasty in France) who called him to his Court and entrusted him with important offices. Late in life, on his return from the warlike expeditions in which he had accompanied his master, Gummarus with his wife's consent, betook himself to a hermit's cell and passed the last years of his stay upon earth in prayer and penance. The Flemish town of Lierre has grown up around the hermitage where he died (A.D. 774).

***GUNDEBERT** (St.) M. (April 29)
(8th cent.) A French nobleman, brother of St. Niorad, Bishop of Reims. He was the husband of St. Bertha, and late in life retired to a monastery in Ireland, in the spoliation of which by marauders he met his death.

GUNDENES (St.) V.M. (July 18)
(3rd cent.) A Christian woman traditionally described in the Martyrologies as a virgin, who bore witness to the Faith with her blood at Carthage in the persecution under Septimus Severus (A.D. 203).

***GUNDLEUS** (St.) (March 29)
(6th cent.) A Welsh Prince, husband of St. Gladys and father of the famous St. Cadoc. In his old age he betook himself to a hermit's cell where he passed some years in austere penance. On his deathbed (about A.D. 500) he was assisted by his son St. Cadoc, and by the equally well-known Bishop St. Dubritius, the predecessor of St. David. A church at Newport is dedicated to St. Gundleus under the name of St. Woolloos.

GUNDULPHUS (St.) Bp. (June 17)
(6th cent.) A holy man who seems to have lived in the sixth century and to have died at Bourges in France, where his tomb had been the scene of miracles. Nothing is now known of his career, nor even the name of the See over which he presided.

***GUNIFORT** (St.) M. (Aug. 22)
(Date unknown.) A native of Scotland or Ireland who left his country in company with his brother St. Gunibald, and of his two sisters. The two latter suffered martyrdom in Germany; and his brother at Como on the confines of Italy. St. Gunifort, hit by arrows, succeeded in escaping the same fate, and in reaching Pavia, where he however died of the wounds received. His relics are still venerated at Pavia. It is conjectured that these martyrdoms took place under Maximian Herculeus, the ferocious colleague of the persecuting Emperor Diocletian, that is, about A.D. 300.

***GUNTHIERN** (St.) (July 3)
(5th cent.) A Welsh Prince who led the life of a hermit in Brittany, where he passed away about A.D. 500.

GUNTRAMNUS (St.) King. (March 28)
Otherwise St. GONTRAM, *which see.*

GURIAS and SAMONAS (SS.) MM. (Nov. 15)
(3rd cent.) Martyrs under Diocletian at Edessa in Syria, where, after torture, they were beheaded as Christians (A.D. 299).

***GURVAL** (St.) Bp. (June 6)
Otherwise St. GUDWALL, *which see.*

***GUTHAGON** (St.) (July 3)
(8th cent.) An Irish Saint, who crossed over into Belgium, and there lived the life of a hermit. Many miracles have been wrought at his tomb.

***GUTHLAC** (St.) (April 11)
(8th cent.) A Mercian prince who, after some years of military life, passed to that of a hermit, and established himself in the Island of Croyland in the desolate marshes of Lincolnshire. After fifteen years, during which the repute of his sanctity and miraculous gifts had drawn many Bishops and Princes, as well as thousands of others of inferior degree, to seek his counsel, he passed away A.D. 714; and in later ages the great Abbey of Croyland, erected on the site of his poor cell, befittingly enshrined his sacred remains.

***GUY (WITEN)** (St.) (March 31)
(11th cent.) A holy Abbot of a monastery near Ferrara in Italy. He is chief Patron Saint of Spires in Germany, whither his relics were translated.

GUY (St.) M. (June 15)
Otherwise St. VITUS, *which see.*

GUY (GUIDO) (St.) (Sept. 12)
(11th cent.) A poor man of Brabant, Sacristan to the Sanctuary of Our Lady at Laken, and afterwards for seven years a pilgrim in the Holy Land. On his return, he was hospitably received at Anderlecht (Belgium), where he passed away a few years later. The precise date (some year between A.D. 1012 and A.D. 1033) is uncertain. The miracles wrought at his tomb led to his being honoured as a Saint.

***GWEN (BLANCHE)** (St.) (July 5)
See SS. FRAGAN and GWEN.

***GWEN (BLANCHE)** (St.) Widow. (Oct. 18)
(5th cent.) Said to have been the sister of St. Nonna, and therefore aunt to St. David of Wales. St. Gwen is alleged to have been the mother of SS. Cuby and Cadfan. But the whole tradition is altogether uncertain.
Another St. Gwen, of the family of the great chieftain Brychan of Brecknock, suffered death at the hands of the heathen Saxons about A.D. 492.

***GWENDOLINE (GUNDELINDA)** (St.) (March 28)
V.
(8th cent.) A saintly Abbess in Alsace, sister of SS. Attala and Eugenia. She was brought up by her aunt St. Odilia, whom she succeeded as Abbess. She died about A.D. 750.

***GWENDOLINE** (St.) V. (Oct. 18)
See SS. BROTHEN and GWENDOLINE.

***GWENHAEL** (St.) Abbot. (Nov. 3)
Otherwise St. GUENHAEL, *which see.*

***GWERIR** (St.) (April 4)
(Date uncertain.) A hermit near Liskeard in Cornwall, over whose grave King Alfred was cured of a serious malady. St. Gwerir's cell was after his death occupied by St. Neot.

***GWYNOC** (St.) (Oct. 26)
See SS. ANEURIN and GWYNOC.

H

Names beginning with a vowel to which by some an aspirate is prefixed, by others not, will be found either under the letter H or under the initial vowel, according as the one or the other form may appear the more usual or the more authentic.

HABACUC (HABAKKUK) (St.) Prophet. (Jan. 15)
(5th cent. B.C.) One of the Twelve Lesser Prophets, whose writings form part of the Canon of Scripture. He is said to have fled into Egypt at the approach of Nabuchodonosor, to have later come back to Palestine, to have died there, and to have been buried in his native place two years before the return from the Captivity. His relics were discovered by Bishop Zebbenus in the time of the Emperor Theodosius the Great (A.D. 370-A.D. 383); and churches have been dedicated to him in the Holy Land.

HABAKUK (St.) M. (Jan. 19)
Otherwise St. ABACHUM, *which see.*

HABENTIUS (St.) M. (June 7)
See SS. PETER, WALLABONSUS, &c.

***HADELIN** (St.) (Feb. 3)
(7th cent.) A disciple of St. Remaclus of Tongres. He lived as a hermit in a cell near Dinant, on the river Meuse. He died there about A.D. 690.

***HADELOGA** (St.) V. (Feb. 2)
Otherwise St. ADELOGA, *which see.*

HADRIAN (ADRIAN) (St.) M. (March 1)
See SS. HERMES and HADRIAN.

HADRIAN and OTHERS (SS.) MM. (March 4)
(4th cent.) St. Hadrian, an officer in the Imperial army, as a Pagan had taken part in the persecution of the Christians enforced by Diocletian. On his conversion to the Faith he was arrested and put to the torture at Nicomedia, the Imperial Residence. While yet living, his bones were broken with hammers. Twenty-three other Christians shared his fate (A.D. 303). The body of St. Hadrian was translated to Constantinople and afterwards to Rome. The anniversary of the latter Translation is kept liturgically on Sept. 8.

HADRIAN and EUBULUS (SS.) MM. (March 5)
(4th cent.) A lion to which St. Hadrian was thrown in the Amphitheatre having refused to touch him, he was put to the sword, by order of the Prefect Firmilian, under Diocletian, at Cæsarea in Palestine (A. D. 308). St. Eubulus, another Palestinian Christian, suffered with him.

HADRIAN (St.) M. (Aug. 26)
(4th cent.) Said to have been a son of the Emperor Probus, and, having embraced Christianity, to have been put to death (A.D. 320), at Nicomedia in Asia Minor, by the Emperor Licinius. But no reliable information concerning him is extant.

HADRIAN III (St.) Pope. (July 8)
(9th cent.) A Roman by birth, elected Pope (A.D. 884). He ruled the Church during one of the most troubled periods of her history. He laboured hard to alleviate the misery of the people of Italy, in prey to famine and to continuous war; and he firmly withstood Photius, author of the still persisting Eastern Schism. Unhappily, in the second year of his Pontificate, while travelling to Germany to induce the Emperor Charles to support the cause of the Church and to help Italy in its distress, he died A.D. 885, near Modena. He was buried in the Abbey Church of Nonantula, where his tomb at once became a popular place of pilgrimage.

***HAILE (JOHN)** (Bl.) M. (May 4)
See Bl. JOHN HAILE.

***HALLVARD** (St.) M. (May 14)
(11th cent.) A Scandinavian Saint of the Royal Family of Norway, who met his death (A.D. 1043), while defending from ill-usage a poor stranger who had appealed to him for help.

***HANSE (EVERARD)** (Bl.) M. (July 31)
See Bl. EVERARD HANSE.

***HARDOIN** (St.) Bp. (Nov. 29)
(7th cent.) The name is variously written, OUARDON, WARDON, HOARZON, HUARDO, etc. He was Bishop of St. Paul de Leon in Brittany, in succession to St. Tennenanus.

***HARDULPH** (St.) (Aug. 21)
(Date uncertain.) A church at Bredon (Worcestershire) was dedicated to this Saint, of whom nothing besides is known. His name does not appear in the Mediæval Kalendars. The English Menology surmises that he may be the hermit of Bredon mentioned in the Life of St. Modwenna (9th cent.).

HARMON (St.) Bp. (July 31)
Otherwise St. GERMANUS of AUXERRE, *which see.*

***HAROLD** (St.) M. (March 25)
(12th cent.) A Christian child, said to have been put to death by Jews infuriated against Christianity, at Gloucester (A.D. 1168). This strange outbreak in the twelfth century is also held responsible for the martyrdoms of St. William of Norwich and St. Robert of Bury.

***HAROLD** (St.) King, M. (Nov. 1)
(10th cent.) The first Christian King of Denmark, put to death by the idolaters, who had revolted on account of the change of religion (A.D. 980).

***HART (WILLIAM)** (Bl.) M. (March 15)
See Bl. WILLIAM HART.

HEBEDJESUS (St.) (April 22)
Otherwise St. ABIESUS, *which see.*

***HEDDA, THEODORE, TORTHRED and OTHERS** (SS.) MM. (April 9)
(9th cent.) These are known as the Martyrs of Croyland, being monks of that and of neighbouring Abbeys. They were put to the sword by the heathen Danes, about A.D. 870, and thenceforward venerated as Martyrs. To St. Torthred (Touredec) a church in Brittany is dedicated.

HEDDA (St.) Bp. (July 7)
(8th cent.) An Anglo-Saxon monk and Abbot in the North of England, who became Bishop of the West Saxons (A.D. 676) by permission of Pope St. Hadrian I. He transferred his See from Dorchester in Oxfordshire to Winchester, and governed his Diocese to the advantage of both Church and State (he being a chief Councillor of King Ina of Wessex) until his holy death, A.D. 705. Many miracles attested his sanctity.

HEDWIG (HEDWIGIS) (St.) Widow. (Oct. 17)
(13th cent.) Of princely race and daughter of a Duke of Dalmatia, St. Hedwig was married, when only a child, to Henry, Duke of Silesia, to whom she bore six children. Later, by mutual consent, they separated to lead lives of greater religious perfection, though St. Hedwig never ceased to aid and comfort her husband in the many political troubles which beset him. She survived him for fifteen years, which she passed in the practice of the severest penance in the monastery of Treibnitz, near Cracow, her only solace being her devoted ministering to the poor and afflicted. She passed away Oct. 15, A.D. 1243, at the age of sixty-nine, and was canonised A.D. 1267 by Pope Clement IV.

HEGESIPPUS (St.) (April 7)
(2nd cent.) A Jew by birth, who flourished in the second century of our era and lived for many years in Rome, dying about A.D. 180, after his return to Jerusalem. He is reputed the father of Church History, from his having compiled an account of happenings in it, tracing the succession of Popes from St. Peter to his own day. The work is unfortunately lost, but it is warmly commended by St. Jerome and by Eusebius, who knew it. There is no proof at all that St. Hegesippus was (as is sometimes advanced) a Judaizing Christian.

HELANUS (St.) (Oct. 7)
(6th cent.) The tradition at Reims, where his festival is kept, is that St. Helanus came to France in the sixth century, with his six brothers and three sisters, who thenceforth lived separately, the one from the other, an Eremitical life, on the banks of the River Marne. St. Helanus, who was a priest, presided over them and ministered to the people of the neighbourhood. He appears to have survived till after A.D. 600.

HELENA (St.) V. (May 22)
(5th cent.) Mentioned in the Acts of St. Amator, Bishop of Auxerre, as a saintly maiden, endued with the grace of working miracles. She assisted at the deathbed of the holy Bishop (A.D. 418). More is not known of her.

***HELENA** (St.) V.M. (June 24)
Otherwise St. ALENA or St. ALANA, *which see.*

***HELENA** (St.) Widow. M. (July 31)
(11th cent.) A noble Swedish lady, given up to the practice of good works, who in the final struggles of heathenism against advancing Christianity, in Scandinavia, was barbarously put to death. She was canonised by Pope Alexander III (A.D. 1164).

HELENA (St.) M. (Aug. 13)
See SS. CENTOLLA and HELENA.

HELENA (HELEN) (St.) Empress. (Aug. 18)
Widow.
(4th cent.) Traditionally St. Helena has for centuries been looked upon as a native of Britain; but modern writers hold to the view that she was by birth an Asiatic. Married to Constantius Chlorus (afterwards colleague of the Emperor Maximian Herculeus), she bore him at York a son, Constantine, destined to be the first Christian Emperor. Helena did not become a Christian until after the peace of the Church (A.D. 313). She spent the rest of her life in the East and in Rome, where she died about A.D. 328, having passed her days in works of piety and charity. She had a memorable share in the Discovery of the Cross on which Our Lord suffered, and in building up the Holy Places of Jerusalem. Part of her relics are in France, part have been retained in Rome.

HELICONIDES (St.) M. (May 28)
(3rd cent.) A Christian woman, native of Thessalonica, who was arrested at Corinth and beheaded after excruciating torture (A.D. 244) under Gordian, or more probably (A.D. 250) in the Decian persecution.

***HELIER** (St.) M. (July 16)
(6th cent.) A native of Tongres (Limburg), who lived as a hermit in the Island of Jersey, and was put to death by a band of heathen pirates, whom he was endeavouring to convert to Christianity.

HELIMENAS (St.) M. (April 22)
See SS. PARMENIAS, HELIMENAS, &c.

HELIODORUS, VENUSTUS and OTHERS (SS.) MM. (May 6)
(3rd cent.) Martyrs of the great persecution at the close of the third century. They are reckoned to have been seventy-seven in number. St. Heliodorus, with seven others, appears to have suffered in Africa; but St. Ambrose claims the greater part of the rest for his own city of Milan.

HELIODORUS (St.) Bp. (July 3)
(4th cent.) Born in Dalmatia, probably at the same place and about the same time (A.D. 332-A.D. 342) as St. Jerome, he was through life the intimate friend and confidant of the famous Doctor of the Church. He helped him, financially and otherwise, in the preparing of the Vulgate. He made two pilgrimages to the East in company with St. Jerome, and on his second return to Italy was made Bishop of Altinum, a small town (since destroyed), not far from Venice. He assisted at the Council of Aquileia (A.D. 381). We have a letter addressed to him by St. Jerome, written in the year 396; but the exact date of his death is unknown.

HELIODORUS (St.) M. (Sept. 28)
See SS. MARCUS, ALPHIUS, &c.

HELIODORUS and OTHERS (SS.) MM. (Nov. 21)
(3rd cent.) Christian Martyrs who suffered under Aurelian (A.D. 270-A.D. 274, in Pamphylia (Asia Minor). Some of their executioners, converted at the sight of their patience in the torture chamber, are said to have declared themselves Christians, and there and then to have shared their glorious lot.

HELLADIUS (St.) Bp. (Feb. 18)
(7th cent.) A distinguished minister of the Visigothic Kings of Spain, at the Court of Toledo, who embraced the Religious life in a neighbouring monastery. He afterwards (A.D. 614) was made Archbishop of Toledo. He died, full of years and virtues, A.D. 632. St. Ildephonsus, his successor, has written a noble Panegyric of St. Helladius.

HELLADIUS of AUXERRE (St.) Bp. (May 8)
(4th cent.) The predecessor in the See of Auxerre in France of St. Amator, whom he converted to a devout life. He died A.D. 387, in the twenty-fourth year of his Episcopate.

HELLADIUS (St.) M. (May 28)
See SS. CRESCENS, DIOSCORIDES, &c.

HEMETERIUS and CELIDONIUS (SS.) MM. (March 3)
(Date uncertain.) Two famous Spanish Martyrs, believed to have been soldiers in the Roman Imperial army. They were put to the torture and beheaded as Christians at Calahorra in Old Castile, but in which persecution is unknown. Prudentius wrote a Hymn in their honour, in which he deplores the destruction by the Pagans of the Acts of their Martyrdom. St. Gregory of Tours has preserved for us the few particulars we have.

***HEMMA (EMMA)** (St.) Widow. (June 29)
(11th cent.) A relation of the Emperor St. Henry of Germany, who, after the death of her husband, became a nun in Carinthia. Having attained to great sanctity, she died A.D. 1045.

HENEDINA (St.) (May 14)
See SS. JUSTA, JUSTINA, &c.

***HENRY (St.)** (Jan. 16)
(12th cent.) A Dane by birth who, coming to England, led a holy life as a hermit on Cognet Island off the coast of Northumberland, where he died A.D. 1127.

***HENRY (St.) Bp., M.** (Jan. 19)
(12th cent.) An Englishman, a missionary to Sweden, where he worked under the protection of the holy King St. Eric, and became Bishop of Upsala. His zeal in correcting a miscreant led to his being struck down somewhere in Finland by the dagger of an assassin (A.D. 1150), and to his being honoured as a Martyr.

***HENRY of TREVISO (Bl.)** (June 10)
(14th cent.) A holy man in the North of Italy, who sanctified himself by prayer, fasting and alms deeds. In his calling as an uneducated labourer he persevered until his death (A.D. 1315), supporting himself by the toil of his hands. He passed away venerated by all, and is known in Italy as St. Rigo.

HENRY (St.) Emperor. (July 15)
(11th cent.) Descended on both his father's and his mother's side from Charlemagne, Henry, son of the Duke of Bavaria, was born A.D. 972, and educated by St. Wolfgang of Ratisbon. Elected Emperor (A.D. 1002) and crowned in Rome by Pope Benedict VIII (A.D. 1015), Henry married St. Chunegunda, making however with her a pact of life-long continence. St. Henry was a sagacious ruler and contrived more or less to maintain peace in Germany and in Italy. He however strenuously and successfully asserted his rights against the powerful rebel Ardoin. He fostered the commerce of his country, giving privileges and charters to the cities, and overawing the arrogant feudal barons. His justice tempered with mercy made him universally popular. He respected the rights and possessions of the Church and aided the Bishops in their work of reform. After a long and prosperous reign, he passed away, July 15, A.D. 1024, and was buried in the Cathedral at Bamberg, a church and Bishopric he had himself founded.

***HENRY SUSO (Bl.)** (Oct. 25)
(14th cent.) A Dominican Saint of Flemish descent who died at Ulm in Germany (A.D. 1365). He was remarkable for his gifts of supernatural prayer, and his works on the Contemplative Life, much used in our own day, have been translated into many languages and often reprinted.

HERACHIDES (St.) M. (June 28)
See SS. PLUTARCH, SERENUS, &c.

HERACLAS (St.) Bp. (July 14)
(3rd cent.) An Egyptian, brother of St. Plutarch the Martyr. He was at first the pupil, and afterwards the successor of the famous Origen, master of the Catechetical School of Alexandria. Elected Patriarch (A.D. 231 or A.D. 233), Heraclas governed with dignity and success the important Church of Egypt, till his death, A.D. 247. He was succeeded by St. Dionysius.

HERACLEAS (St.) M. (Sept. 29)
See SS. EUTYCHIUS, PLAUTUS, &c.

HERACLIUS (St.) M. (March 2)
See SS. PAUL, HERACLIUS, &c.

HERACLIUS and ZOZIMUS (SS.) MM. (March 11)
(3rd cent.) Two of the multitude of African Christians who died for the Faith under Valerian and Gallienus (about A.D. 263). Heraclius and Zozimus seem to have suffered at Carthage.

HERACLIUS (St.) M. (May 26)
See SS. FELICISSIMUS, HERACLIUS, &c.

HERACLIUS of SENS (St.) Bp. (June 8)
(6th cent.) The fourteenth Bishop of Sens. He was present in the Cathedral of Reims on the memorable Christmas morning (A.D. 496) when St. Remigius baptised Clovis, the King of the Franks. St. Heraclius died about A.D. 515, and was buried in the church of the monastery built by him at Sens.

HERACLIUS (St.) (Sept. 1)
See SS. PRISCUS, TAMMARUS, &c.

HERACLIUS (St.) M. (Oct. 22)
See SS. ALEXANDER, HERACLIUS, &c.

HERADIUS, PAUL, AQUILINUS and OTHERS (SS.) MM. (May 17)
(4th cent.) Five Christians who were put to death for their Faith at Nyon (Noviodunum) on the Lake of Geneva, under Diocletian (A.D. 303).

HERAIS (St.) V.M. (Sept. 22)
Otherwise St. IRAIS, *which see.*

***HERBERT (St.)** (March 20)
(7th cent.) A holy hermit who dwelt in an island on the Lake of Derwentwater. He was a disciple of St. Cuthbert. The two Saints died on the same day (March 20, A.D. 687).

HERCULANUS of BRESCIA (St.) Bp. (Aug. 12)
(6th cent.) A Bishop of Brescia in Lombardy, in the middle of the sixth century. Nothing authentic concerning him has reached our age.

HERCULANUS (St.) M. (Sept. 5)
(2nd cent.) A Christian who suffered at Porto near Rome, probably in the persecution of Marcus Aurelius (A.D. 161-A.D. 180).

HERCULANUS (St.) M. (Sept. 25)
(2nd cent.) A Roman soldier, converted to Christianity at the martyrdom of Pope St. Alexander I, early in the second century. He himself was shortly afterwards put to death for the Faith.

HERCULANUS (St.) Bp., M. (Nov. 7)
(6th cent.) A Bishop of Perugia (Central Italy), beheaded in the sixth century by the soldiers of Totila, the marauding leader of the Ostro-Goths. A miracle then worked is narrated by St. Gregory the Great. A Translation of the Body of St. Herculanus, Bishop of Perugia, is also registered in the Martyrologies on March 1. It is uncertain whether this refers to the sixth century Saint or to an earlier predecessor of his.

***HEREBALD (HERBAND) (St.)** (June 11)
(8th cent.) A native of Great Britain who lived a holy life as a hermit in Brittany, where a church is dedicated to him.

HERENA (St.) M. (Feb. 25)
See SS. DONATUS, HERENA, &c.

HERENIA (St.) M. (March 8)
See SS. CYRIL, ROGATUS, &c.

***HERESWITHA (St.) Queen.** (Sept. 3)
(7th cent.) A Princess of the Royal family of Northumbria and sister of St. Hilda. On the death of her husband, St. Ethelbert, King of the East Angles, she lived a life of great fervour as a nun at Chelles in France, till her holy death, late in the seventh century.

HERIBERT (St.) Bp. (March 16)
(11th cent.) A German of noble birth, some time Chancellor to the Emperor Otho III. He was elected Archbishop of Cologne and distinguished himself by his zeal for Church Discipline. He built and endowed the Abbey of Deutz on the Rhine, worked many miracles, and died famous for his holiness (A.D. 1021).

HERMAGORAS and FORTUNATUS (SS.) MM. (July 12)
(1st cent.) St. Hermagoras was a disciple of St. Mark the Evangelist, who appointed him First Bishop of Aquileia near Venice. He, with his deacon Fortunatus, was beheaded under Nero (A.D. 64-68), having become conspicuous for healing the sick, preaching the Gospel and making converts to Christianity.

***HERMAN JOSEPH (Bl.)** (April 7)
(13th cent.) A great Contemplative of the Praemonstratensian Order of Canons Regular. He was a German by birth and lived and died (A.D. 1226) in Cologne. His Treatises on Mystical Prayer are valuable, though less used than those of some other Mediaeval Mystics.

HERMAS (St.) Bp. (May 9)
(1st cent.) A Roman Christian, disciple of St. Paul and mentioned by him in his Epistle to the Romans (xvi. 14). The Greeks make him Bishop of Philippi and honour him with the

title of Apostle. Whether he ended his strenuous life by martyrdom or not is uncertain. By mistake some have attributed to him the famous work entitled "Pastor"; but it was certainly not written till well after the beginning of the second century, long after the death of this St. Hermas. The "Hermas Pastor" of the book is another personage whose name does not occur in our Catalogues of Saints.

HERMAS, SERAPION and POLYÆNUS (SS.) MM. (Aug. 18)

(Date unknown.) Roman Christians who were dragged by their feet over rough ground till they expired. They were victims of the fury of a heathen mob, infuriated against Christians. It is stated that the fellow-believers of these Martyrs contrived to recover their remains to which they gave in secret honourable burial.

HERMAS (St.) M. (Nov. 4)

See SS. NICANDER and HERMAS.

HERMELLUS (St.) M. (Aug. 3)

(Date unknown.) An Eastern Solitary of uncertain date and place. He has been in popular veneration at Constantinople from the earliest times, and is commemorated in Bede's and other Western Martyrologies. In these he is described as a Martyr.

HERMENEGILD (St.) M. (April 13)

(6th cent.) A Visigothic Prince, son of King Leovegild, and brought up as an Arian at the Court of Seville. He was, however, converted to Catholicism by the holy Bishop St. Leander. Upon this change of religion, his enraged father cast him into prison, and finally, on his persistent refusal to receive Communion from the hands of an Arian Bishop, had him beheaded (A.D. 586). His brother Recared succeeded their father on the Visigothic throne; and his conversion brought about the return of the nation to Faith in the Blessed Trinity.

HERMENGAUDIUS (St.) Bp. (Nov. 3)

(Date unknown.) Commemorated as Bishop of Urgel, a small mountain town of Catalonia in Spain; but nothing authentic is extant concerning him.

HERMES, AGGÆUS and CAIUS (SS.) MM. (Jan. 4)

(4th cent.) Commemorated at Bologna in Italy, where their relics are enshrined and where they probably suffered under Maximian Herculeus, about A.D. 300. Some Martyrologies place them in Asia Minor, an error possibly due in part to the Oriental names of two among them.

HERMES and HADRIAN (SS.) MM. (March 1)

(3rd cent.) Christians put to death on account of their religion (A.D. 290) under the Emperor Maximian Herculeus at Marseilles. The Liturgical Lections read at Marseilles on their festival state that a number of other Christians suffered with them. The relics of these Martyrs were lost in the troubles of the great French Revolution.

HERMES and OTHERS (SS.) MM. (Aug. 28)

(2nd cent.) Roman Martyrs who perished under a judge, Aurelian by name, between A.D. 110 and A.D. 132. They are mentioned in the Acts of Pope St. Alexander I, who suffered at that period. St. Hermes is annually commemorated in the Liturgy.

HERMES (St.) M. (Oct. 22)

See SS. PHILIP, SEVERUS, &c.

HERMES (St.) M. (Nov. 2)

See SS. PUBLIUS, VICTOR, &c.

HERMES (St.) M. (Dec. 31)

(3rd cent.) A cleric, of the rank of the Exorcists, who is believed to have suffered martyrdom in the persecution set on foot by the Emperor Aurelian (A.D. 270-275). Some say that St. Hermes was put to death while with the army on the banks of the Danube; others assign Bologna as his place of martyrdom.

HERMIAS (St.) M. (May 31)

(2nd cent.) A veteran soldier who suffered a cruel martyrdom at Comana in Cappadocia (not in Pontus, as Baronius thought) under Marcus Aurelius, about A.D. 170. As not unfrequently happened, the courage displayed by St. Hermias inspired some of his executioners to become Christians. He has a prominent place in the Greek Liturgy.

HERMILAND (HERMENLAND) (St.) (March 25)

Abbot.

(8th cent.) Born of noble parents at Nimeguen in Holland, or, as others assert, at Noyon in North-Eastern France, he was brought up as a page at the Court of Clotaire III (A.D. 656-A.D. 670). When arrived at man's estate he entered the monastery of Fontenelle, and, having been ordained priest, was sent to Nantes, where he built a monastery in the Island of Aindre in the Loire. Of this he was made Abbot, and presided over it for many years. His death is usually dated A.D. 720. He became famous for his numerous miracles, and is still in great popular veneration.

HERMIONE (St.) V. (Sept. 4)

(2nd cent.) One of the daughters of Philip the deacon, mentioned in the Acts of the Apostles (xxi. 9) as prophetesses. She is said to have suffered martyrdom for the Faith at Ephesus, about A.D. 117. She is much venerated in the East.

HERMIPPUS (St.) M. (July 27)

See SS. HERMOLAUS, HERMIPPUS, &c.

HERMOCRATES (St.) M. (July 27)

See SS. HERMOLAUS, HERMIPPUS, &c.

HERMOGENES (St.) M. (April 17)

See SS. PETER and HERMOGENES.

HERMOGENES, CAIUS, EXPEDITUS, ARISTONICUS, RUFUS and GALATAS (SS.) MM. (April 19)

(Date unknown.) Armenian Martyrs of uncertain period who are believed to have suffered at Melitene in that country, on one and the same day. We have otherwise no reliable information concerning them.

HERMOGENES (St.) M. (April 25)

See SS. EVODIUS, HERMOGENES, &c.

HERMOGENES (St.) M. (Dec. 10)

See SS. MENNAS, HERMOGENES, &c.

HERMOGENES, DONATUS and OTHERS (SS.) MM. (Dec. 12)

(Date unknown.) Twenty-two Martyrs, said to have been driven into a marsh and there left to perish of cold and exhaustion. Neither date nor place nor other particulars are now known.

HERMOLAUS, HERMIPPUS and THERMOCRATES (SS.) MM. (July 27)

(4th cent.) Citizens of Nicomedia, the residence of the Emperor Diocletian. St. Hermolaus, an aged priest, having succeeded in converting to Christianity St. Pantaleon, the Imperial physician, was, with him, condemned to death, racked, and beheaded. The two brothers, Hermippus and Hermogenes, shared their martyrdom (A.D. 300 about).

HERMYLAS and STRATONICUS (SS.) MM. (Jan. 13)

(4th cent.) Hermylas, a deacon of Singudunum (now Belgrade), and Stratonicus, his servant, on account of their profession of the Christian Religion, were denounced to the authorities under the Emperor Licinius, put to the torture, and in the end drowned in the River Danube (A.D. 315). Three days later, certain Christians charged with the care of the remains of Martyrs recovered their bodies and honourably interred them at a place situated at some little distance from the city.

***HERNAN (St.)** (Sept. 15)

(6th cent.) A British Christian who took refuge in Brittany at the time of the Anglo-Saxon conquest of England. He lived there a holy life as a hermit, at a place called Loc-Harn, after him, and where he is the Patron Saint of the village.

HERODION, ASYNCRITUS and PHLEGON (SS.) MM. (April 8)

(1st cent.) Herodion, whom St. Paul (Rom.

xvi. 11) styles his kinsman, with Asyncritus and Phlegon, likewise mentioned by the Apostle, are believed to have been among the seventy-two disciples sent forth as missionaries by Our Lord Himself (Luke x. 1). The tradition is that all three became Bishops, Herodion of Patras, Asyncritus of Marathon and Phlegon of Hyrcania; and that all three were done to death by the Pagans at the instigation of the Jews.

HERO, ARSENIUS, ISIDORE, and DIOSCURUS (SS.) MM. (Dec. 14)
(3rd cent.) Martyrs of Alexandria in Egypt, who suffered in the persecution of Decius (A.D. 250). They were burned to death at the stake. But it is related that Dioscurus, a boy, was set free after being scourged, through what old authors describe as a special intervention of Divine Providence.

HERON (St.) M. (June 28)
See SS. PLUTARCH, SERENUS, &c.

HERON (St.) Bp., M. (Oct. 17)
(2nd cent.) A disciple of St. Ignatius of Antioch and his successor in the great Syrian See. During his twenty years of Episcopate (A.D. 116-A.D. 136) he faithfully imitated the zeal and charity which had distinguished his master, St. Ignatius; and in the end, like him, won the Crown of Martyrdom. Epistles to and from St. Ignatius, bearing the name of St. Heron, are extant, but are of doubtful authenticity.

HEROS (St.) M. (June 24)
See SS. ORENTIUS, HEROS, &c.

HERUNDO (St.) V. (July 23)
See SS. ROMULA, REDEMPTA, &c.

HERVÆUS (HERVE) (St.) (June 1)
(6th cent.) A Welsh Saint and Singer, blind from his childhood. His father, Hyvarnion, had taken refuge in Brittany. There St. Hervé grew up to become a teacher and minstrel. Idolised by the people, he lived to a great age, dying about A.D. 575. In art he is represented as blind, and led about by a wolf.

HESPERIUS (St.) M. (May 5)
Otherwise St. EXUPERIUS, *which see.*

HESYCHIUS (St.) Bp. (May 12)
See SS. TORQUATUS, ACCITANUS, &c.

HESYCHIUS (St.) M. (June 15)
(Date uncertain.) A Roman soldier who received the Crown of martyrdom at Dorostorum (Sillistria) in Mœsia, together with the veteran St. Julius, under a certain President called Maximus, it is supposed about A.D. 302. But the date and place of martyrdom are both doubtful. Mysia (Asia Minor) and the reign of the Emperor Alexander Severus (A.D. 222-235) are alternative suggestions.

HESYCHIUS (St.) M. (July 7)
See SS. PEREGRINUS, LUCIANUS, &c.

HESYCHIUS (St.) M. (Sept. 2)
See SS. DIOMEDES, JULIAN, &c.

HESYCHIUS (St.) (Oct. 3)
(4th cent.) A disciple of St. Hilarion, under whom he led a monastic and eremitical life at Majuma in Palestine. He was the faithful companion of the same Saint in his travels in search of retreats of even deeper solitude than the waste places of Palestine. At St. Hilarion's death (A.D. 371) St. Hesychius conveyed the remains of the Saint back to their own monastery in the Holy Land, where he some years later himself fell asleep in Christ.

HESYCHIUS (St.) M. (Nov. 7)
See SS. HIERO, NICANDER, &c.

HESYCHIUS of ANTIOCH (St.) M. (Nov. 18)
(4th cent.) A Roman soldier who, during the reign of the persecuting Emperor Diocletian, on proclamation being made that all who refused to sacrifice to the gods were to be treated as being unworthy of wearing the military *cingulum* or belt, at once cast his own away. Sentenced to death, he was thrown to drown in the River Orontes (A.D. 303 about).

HESYCHIUS (St.) Bp. M. (Nov. 26)
See SS. FAUSTUS, DIDIUS, &c.

HEWALD (SS.) MM. (Oct. 3)
Otherwise SS. EWALD, *which see.*

***HIA (IA, IVES) (St., V.** (Feb. 3)
Otherwise St. IA, *which see.*

HIDULPHUS (St.) Bp. (July 11)
(8th cent.) An Irish Saint, brother of St. Erard. He laboured as a missionary in Germany and became Archbishop of Treves (A.D. 666). In his old age he resigned his See, and died Abbot of a monastery into which he had retired (A.D. 710).

***HIERLATH (St.) Bp.** (Feb. 11)
Otherwise St. JARLATH, *which see.*

***HIERO (IERO) (St.) M.** (Aug. 17)
(9th cent.) An Irish missionary priest in Holland, where he was put to death for the Faith (A.D. 885).

HIERO, NICANDER, HESYCHIUS and OTHERS (SS.) MM. (Nov. 7)
(4th cent.) Armenian Christians, thirty-three in number, who suffered at Melitene, under Diocletian, in the first years of the fourth century.

HIERONIDES, LEONTIUS, SARAPION (SELESIUS), SELEUCUS, VALERIAN and STRATO (SS.) MM. (Sept. 12)
(4th cent.) Martyrs at Alexandria in Egypt in the persecution under Diocletian. They were cast into the sea by order of his colleague Maximian Herculeus (A.D. 300 about). Hieronides was a deacon far advanced in years. Leontius and Sarapion were brothers. The name Selesius should be Seleucus.

HIEROTHEUS (St.) Bp. (Oct. 4)
(1st cent.) The tradition is that St. Hierotheus was an Athenian, an Areopagite and a disciple of St. Paul. He is also presented as the friend and teacher of St. Denis; and is said to have himself in course of time become Bishop of Athens. The writings which bear the name of St. Denis the Areopagite make mention of Hierotheus in several places, and refer to writings of his on Mystical Theology. Among the moderns, some deny his very existence, others post-date him to the third or fourth century of the Christian era.

***HIEU (St.) V.** (Sept. 2)
(7th cent.) A Christian maiden who made her Religious Profession as a nun in the hands of St. Aidan. The monastery over which she presided as Abbess was situated at Tadcaster in Yorkshire. By some St. Hieu is thought to be one and the same with St. Bega or Bee.

HILARIA, DIGNA, EUPREPIA, EUNOMIA, QUIRIACUS, LARGIO, CRESCENTIANUS, NIMMIA, JULIANA and OTHERS (SS.) MM. (Aug. 12)
(4th cent.) Twenty-nine Christians of Augsburg who suffered for their religion in the last great persecution under Diocletian and Maximian, at the beginning of the fourth century. St. Hilaria was the mother of the famous St. Affra, and was discovered by the Pagans praying in a little building erected over her daughter's grave. They forthwith heaped brushwood around it, and the flames consumed Hilaria with her maid servants. The other Martyrs named above suffered in riots, to which the mob at the time was incited by the powerful Pagan influences still almost everywhere dominant in the West. The discovery of the relics of these Martyrs or of some among them led to the annual celebration of a festival in their honour at Augsburg on Aug. 12.

HILARIA (St.) M. (Dec. 3)
See SS. CLAUDIUS, HILARIA, &c.

HILARIA (St.) M. (Dec. 31)
See SS. DONATA, HILARIA, &c.

HILARINUS (St.) M. (Aug. 7)
See SS. DONATUS and HILARINUS.

***HILARINUS (St.) M.** (Aug. 23)
See SS. ALTIGIANUS and HILARINUS.

HILARION (St.) M. (July 12)
See SS. PROCLUS and HILARION.

HILARION (St.) Abbot. (Oct. 21)

(4th cent.) One of the best known Palestinian Solitaries. Born near Gaza of Pagan parents, about A.D. 292, while quite young, he sought and received Baptism, and afterwards repaired to visit St. Antony in Egypt. On his return to Palestine, finding his parents dead, he distributed his whole fortune to the poor and retired into the wilderness on the borders of Egypt, being even then only fifteen years old. From that time till his death at the age of eighty, he practised most severe abstinence, eating only each day a few herbs and a small piece of bread. Overcoming the Evil One in many a hard fight, he was graced in an eminent degree with the gift of miracles, more especially for the deliverance of those obsessed by the devil. Disciples soon flocked around him, and he then founded many monasteries in various parts of Palestine. In A.D. 357 he visited the tomb of St. Antony, who had just passed away, and afterwards, to escape from the crowds who continually thronged about him seeking the cure of their maladies, he kept travelling from country to country. He visited Egypt, Sicily, Dalmatia, and finally Cyprus, where he died A.D. 371. St. Hilarion is commemorated annually in the Liturgies of both the Eastern and the Western Churches.

HILARY (HILARIUS) (St.) Bp., (Jan. 13)
Doctor of the Church.

(4th cent.) One of the most famous of the defenders of the Catholic Faith against the Arian heresy, with which during the fourth century the East, and more particularly the Imperial Court of Constantinople was infected. Born of noble though heathen parents at Poitiers, St. Hilary studied Rhetoric and Philosophy, gradually coming to a knowledge of Christianity. In A.D. 353, elected Bishop of Poitiers, he separated from his wife and devoted himself to his flock. The Arian Emperor Constantius, taking umbrage at his powerful defence of orthodoxy, banished him to Phrygia in Asia Minor, where he wrote his famous Treatise on the Trinity, and continued to combat Arianism with so much success that to get rid of him the authorities suffered him to return to his Diocese in the fifth year of his exile. At Poitiers, in a Synod he held there, and afterwards at Milan, where an Arian had been intruded as Bishop, he went on battling with heresy. To the intense grief of his people, he was taken from them by death, Jan. 13, A.D. 368 or 369. His Feast is kept on the following day and, by command of Pope Pius IX, as that of a Doctor of the Church.

HILARY, TATIAN, FELIX, LARGUS and DENIS (SS.) MM. (March 16)

(3rd cent.) Hilary, Bishop of Aquileia, and Tatian, his deacon, were arrested as Christians and tried before Beronius, a judge, in the reign of the Emperor Numerian. They were put to the torture, and in the end, with Felix, Largus and Denis, laymen, beheaded A.D. 284.

HILARY (St.) M. (April 9)
See SS. DEMETRIUS, HILARY, &c.

HILARY of ARLES (St.) Bp. (May 5)

(5th cent.) Of a noble family of what is now Lorraine, Hilary was born about A.D. 401, and, thanks to his natural abilities, gained high office in the local administration. His friend and relative St. Honoratus, who had retired to the Isle of Lerins, by his tears and entreaties effected St. Hilary's conversion to Christianity. The latter sold all his estates and repaired to Lerins, where probably he received Baptism. Soon after, Honoratus, having become Archbishop of Arles, summoned Hilary to him. Though the latter was then only twenty-nine years of age, he succeeded his relative in the See of Arles, then the most conspicuous in Gaul. His mode of life was most penitential, and his charity and zeal unbounded. He built many monasteries and assisted at several Councils. He died A.D. 449.

HILARY (HILARUS, HILARIUS) (St.) (Sept. 10)
Pope.

(5th cent.) Born in Sardinia, he was promoted to high offices in Rome by St. Leo the Great, who sent him as his Legate to Ephesus for the Abortive Council, since styled the "Latrocinium" (A.D. 449). On this occasion, Hilary strenuously upheld the Catholic Faith and bravely bore up against the persecution of which he was the object. In 461 or 462 he succeeded St. Leo as Pope, renewed the anathemas pronounced against Nestorius, Eutyches and Dioscurus, laboured to promote Church discipline, built and repaired churches in Rome, and proved himself in every way worthy of his exalted position. He died A.D. 467, or perhaps A.D. 468.

HILARY (St.) M. (Sept. 27)
See SS. FLORENTINUS and HILARY.

HILARY of MENDE (CHELY) (St.) Bp. (Oct. 25)

(6th cent.) Born in the South of France at Mende (anciently, Gavalius or Javoux) he received Baptism when come to man's estate, and lived for some time a hermit's life on the banks of the River Tarn. Joined by others, he built a monastery, himself retiring however to the Abbey of Lerins to learn thoroughly the Rule of Monks. On his return he was made Bishop of Mende, and as such assisted at the Council of Clermont (A.D. 535). Few particulars concerning him are extant; but he appears to have passed to a better world about A.D. 540.

HILARY of VITERBO (St.) M. (Nov. 3)
See SS. VALENTINE and HILARY.

***HILDA (St.)** V. (Nov. 17)

(7th cent.) The famous first Abbess of Whitby, in Yorkshire, over which foundation she was placed by St. Aidan. She was a Northumbrian Princess, and had been baptised when a child by St. Paulinus. She was indefatigable in her zeal, and her counsel was sought even in regard to public affairs by the great men of her time. She died after a long and painful illness, A.D. 680; and her relics were translated to Glastonbury.

HILDEGARDE (St.) V. (Sept. 17)

(12th cent.) Born A.D. 1098, in the Lower Palatinate (Germany), she took the veil in the Abbey of Mount St. Disibode. Marvellous for her gifts of prophecy, she wrote a Book of Revelations which received the approval of St. Bernard and of Pope St. Eugenius III. When Abbess of the monastery, as her community had grown over-numerous, she removed with some of the Sisters to Mount St. Rupert near Bingen, where she died A.D. 1179. Her writings have come down to us, but with grave interpolations.

***HILDEGUND (St.)** Widow. (Feb. 6)

(12th cent.) A noble lady in Germany who in her widowhood entered with her daughter the Order of thePremonstratensians and founded the monastery of Mehren, of which she was the first Abbess. Her wonderful gift of prayer, her lowliness of spirit, her patience and her love of the poor, led to her being venerated as a Saint from the day of her death (A.D. 1118).

***HILDELID (St.)** V. (March 24)

(8th cent.) An Abbess of Barking, which monastery she governed till her holy death at an advanced age (A.D. 717). Both St. Aldhelm and St. Boniface bear witness to her eminent sanctity.

HILTRUDE (St.) V. (Sept. 27)

(8th cent.) A high-born maiden of Hainault, whose parents had founded a monastery at a place called Lessies on their estate for their son Guntard. The young man had resolved to become a monk, and Hiltrude similarly wished to take the veil as a nun. Though her father had already arranged a marriage for her, he reluctantly gave his consent, and she retired

to a cell in the neighbourhood of her brother's monastery. There she led a life of prayer and penance till her holy death (A.D. 785 about).

***HILTUTUS (St.)** Abbot. (Nov. 6)
Otherwise St. ILLTYD, *which see.*

HIMERIUS (St.) Bp. (June 17)
(Date uncertain.) A hermit, but afterwards a monk, elected by the people of Amelia (*Ameria*) in Umbria (Italy), to be their Bishop. He continued his monastic austerities to the day of his death, and was renowned for his charity to all. After his decease many miracles were wrought at his tomb. His body was translated to Cremona (A.D. 965). This date is sure, but even the century in which he flourished (possibly the sixth) is uncertain.

HIPPOLYTUS (St.) M. (Jan. 30)
(3rd cent.) A Syrian Christian, a priest, converted from the errors of Novatus and afterwards put to death for the Faith at Antioch, some time subsequent to A.D. 250.

HIPPOLYTUS (St.) M. (Feb. 3)
See SS. FELIX, SEMPRONIANUS, &c.

***HIPPOLYTUS GALANTINI (Bl.)** (March 20)
(17th cent.) A layman at Florence who, living a toilsome life as an artisan, nevertheless succeeded in forming a congregation of men and women, devoted to the instruction of the young, and which became the model of many others. He died A.D. 1619; and many supernatural signs attested his sanctity.

HIPPOLYTUS, CONCORDIA and OTHERS (SS.) MM. (Aug. 13)
(3rd cent.) The Roman tradition, set forth in the Breviary Lections and Martyrology, has it that this Saint Hippolytus was a Roman baptised by St. Laurence. Tried thereupon for his life before the Emperor Valerian (A.D. 254-A.D. 259) in person, he was sentenced to be torn in pieces by wild horses as in the myth was his namesake, the son of Theseus. After St. Hippolytus, suffered his old nurse Concordia and nineteen other Christians, who were beheaded outside the *Porta Tiburtina* (Tivoli Gate) of Rome and buried together in the neighbouring *Ager Veranus* (now the Cemetery of San Lorenzo). Some moderns make of St. Hippolytus a priest of great age, a convert from Novatianism; others confuse him with St. Hippolytus, Bishop of Porto (Aug. 22); but into these controversies it is not needful here to enter.

HIPPOLYTUS of PORTO (St.) Bp., M. (Aug. 22)
(3rd cent.) Many and contradictory are the accounts given of this St. Hippolytus. That traditionally accepted is to the effect that he was an Arabian by birth, a disciple of St. Irenæus, or, which is more probable, of Clement of Alexandria; that coming to Rome he was by Pope St. Callistus made Bishop of the neighbouring little town of Porto; and that he was put to death by drowning in the reign of Alexander Severus (A.D. 222-A.D. 235). A Paschal Cycle, or table for calculating the date of Easter, and other works, mostly now lost, came from his pen; and St. Jerome, with others of the Fathers, are loud in his praises. The attempts made to father upon him the heretical Treatise entitled "Philosophoumena" (written in the third century and recovered in 1842), have altogether failed; and the theory that he was at one time a Novatian, or even an Anti-Pope, is equally baseless. The modern speculations about him literally fill volumes, but the views advanced are, to say the least, purely conjectural.

HIPPOLYTUS (St.) M. (Nov. 19)
See SS. PONTIANUS and HIPPOLYTUS.

HIPPOLYTUS (St.) M. (Dec. 2)
See SS. EUSEBIUS, MARCELLUS, &c.

HIRENARCHUS, ACACIUS and OTHERS (SS.) MM. (Nov. 27)
(4th cent.) At Sebaste in Armenia, between A.D. 303 and A.D. 311, seven Christian women, having bravely gone to torture and death rather than burn incense to idols, Hirenarchus, one of the officials present, professed himself likewise a believer in Christ and shortly afterwards shared their fate. With him suffered the priest Acacius, one of the local clergy.

HOMOBONUS (St.) (Nov. 13)
(12th cent.) Son of a merchant of Cremona (Lombardy), and himself engaged in trade, Homobonus, who was married to a pious woman, practised the most scrupulous honesty throughout his life, and was conspicuous for his charity to the poor. His piety was such that he never failed to assist at the Midnight Matins, common in his time, nor to attend the Daybreak Mass. One day, during the Holy Sacrifice, he fell prostrate on the ground and was picked up dead (A.D. 1197). His holy life and the miracles obtained through his intercession caused his speedy canonisation in A.D. 1198. His relics are venerated at Cremona.

***HONESTUS (St.)** M. (Feb. 16)
(3rd cent.) A native of Nîmes in France, ordained priest and sent into Spain by St. Saturninus to preach the Gospel. This he did with much fruit. He appears to have suffered martyrdom at Pamplona about A.D. 270.

HONORATA (St.) V. (Jan. 11)
(5th cent.) The sister of St. Epiphanius, Bishop of Pavia, and a nun of conspicuous sanctity. She was dragged into captivity by Odoacer, King of the Heruli, when invading Italy; but, ransomed by her brother, she returned to Pavia, where she died about A.D. 500. Many miracles attested her holiness.

HONORATUS of ARLES (St.) Bp. (Jan. 16)
(5th cent.) Born probably in the actual Lorraine of a Roman Consular family, he renounced Paganism in his youth and travelled with St. Caprasius to Greece. There he passed some years. Returning to France, he founded on the Mediterranean islet of Lerins the famous Abbey of that name (A.D. 400 about). In A.D. 426 he was forced to accept the Archbishopric of Arles, in which dignity, on his death, three years later, he was succeeded by his disciple St. Hilary.

HONORATUS (St.) Abbot. (Jan. 16)
(6th cent.) A holy Abbot of the first half of the sixth century, founder of the monastery of Fondi on the confines of Latium and Campania. Of his many virtues and miracles, St. Gregory the Great gives a pleasing account in the First Book of his Dialogues.

HONORATUS of MILAN (St.) Bp. (Feb. 8)
(6th cent.) The successor (A.D. 567) of St. Auxanus in the See of Milan, which he governed with tact and firmness in the troubled times of the disputes about the "Three Chapters," and of the consequent Schism. The Lombards then overrunning the North of Italy drove him and many of his flock into exile; and he appears to have died at Genoa (A.D. 570). His relics are at Milan.

HONORATUS (HONORE) of AMIENS (St.) Bp. (May 16)
(7th cent.) All the information regarding this St. Honoratus which has come down to our times is that he was born at Ponthieu, where also he died, that he was Bishop of Amiens some time in the seventh century, and that his people honoured him as a Saint from the time of his decease. It is from him that a well-known church (St. Honoré) and thoroughfare in Paris, take their name.

HONORATUS of VERCELLI (St.) Bp. (Oct. 28)
(5th cent.) Born at Vercelli (about A.D. 330) and educated by the Bishop St. Eusebius, he embraced the monastic state. Later, he shared the exile of his master to Scythopolis (A.D. 355), and also probably attended him in his wanderings through Cappadocia, Egypt and Illyricum. At the death of Limanius, St. Eusebius's immediate successor, Honoratus was elected Bishop at the recommendation of St. Ambrose (A.D. 396). In the following year St. Honoratus

was called upon to administer the Holy Viaticum to the great Archbishop of Milan. He himself died A.D. 415.

HONORATUS (St.) M. (Dec. 22)
See SS. DEMETRIUS, HONORATUS, &c.

HONORATUS (St.) M. (Dec. 29)
See SS. DOMINIC, VICTOR, &c.

HONORE (St.) Bp. (May 16)
Otherwise St. HONORATUS of **AMIENS**, *which see.*

***HONORINA** (St.) V.M. (Feb. 27)
(Date unknown.) One of the early Martyrs of Gaul; but whose Acts have been lost.

HONORIUS of BRESCIA (St.) Bp. (April 24)
(6th cent.) Alleged to have been descended from the old Emperors of the East, of the dynasty of Constantine, he was ordained priest in Rome and lived as a hermit near Brescia in Lombardy, until elected Bishop of that city. He seems to have died in the year 586; but nothing is really known now about him.

HONORIUS of CANTERBURY (St.) Bp. (Sept. 30)
(7th cent.) A Roman monk of the monastery founded by St. Gregory the Great, and one of the missionaries sent to England with St. Augustine. In 630 (some say 627) he succeeded St. Justus in the See of Canterbury, and was consecrated thereto by St. Paulinus, Archbishop of York. He received the pallium with many privileges for the Church of Canterbury from Pope Honorius. He is described as "a man of most holy life, well-versed in all Ecclesiastical sciences." He passed away A.D. 653.

HONORIUS (St.) M. (Nov. 21)
See SS. DEMETRIUS and HONORIUS.

HONORIUS, EUTYCHIUS and STEPHEN (SS.) MM. (Nov. 21)
(Date unknown.) Spanish Martyrs registered in various ancient catalogues, but of whom nothing is now known.

HONORIUS (St.) M. (Dec. 30)
See SS. MANSUETUS, SEVERUS, &c.

HOPE (St.) V.M. (Aug. 1)
See SS. FAITH, HOPE and CHARITY.

HORMISDAS (St.) Pope. (Aug. 6)
(6th cent.) Born at Frosinone in Latium, he succeeded St. Symmachus (A.D. 514). He sent Envoys to the Emperor Anastasius of Constantinople and succeeded after the accession of the Emperor Justin in putting an end to the Schism between the Greek and Latin Churches, caused by the adhesion since A.D. 484 of the Byzantines to the errors of Eutyches. St. Hormisdas was a Prelate distinguished for his ability, clear-sightedness, and firmness. He made several regulations concerning the Liturgy, and restored and enriched many churches in Rome. He died after a Pontificate of nine years (A.D. 523). Seventy or eighty of his letters are still extant.

HORMISDAS (St.) M. (Aug. 8)
(5th cent.) An officer of high birth, son of the Governor of one of the Provinces of Persia. On his refusing to apostatise, King Varannes deprived him of his possessions and of his very garments, degrading him to the occupation of camel-driver. He ended his life of wearisome toil about A.D. 420.

***HORNE (WILLIAM)** (Bl.) M. (Aug. 4)
See CARTHUSIAN MARTYRS.

HORRES (St.) M. (March 13)
See SS. THEUSETA, HORRES, &c.

HORTULANUS (St.) Bp., M. (Nov. 28)
See SS. VALERIAN, URBAN, &c.

HOSPITIUS (St.) (May 21)
(6th cent.) A hermit of Villafranca in the neighbourhood of Nice. When the Lombards plundered the country they found him in a lonely tower chained up as a criminal, and were about to despatch him, but a miracle occurred preventing them from carrying out their purpose. He was remarkable for his gift of prophecy and wrought many miracles. He died about A.D. 580. Oct. 15 is the day of his death, but his memory is chiefly honoured on May 21, the anniversary of the Translation of his relics to the monastery of Lerins.

***HOUGHTON (JOHN)** (Bl.) M. (May 4)
See CARTHUSIAN MARTYRS.

HUBERT of TONGRES (St.) Bp. (Nov. 3)
(8th cent.) Said to have been a nobleman of Aquitaine, employed at the Court of Pepin of Héristal. While hunting, a sport of which he was extremely fond, he received the grace of conversion. He then placed himself under the care of St. Lambert, the Martyr-Bishop of Maestricht, who ordained him priest, and whose successor he became. He translated St. Lambert's relics and See to Liége (A.D. 727). Having converted many idolaters to the Faith and wrought several miracles, St. Hubert died in that same year. His relics were enshrined in the ninth century in the Abbey called after him in the Ardenpes. St. Hubert is venerated as Patron Saint of hunters.

***HUDSON (JAMES)** (Bl.) M. (Nov. 28)
See Bl. JAMES HUDSON.

HUGH of GRENOBLE (St.) Bp. (April 1)
(12th cent.) Born near Valence in Dauphiné (A.D. 1053), he entered the Ecclesiastical state and acquired a canonry in that city. Later, Hugh, Archbishop of Lyons, invited him to labour in his Diocese. In a Synod held at Avignon (A.D. 1080) he was appointed Bishop of Grenoble, and received Episcopal consecration in Rome at the hands of St. Gregory VII. The Church of Grenoble was at that time infected with simony and usury; but St. Hugh rapidly reformed its discipline. After two years of Episcopate he repaired to the monastery of Chaise-Dieu in Auvergne, where he remained for one year, thence returning to Grenoble at the Pope's command. He allotted to St. Bruno, Founder of the Carthusians, and to his companions, the desert of the Chartreuse for their monastery. After forty years of severe physical and moral suffering, a holy death (A.D. 1132) closed his long and useful Episcopate.

HUGH of ROUEN (St.) Bp. (April 9)
(8th cent.) The son of Drogo, Duke of Burgundy, and grandson of Pepin of Héristal (not as has been erroneously surmised, a son of Charles Martel), who from being Vicar-General of Metz, became (A.D. 722) Archbishop of Rouen. After having for some time administered, together with his own, the Dioceses of Paris and Bayeux, he died at Jumiéges A.D. 730. In the ninth century his relics were brought to Aspre in Belgium, to save them from profanation at the hands of the Norman invaders of the North of France.

HUGH (St.) Abbot. (April 29)
(12th cent.) A scion of the sovereign house of Burgundy, educated by his great-uncle, the Bishop of Auxerre, Hugh entered the monastery of Cluny under St. Odilo, and made his religious profession at the age of sixteen (A.D. 1039). He succeeded St. Odilo in 1049, though then only twenty-five years old. Under him, in concert with his friend, Pope St. Gregory VII, the great Benedictine Reform of Cluny attained to the apogee of its splendour and usefulness, subjecting, or influencing to their good, numerous monasteries throughout Western Europe. Hugh was perhaps the first "Father General," in the modern sense, of a Religious Order in the Latin Church. He built at Cluny the stately Abbey Church, the most spacious at that period in Christendom, and died full of merits A.D. 1109 at the age of eighty-five.

***HUGH** (St.) M. (Aug. 27)
(13th cent.) The child, nine years of age, whom the Jews were accused of having barbarously tortured and put to death at Lincoln in hatred of Christianity (A.D. 1255). King Henry III conducted the judicial investigation which resulted in the confession of their guilt, made by the murderers. Many miracles justified the popular veneration of St. Hugh as truly a Martyr of Christ.

***HUGH FARINGDON (Bl.) M.** (Nov. 14)
(16th cent.) The last Abbot of Reading, distinguished for his learning and piety, who rejecting the spiritual supremacy claimed by Henry VIII was hanged, drawn and quartered (A.D. 1539) on the same day as Bl. Richard Whiting at Glastonbury. Two zealous monks, John Rugg and William Eynon (Onion), shared the glory of his martyrdom.

HUGH of LINCOLN (St.) Bp. (Nov. 17)
(12th cent.) Born in Burgundy (A.D. 1140) he became a Regular Canon, but at the age of twenty entered the Carthusian Order, of which he was later on appointed Procurator-General. King Henry II of England begged him to undertake the government of the Carthusian monastery of Witham in Somersetshire, which he soon turned into a very flourishing community. When elected Bishop of Lincoln (A.D. 1186) he had so completely won the respect of the monarch that he was able to reform many abuses and even to repress the unjust pretensions of that capricious Prince. Sent by King John as Ambassador to King Philip Augustus, he concluded a Treaty of Peace between England and France; but died in London on his way back to his See (A.D. 1200). His relics were conveyed with great pomp to Lincoln, the Kings of England and Scotland taking part in the carrying of the bier.

HUGOLINUS (St.) M. (Oct. 13)
See SS. DANIEL and FRANCISCAN MARTYRS.

***HUMBERT of SAVOY (Bl.)** (March 4)
(12th cent.) The Count of Savoy, ancestor of the Royal House of Piedmont, whom his descendants have taken as their Patron Saint. He was a good and wise monarch, brave and victorious in warfare, a lover of justice, loyal to the Church and a man of singular piety. He died A.D. 1188 at Chambéry, while on his way at the head of his troops to repel an invasion of the Emperor of Germany.

***HUMBERT (St.)** (March 25)
(7th cent.) A French Saint, disciple of St. Amandus, who attained to great sanctity as a monk of Marolles in Flanders. He died A.D. 680.

***HUMBERT (St.) Bp., M.** (Nov. 20)
(9th cent.) The East Anglian Bishop who crowned the Martyr-King St. Edmund and who suffered about the same time with him (A.D. 870) at the hands of the heathen Danes.

HUMPHREY (St.) Hermit. (Sept. 1)
Otherwise St. ONUPHRIUS, *which see.*

***HUNA (St.)** (Feb. 13)
(7th cent.) A monk and priest at Ely under St. Etheldreda, whom he assisted in her last moments, afterwards retiring to a hermitage in the Fens where he died about A.D. 690.

HYACINTH (St.) M. (Feb. 10)
See SS. ZOTICUS, IRENÆUS, &c.

HYACINTH (St.) M. (July 3)
(2nd cent.) A Chamberlain of the Emperor Trajan at Cæsarea in Cappadocia. Accused of being a Christian, he was cruelly scourged and thrown into prison where, being given no food, but such meat as was consecrated to Idols, he lingered many days and ultimately died of hunger early in the second century.

HYACINTH (St.) M. (July 17)
(Date unknown.) A Martyr of Amastris in Paphlagonia (Asia Minor) who, for having cut down a tree consecrated to an idol, was put to the torture by the Governor of the Province, and suffered to die in prison of the wounds he had received.

HYACINTH (St.) M. (July 26)
(Date unknown.) The Roman Martyrology states that he suffered in the second century under the Emperor Trajan; but, though his existence is certain, the Bollandists pronounce his Acts to be quite unreliable.

HYACINTH (St.) (Aug. 16)
(13th cent.) Of an illustrious family of Silesia, he was born in 1185 near Breslau and, having completed his course of studies, became a Canon of Cracow. Repairing to Rome with the Bishop, his uncle, he met the great St. Dominic, whose Order he joined. After six months of Novitiate he made his profession and returned to his own country, converting many sinners on the way. Both at Cracow and elsewhere throughout Poland, he induced a great number of indifferent Christians to reform their lives, and founded monasteries in several places. He next journeyed through Pomerania, Denmark, Sweden and Norway; afterwards to the South of Russia, where he penetrated as far as the Black Sea. In a third journey he founded a monastery even in the distant and unlikely city of Kieff. After two years' rest at Cracow, he undertook (A.D. 1231) the longest of his Apostolic expeditions, penetrating into Asia, where he reached the frontiers of Thibet, and even made his way into China. He was an old man when he returned to Cracow, where he died shortly afterwards (A.D. 1257). St. Hyacinth was canonised A.D. 1594, and his Feast was ordered to be kept throughout the Western Church.

HYACINTH, ALEXANDER and TIBURTIUS (SS.) MM. (Sept. 9)
(Date unknown.) The Roman Martyrology, following those of St. Bede and others, commemorates these Martyrs as having suffered at some place in the Sabine country, about thirty miles from Rome; but we have no further information concerning them.

HYACINTH (St.) M. (Sept. 11)
See SS. PROTUS and HYACINTH.

HYACINTH, QUINTUS, FELICIANUS and LUCIUS (SS.) MM. (Oct. 29)
(Date unknown.) Beyond the registering their names as Martyrs in Lucania (Southern Italy) in the various Martyrologies, and a casual reference to St. Hyacinth in the Works of St. Gregory the Great, ancient authorities are silent concerning them.

HYACINTHA of MARISCOTTI (St.) V. (Jan. 30)
(17th cent.) A lady of Viterbo (Central Italy), born A.D. 1585, who though eager to contract marriage and to enjoy a worldly life, could not find a suitable husband and, at the age of twenty, joined the Third Order of St. Francis in a convent at Viterbo. Here, unhappily, for the space of ten years, she led a life of great tepidity, until an illness which brought her to the point of death wrought a salutary change in her. Thenceforth she gave herself to God. The penances in particular she practised are almost incredible. Her humility led her to rejoice in any sort of ill-treatment which befell her. Her prayers and good counsel converted many sinners. Almighty God bestowed upon her the gift of miracle-working to aid her in her efforts for the salvation of souls. She passed away after twenty-four years of penance (A.D. 1640), and is venerated as the Patron Saint of Viterbo. She was beatified in 1726, and canonised in 1807.

***HYDROC (St.)** (May 5)
(5th cent.) The Patron Saint of Llanhydrock (Cornwall); but no record of his life has come down to our time.

***HYGBALD (St.) Abbot.** (Sept. 18)
(7th cent.) A holy Abbot in Lincolnshire to whom several churches are dedicated. Mention of him occurs in the Lives of his more celebrated friends, St. Egbert and St. Chad.

HYGINUS (St.) Pope, M. (Jan. 11)
(2nd cent.) After the martyrdom of St. Telesphorus, St. Hyginus, an Athenian, was elected Pope. Authors do not agree as to the precise dates of his accession and of his death. But it may safely be asserted that his Pontificate fell during the reign of the Emperor Antoninus Pius, that is between A.D. 138 and A.D. 161. A.D. 158 is the most likely of the dates given of his martyrdom. The struggles of the

Church in his time were chiefly with the Gnostic heretics. He excommunicated Cerdo and others of their leaders. The heresy itself, a strange compound of Oriental superstition and of Metaphysical imaginings, has died out completely and makes no sort of appeal to the modern mind, though it evidently fitted in with the mentality of second century philosophers. St. Hyginus is said to have accurately regulated the gradations of rank among the clergy. All the Martyrologies style him a Martyr and say that he was buried near the body of St. Peter.

***HYMELIN (St.)** (March 10)
(8th cent.) An Irish Saint, a kinsman of St. Rumold. He died in Belgium on his return from a journey to Rome. His shrine at Vissenacken is a noted place of resort of pilgrims.

HYPATIUS (St.) M. (June 3)
See SS. LUCINIANUS, CLAUDIUS, &c.

HYPATIUS (St.) Abbot. (June 17)
(5th cent.) Born in Phrygia of pious parents during the reign of the Emperors Arcadius and Honorius, at the age of nineteen, he embraced the life of a solitary in the wilds of Thrace. Later, crossing into Bithynia, he joined the community of the monastery known in history as that of "The Oak." He restored the house from the state of semi-ruin into which it had fallen, and presided over it as Abbot until his death (A.D. 450 about). He was then in great repute for holiness, and had attained the age of eighty years. Miracles in life and after death bore witness to his sanctity.

HYPATIUS (St.) M. (June 18)
See SS. LEONTIUS, HYPATIUS, &c.

HYPATIUS and ANDREW (SS.) MM. (Aug. 29)
(8th cent.) Hypatius, a monk, and Andrew, a church sacristan, both Lydians, so edified by their holy lives the then Bishop of Ephesus that he consecrated the one a Bishop and ordained the other a priest. They suffered martyrdom at Constantinople under the Emperor Leo the Isaurian, after bravely enduring atrocious tortures in defence of the Orthodox belief in the duty of honouring holy pictures. Their bodies were thrown to the hounds to be devoured (A.D. 735).

HYPATIUS (St.) Bp., M. (Nov. 14)
(4th cent.) A Bishop of Gangra in Paphlagonia (Asia Minor) who attended the Council of Nice (A.D. 325), and was a prominent defender in his time of the Catholic Faith. While on his return from Nice, he was attacked by a band of heretics and stoned to death.

***HYWYN (St.)** (Jan. 6)
(6th cent.) Probably a companion of St. Cadvan in his return journey (A.D. 516) from Brittany to Cornwall and Wales. St. Hywyn is said to have been the founder of Aberdaron (Carnarvon). Several churches in the West of England known as St. Owen's or St. Ewen's possibly have him for their Title-Saint.

I

IA and OTHERS (SS.) MM. (Aug. 4)
(4th cent.) St. Ia was a Greek woman, a prisoner in Persia. She suffered martyrdom in that country after enduring frightful torture under the persecuting King Sapor (A.D. 360). The Roman Martyrology commemorates together with this holy woman some nine thousand Christian captives who about the same time laid down their lives for Christ in Persia.

***IA (HIA, IVES) (St.)** (Feb. 3)
(5th cent.) An Irish Princess, sister of St. Ercus, who crossed into Cornwall and there suffered martyrdom at Hayle. The date given is A.D. 450. She has left her name to a Cornish town.

IAGO (St.) Apostle. (July 25)
The Spanish form of the name St. JAMES.

***IBERIUS (IBAR, IVOR) (St.)** (April 23)
(5th cent.) One of the missionaries (SS. Kiaran, Ailbne, Declan, &c.), who are by many thought to have preceded St. Patrick in the Apostolate of Ireland. Others hold that St. Ibar was ordained by St. Patrick. St. Ibar preached chiefly in Leinster and in Meath.

***IDA (Bl.) V.** (April 13)
(13th cent.) A Benedictine nun, born near Louvain in Brabant, wonderful for her gift of prayer and graced with the Stigmata. She died A.D. 1300.

***IDA (St.) Widow.** (Sept. 4)
(9th cent.) A noble lady of the Court of Charlemagne, who sanctified her widowhood with penance and a life of prayer. She died at Munster in Germany, of the infant Church of which country she was a bright light.

***IDABERGA (St.) V.** (June 20)
Otherwise St. EDBURGA, *which see.*

***IDDA (St.) Widow.** (Nov. 5)
(12th cent.) A noble lady in South Germany who lived a holy life of suffering and of prayer, giving herself in the end entirely to the service of God in the Benedictine Abbey of Fischingen.

***IDUS (St.) Bp.** (July 14)
(5th cent.) A disciple of St. Patrick, by whom he was baptised and appointed Bishop of Alt-Fadha in Leinster.

IGNATIUS of ANTIOCH (St.) Bp., M. (Feb. 1)
(2nd cent.) The successor of St. Evodius, who followed St. Peter, and thus, the third Bishop of Antioch, one of the most illustrious of the Apostolic Fathers. He was surnamed *Theophorus*, the God-Bearer. He ruled the Church of Antioch for forty years, and comforted his flock during the persecution of Domitian. Under Trajan he himself received the crown of Martyrdom, being carried to Rome and there thrown to the wild beasts in the Amphitheatre during the Public Games (A.D. 114, probably, though some contend for an earlier date). The remains of St. Ignatius, taken to Antioch, were afterwards retranslated to Rome. We have seven of his Epistles, invaluable for the doctrinal and ascetical instruction conveyed by them.

IGNATIUS of AFRICA (St.) M. (Feb. 3)
See SS. LAURENCE, IGNATIUS, &c.

IGNATIUS of LOYOLA (St.) (July 31)
(16th cent.) The Founder of the Society of Jesus. Born at Loyola in the Basque Province of Guipuzcoa (Spain), he left the Royal Court to become a soldier; but, grievously wounded at the siege of Pampeluna, turned on his recovery to the more arduous service of the Militant Church. For this he prepared himself by a Retreat at Our Lady's Monastery of Monserrat, leaving there his sword and coming forth armed with his famous Book of Spiritual Exercises. He set about his studies at Paris, where he gathered his first companions and laid the foundations of his Order. This was approved by Pope Paul III and by the Council of Trent, to which his sons were of invaluable help. Its mission was from the outset the battling with Protestantism and the stirring up of the Faithful to a higher spiritual life. Many were the sinners St. Ignatius himself recalled to God; manifold the works of piety and charity to which he gave an impulse. Working always for the greater glory of God, he passed away in Rome in the sixty-fifth year of his age, with the name of Jesus on his lips (July 31, A.D. 1556), and was buried in the Gesù, chief church of the Society. He was canonised by Pope Gregory XV, A.D. 1622.

***IGNATIUS AZEVEDO and OTHERS (Bl.) MM.** (July 15)
(16th cent.) Forty missionaries to Brazil, members of the Society of Jesus, whose ship was taken by another commanded by a bigoted Calvinist. In disposing of his prisoners, he gave the order: "As for the Jesuits, kill them without mercy. They are going to Brazil to

disseminate false doctrines." The Martyrs were thereupon butchered pitilessly (A.D. 1570). The detailed account published is from the pen of an eye-witness.

IGNATIUS of CONSTANTINOPLE (St.) Bp. (Oct. 23)
(9th cent.) Son of the Byzantine Emperor Michael (who was driven from the throne by Leo the Armenian), St. Ignatius was born at Constantinople about A.D. 799. Successively a Monk, Abbot, and Priest, he was elected Patriarch A.D. 842. His uncompromising denunciation of the vices of the Court raised up many enemies against him, chief among them Bardas Cæsar, uncle of the dissolute youth known as the Emperor Michael the Drunkard. In the end, Ignatius was driven into exile and his See usurped by Photius, a clever but ambitious and unscrupulous man. With Photius may be said to have originated the Greek Schism, which, consummated two centuries later by Michael Cærularius, has cut off the East from Catholic Communion for nearly a thousand years. St. Ignatius was recalled to Constantinople after nine years of banishment by the Emperor Basil the Macedonian, and governed his Church till his death at the age of eighty (Oct. 23, A.D. 878). His memory was speedily venerated as that of a Saint both in the East and in the West.

ILDEPHONSUS (St.) Bp. (Jan. 23)
(7th cent.) A learned monk and Abbot of Agli near Toledo, who became Bishop of that city in A.D. 657, and died nine years later. He was buried in the church of St. Leocadia, a holy Martyr whom in life he had always specially honoured. He has left many works, among others a Treatise on "Ecclesiastical Writers," and another on "The Spotless Virginity of the Mother of God," which have earned for him, in Spain and in the Benedictine Order, the honours given to Doctors of the Church.

•ILLADAN (St.) Bp. (June 18)
(6th cent.) An Abbot in Ireland of Rathlibthien, afterwards a Bishop. St. Aidus was one of his disciples.

ILLIDIUS (ALLYRE) (St.) Bp. (July 7)
(4th cent.) The fourth Bishop of Clermont (France) who flourished in the fourth century, dying about A.D. 385. His relics are in the Abbey of St. Allyre in Auvergne, though St. Gregory of Tours, a devout client of St. Illidius, seems to aver that in his time they had been at least in part translated to Tours.

•ILLOG (St.) Bp. (Aug. 8)
Otherwise St. ELLIDIUS, *which see.*

•ILLTUT (St.) Abbot. (July 7)
Otherwise St. ILLTYD, *which see.*

•ILLTYD (St.) Abbot. (July 7)
(5th cent.) One of the most famous of the Saints of ancient Wales. Having abandoned his career as courtier and minister, he embraced the monastic life under St. Cadoc at Llancarvan, and afterwards himself founded the great Abbey of Llan-Illtut, or Llantwit, whence issued SS. David, Samson, Pol-de Leon and other holy men. There is a tradition that St. Illtyd died in Brittany (A.D. 470), where his relics are still in veneration. In South Wales his Feast is now kept on Nov. 6.

ILLUMINATA (St.) V. (Nov. 29)
(4th cent.) A holy maiden, perhaps a Martyr, who flourished at Todi in Italy in the beginning of the fourth century, and is there held in great veneration.

ILLUMINATUS (St.) (May 11)
(13th cent.) His relics are in the monastery of St. Catharine at *San Severino* in the Marches of Ancona. Some say that he was a Benedictine monk; others that he was a disciple and companion of St. Francis of Assisi. Probably there were two holy men of the same name who flourished during the thirteenth century in Central Italy. But all particulars are lacking.

•IMELDA (Bl.) V. (May 12)
(14th cent.) An Italian Saint of the Order of St. Dominic in the Convent of which Order at Bologna she was a pupil. Though quite a child, she by her fervour and innocence, merited high favours from Almighty God, and among others that of a miraculous First Communion. She died A.D. 1333, being then only thirteen years old.

•IMELIN (St.) Abbot. (March 10)
Otherwise St. ÆMILIAN, *which see.*

•INA and ETHELBURGA (SS.) (Sept. 8)
(8th cent.) King Ina, one of the most famous of the sovereigns of the Heptarchy, after a long and prosperous reign, retired with his Queen Ethelburga to Rome, where they in the practice of penance and of works of piety prepared for death. King Ina died A.D. 727. Miracles are said to have been worked at their tomb: but Ina and Ethelburga have never been formally recognised as Saints.

•INAN (St.) (Aug. 18)
Otherwise St. EVAN, *which see.*

INDALETIUS (St.) Bp. (May 15)
See SS. TORQUATUS, CTESIPHON, &c.

INDES, DOMNA, AGAPES and THEOPHILA (SS.) MM. (Dec. 28)
(4th cent.) A group of Christians who in various ways suffered torture and death for their Faith at Nicomedia, the residence of the persecuting Emperor Diocletian, about A.D. 303.

•INDRACT (St.) M. (Feb. 5)
(8th cent.) Indract, a descendant of Irish chieftains, thirsted for penance and retirement. After years of a solitary life as a hermit, he journeyed as a pilgrim to Rome. On returning through England, he and his party, among whom was his sister St. Dominica (Drusa), were attacked by robbers and put to death near Glastonbury. The precise date is not ascertainable. Their relics were enshrined in the Abbey Church of Glastonbury, and venerated as those of Martyrs.

•INDRACT and OTHERS (SS.) MM. (May 8)
(5th cent.) The legend of these Saints is to the effect that they were Irish by birth and that, coming to England in the time of St. Patrick (fifth century), they lived as hermits near Glastonbury, and lost their lives at the hands of Pagans. It is certain that their shrine in Glastonbury Abbey was in high veneration. But very possibly they are no other than the eighth century Saints of the same names also honoured at Glastonbury, and whose Feast was kept on Feb. 5.

INES (INEZ) (St.) V.M. (Jan. 21)
The Spanish form of the name St. AGNES, *which see.*

INGEN (St.) M. (Dec. 20)
See SS. AMMON, ZENO, &c.

INIGO (St.) Abbot. (June 1)
Otherwise St. ENECO *or* ENNECO, *which see.*

•INJURIOSUS and SCHOLASTICA (SS.) (May 25)
(6th cent.) A husband and wife in Auvergne (France) who lived all through their married life as brother and sister, and attained to great holiness, borne witness to by many miracles. They died before the middle of the sixth century.

•INNOCENT (St.) Bp. (June 19)
(6th cent.) A zealous Bishop of Le Mans (France), much venerated by his flock both in life and after his death (A.D. 542) in the forty-first year of his Episcopate.

INNOCENT of TORTONA (St.) Bp. (April 17)
(4th cent.) Born of Christian parents about A.D. 280, at the age of about twenty-two, he was (under the persecuting edict of Diocletian) seized and scourged on account of his religion; and only by a miracle escaped death. When Constantine had given peace to the Church, Innocent took orders, and in A.D. 325 was consecrated Bishop of Tortona in Italy. He passed away about A.D. 347.

INNOCENT (St.) M. (June 17)
See SS. ISAURUS, INNOCENT, &c.

INNOCENT V (St.) Pope. (June 22)
(13th cent.) Born at Tarentaise in Burgundy (A.D. 1245), he entered the Dominican Order, and acquired great fame as a theologian and as a preacher. After being Archbishop of Lyons and Cardinal of Ostia, he succeeded Pope Gregory XII in St. Peter's Chair. He died only five months later (A.D. 1276). Leo XIII authorised the continuance of the veneration traditionally paid to his memory as to that of a Saint, and ordered his name to be inserted in the Roman Martyrology.

INNOCENT, SEBASTIA (SABBATIA) and OTHERS (SS.) MM. (July 4)
(Date unknown.) Christian Martyrs who suffered at Sirmium (Mitrovitz) in the Balkans, at a date and under circumstances now unknown. They are reckoned as having been thirty-two in number.

INNOCENT I (St.) Pope. (July 28)
(5th cent.) Born at Albano near Rome, St. Innocent succeeded St. Anastasius in St. Peter's Chair, A.D. 402. He vainly tried to make peace between the weak Emperor Honorius and Alaric, King of the Goths. But notwithstanding all the Pontiff's efforts and courage, Alaric sacked Rome (A.D. 410). St. Innocent confirmed the Acts of two African Councils against the Pelagians. His authority was constantly appealed to also from the East, as in the case of St. John Chrysostom, persecuted at Constantinople, but upheld by the Holy See. Pope St. Innocent died A.D. 417, and has left valuable laws and writings on Church discipline.

INNOCENT (St.) M. (Sept. 22)
See SS. MAURITIUS, EXUPERIUS, &c. (THE THEBAN LEGION).

INNOCENTS (THE HOLY) MM. (Dec. 28)
(1st cent.) To "the men children that were in Bethlehem and in all the borders thereof" killed by order of King Herod (Matt. ii. 16), SS. Irenæus, Hilary, Cyprian, Augustine and other Fathers give the title of Martyrs; and as such they have from the beginning been commemorated in all Martyrologies and honoured liturgically both in the Eastern and in the Western Church. Several Oriental Rites keep the Feast of Holy Innocents on Dec. 29; but Dec. 28 is by far the more usual date. In the West a singular tradition has established that the Mass of Holy Innocents be celebrated like those of Advent and Lent, without Festal Chants. Relics of the Holy Innocents are venerated in many churches.

IPHIGENIA (St.) V. (Sept. 21)
(1st cent.) A Virgin converted to Christianity and afterwards consecrated to God by St. Matthew the Evangelist, Apostle of Ethiopia. The extant Acts of St. Matthew are however so untrustworthy that no reliance can be placed on the particulars given therein of St Iphigenia and others of the first fruits of the Gospel in Ethiopia.

IRAIS (HERAIS, RHAIS) (St.) V.M. (Sept. 22)
(4th cent.) An Egyptian maiden of Alexandria or of Antinoopolis, who seeing a number of Christians being conducted to death in a boat on the Nile, proclaimed herself likewise to be a believer in Christ, and asked to share their fate. Like them she was put to the torture and beheaded (A.D. 300, about).

***IRCHARD** (St.) Bp. (Aug. 24)
(7th cent.) An Apostle of the Picts and disciple of St. Ternan, born in Kincardineshire, and said to have been consecrated Bishop in Rome by St. Gregory the Great.

IRENÆUS (St.) M. (Feb. 10)
See SS. ZOTICUS, IRENÆUS, &c.

IRENÆUS of SIRMIUM (St.) Bp., M. (March 25)
(4th cent.) A holy Bishop in Pannonia (Hungary) who suffered in the great persecution under Diocletian at Sirmium (*Mitrovitz*). He was beheaded A.D. 304.

IRENÆUS (St.) M. (March 26)
See SS. THEODORE, IRENÆUS, &c.

IRENÆUS (St.) M. (April 1)
See SS. QUINCTIAN and IRENÆUS.

IRENÆUS, PEREGRINUS and IRENE (SS.) MM. (May 5)
(3rd cent.) Christians of Thessalonica who were burned at the stake in that city under Diocletian and Maximinian, about A.D. 300.

IRENÆUS (St.) Bp., M. (June 28)
(3rd cent.) Born of Christian parents in Asia Minor and educated by St. Polycarp, the disciple of St. John the Evangelist, St. Irenæus was by him sent as a missionary into Gaul, and ordained priest by St. Pothinus, Bishop of Lyons, whom he succeeded as Bishop (A.D. 177). With very many of his flock, St. Irenæus appears to have suffered martyrdom under Septimus Severus (A.D. 202). "A most learned and eloquent man, endowed with all the gifts of the Holy Ghost," so he is described by St. Epiphanius. He rendered invaluable services to the Popes of his time, combated Gnosticism and other heresies then rife, and has left us several treatises to which appeal is constantly being made by Theologians and Church Historians.

IRENÆUS and MUSTIOLA (SS.) MM. (July 3)
(3rd cent.) Irenæus, a deacon, and Mustiola, a matron allied by marriage to the Emperor Claudius II, were scourged to death at Chiusi in Tuscany under Aurelian (A.D. 273). The pretext of their execution was their having buried the bodies of other Martyrs, and visited, to comfort them, other Christians imprisoned for their Faith.

IRENÆUS and ABUNDIUS (SS.) MM. (Aug. 26)
(3rd cent.) Two Roman Martyrs who suffered under Valerian (A.D. 258) in the same persecution as the famous St. Laurence. Their crime was the having sought out and decently interred the bodies of other Martyrs. Irenæus and Abundius were done to death by being drowned or suffocated in the public sewers.

IRENÆUS, THEODORE, ANTONY, SATURNINUS, VICTOR and OTHERS (SS.) MM. (Dec. 15)
(3rd cent.) Twenty-two of the many Christians put to death in the persecution under Valerian (A.D. 258 about). The circumstance of there being so considerable number to suffer together probably drew special attention to them on the part of their fellow-Christians, and ensured them special mention in the Registers.

IRENE (St.) V.M. (April 5)
(4th cent.) The sister of SS. Agape and Chionia who followed them to the stake at Thessalonica (A.D. 304) in the persecution under Diocletian. She was one of those devoted Christians who at the cost of their lives succeeded in concealing and preserving for posterity copies of the Holy Scriptures and other Sacred Books, the destruction of which was avowedly a primary object of the frightful persecution at the end of the third century.

IRENE (St.) M. (May 5)
See SS. IRENÆUS, PEREGRINUS, &c.

IRENE (St.) M. (Sept. 18)
See SS. SOPHIA and IRENE.

IRENE (St.) V.M. (Oct. 20)
(7th cent.) A Portuguese nun murdered in defence of her chastity (A.D. 653). Her body thrown into the Tagus was miraculously recovered, and the wonders wrought at her tomb led to her canonisation. Her shrine is at Santarem (*Sant Irene*), the ancient *Scalabris*, which takes its modern name from the Martyr.

IRENION (St.) Bp. (Dec. 16)
(4th cent.) A Bishop of Gaza in Palestine who flourished in the time of the Emperor Theodosius the Great, and passed away in fame of extraordinary holiness about A.D. 389.

IRMINA (St.) V. (Dec. 24)
(8th cent.) The daughter of Dagobert II, King of Austrasia. Irmina was betrothed to a young prince of the Merovingian race, but

he died before the marriage could take place. Irmina thereupon founded a convent at a place called Horren, to which she retired. She died (A.D. 710) after a life of wonderful piety and charity. Aided by St. Irmina, St. Willibrord, the Apostle of Frisia, began the celebrated Abbey of Epternach.

***IRMGARD (St.) V.** (Sept. 4)
(11th cent.) A maiden of holy life in Germany, famous for miracles and in great veneration at Cologne. She died about A.D. 1100.

ISAAC (St.) (April 11)
(6th cent.) A Syrian monk who early in the sixth century fixed his habitation near Spoleto in Umbria (Central Italy), and gathered many disciples around him. He died in high repute of sanctity, about A.D. 550; and his relics were enshrined at Spoleto. The account given of him in the Dialogues of St. Gregory the Great is our chief authority for his many miracles and wonderful gift of prophecy.

ISAAC (St.) M. (June 3)
(9th cent.) A nobleman of Cordova who, having occupied a municipal post of some distinction, left the world to embrace the monastic life. After three years of seclusion, he was condemned to death for the Faith by the Cadi of Cordova under the Caliph Abdurrahman II, and was beheaded A.D. 851. His body was burned, and his ashes cast into the Guadalquivir.

ISAAC (St.) M. (Nov. 12)
See SS. BENEDICT, JOHN, &c.

ISAACIUS (St.) M. (April 21)
See SS. APOLLO, ISAACIUS, &c.

ISAACIUS (St.) Bp., M. (Sept. 21)
(Date unknown.) An Eastern Martyr, chiefly honoured in Cyprus, but concerning whom no particulars are extant.

***ISABEL (St.) V.** (Aug. 31)
(13th cent.) A French Princess, daughter of King Louis VIII, a pious and cultured maiden, who refused to give her hand to the Emperor of Germany's eldest son and heir, in order to consecrate her virginity to God. She founded a monastery of Poor Clares near Paris, where she died, Feb. 22, A.D. 1270.

ISABELLA (St.) Queen. (July 8)
Otherwise St. ELISABATH, *which see.*

ISAIAS (ESAIS) of CORDOVA (St.) M. (Feb. 16)
See SS. ELIAS, JEREMIAS, &c.

ISAIAS, SABAS and OTHERS (SS.) MM. (Jan. 14)
(3rd cent.) Forty monks on Mount Sinai massacred by Pagan Arabs (A.D. 273). This massacre was followed by several others of the same sort in the neighbourhood of the Red Sea.

ISAIAS (St.) Prophet, M. (July 6)
(7th cent. B.C.) One of the Greater Prophets and writer of a Book in the Canon of Holy Scripture. Tradition tells us that he was sawn in two (Hebr. xi. 37) by order of King Manasses of Juda (B.C. 68), and buried under an oak tree. His tomb was still recognised in the fifth century of our æra, when his relics were enshrined in a Christian church. His Feast is generally kept in the East; but also in some churches of the West.

ISAURUS, INNOCENT, FELIX, JEREMIAS and PEREGRINUS (SS.) MM. (June 17)
(Date unknown.) Athenian Christians of uncertain date who during one of the persecutions had concealed themselves in a cave at Apollonia in Macedonia. On being hunted down they were put to the torture and beheaded.

***ISBERGA (St.) V.** (May 21)
(9th cent.) The Patroness of Artois in France, said to have been a sister of the Emperor Charlemagne, and perhaps identical with Gisella, also daughter of Pepin the Short. She was a nun at Aire in the North of France, and died there early in the ninth century.

ISCHYRION and OTHERS (SS.) MM. (June 1)
(3rd cent.) An Egyptian and an officer in the Roman army, commonly reputed to have suffered with five others in the persecution under Diocletian (A.D. 300 about). But the Bollandists and other moderns conjecturally identify him with the St. Ischyrion (Dec. 22), victim, half a century earlier, of the persecution under Decius.

ISCHYRION (St.) M. (Dec. 22)
(3rd cent.) An Egyptian Christian, employed either in the civil or in the military administration of the province. He gave his life for his Faith in the Decian persecution (A.D. 250).

***ISIDORA (St.) V.** (May 1)
(Date unknown.) A nun in an Egyptian monastery who, to escape the being honoured in the cloister, fled to a desert hermitage, and at length, as St. Basil relates, "flew to Heaven as a bee to its hive, laden with the honey of good works."

ISIDORE of ANTIOCH (St.) Bp., M. (Jan. 2)
(4th cent.) A Bishop put to death at Antioch by the Arians some time in the fourth century. The name of his See and other particulars are unknown.

ISIDORE of NITRIA (St.) Bp. (Jan. 2)
(4th cent.) Mentioned by St. Jerome as "a holy venerable Bishop who had welcomed him to Egypt." This St. Isidore appears to have passed away at a very advanced age towards the close of the fourth century. Some think that he is identical with St. Isidore of Pelusium; others that he is the "Isidore" whose successor was ordained by Theophilus of Alexandria.

ISIDORE (St.) (Jan. 15)
(4th cent.) An Egyptian priest and ascetic, the spiritual father of more than a thousand monks, the friend and supporter of St. Athanasius and later of St. John Chrysostom. He played a notable part in the controversies of his time, and underwent much unjust persecution at the hands of Theophilus of Alexandria. Palladius enlarges much on his virtues and on his eminent holiness of life. He died at an advanced age, shortly after A.D. 400.

ISIDORE of PELUSIUM (St.) (Feb. 4)
(5th cent.) An Egyptian, a monk from his youth, and afterwards Superior of a monastery he had founded at Pelusium. Though often embroiled in the controversies of his time, he was in great and general esteem both as a theologian and as a guide of souls. What have remained of his letters are remarkable for clearness in the statement of doctrine, and for elegance of diction. He died A.D. 449 or A.D. 450 at an advanced age.

ISIDORE (St.) M. (Feb. 5)
(3rd cent.) The St. Isidore, Martyr, commemorated on Feb. 5, is now generally identified with the Martyr of the same name whose Feast is kept on May 15. He is variously known as "of Alexandria" (his birthplace), or "of Chios" (the place of his martyrdom). Hence the confusion in the Registers. He suffered under Decius, A.D. 250.

ISIDORE of SEVILLE (St.) Bp., (April 4)
Doctor of the Church.
(7th cent.) Born of a noble family of Carthagena in Spain, St. Isidore, with his brothers, Leander and Fulgentius, and his sister, Florentia, have all become canonised Saints. St. Isidore succeeded St. Leander as Bishop of Seville in A.D. 600; presided over several Synods, and thoroughly reorganised the Spanish Church, then just emerging victorious from its struggle with Arianism. He was versed in all the science of his age; and his extant works are voluminous and of great value, ranging in their subject-matter from Grammar to History, Theology and Ascetics. He died A.D. 636, his last act having been the distributing of all his goods and moneys among the poor.

ISIDORE (St.) M. (April 17)
See SS. ELIAS and ISIDORE.

ISIDORE THE LABOURER (St.) (May 10)
(12th cent.) Born in Madrid of poor parents,

St. Isidore passed his life as a labourer, marrying a wife as fervently pious as he himself was. He died May 15, A.D. 1170, at the age of sixty; and his body remaining incorrupt was fresh evidence of his sanctity. Of him it was said: "In life his hand was ever on the plough; his heart ever blessed with the thought of God." Pope Gregory XV canonised him A.D. 1622. He is the Patron Saint of the city of Madrid.

ISIDORE (St.) M. (May 15)
(3rd cent.) An Egyptian soldier who, with his troop, crossed from Alexandria to the Island of Chios, and was there tortured and beheaded as a Christian under Decius (A.D. 250). The well into which his body was thrown is famed for miracles wrought by water drawn from it. This St. Isidore is almost certainly one and the same with the St. Isidore of Feb. 5.

ISIDORE (St.) M. (Dec. 14)
See SS. HERO, ARSENIUS, &c.

***ISMAEL (St.)** Bp. (June 16)
(6th cent.) A disciple of St. Teilo, and by him consecrated Bishop. The fact that several Welsh churches are dedicated to him bears witness to the universal belief in his sanctity of those who knew him or who lived shortly afterwards.

ISMAEL (St.) M. (June 17)
See SS. MANUEL, SABEL, &c.

***ISSELL (ISSEY) (St.)** Abbot. (Feb. 9)
Otherwise St. TEILO, *which see.*

***ISSERNINUS (St.)** Bp. (Dec. 6)
See SS. AUXILIUS, SECUNDINUS and ISSERNINUS.

***ITA (YTHA, MEDA) (St.)** V. (Jan. 15)
(7th cent.) Daughter of an Irish chieftain in the present County of Waterford, St. Ita early in life resolved on consecrating herself to God in the Religious state. She encountered much opposition, but having at last received the veil, she founded the famous monastery of Hy-Connall, near Limerick. She was the friend and adviser of SS. Brendan, Colman and other holy men, and is called the "Second St. Brigid" or the "St. Brigid of Munster." A.D. 650 is given as the date of her passing from this world.

***ITHAMAR (St.)** Bp. (June 10)
(7th cent.) The successor of St. Paulinus at Rochester, by birth an Anglo-Saxon, and thus the first of our native Bishops. He died A.D. 671; and several churches were dedicated to him.

***ITTA (IDUBERGA) (St.)** Widow. (May 8)
(7th cent.) The wife of Pepin of Landen, Mayor of the Merovingian Royal Palace. She was the mother of St. Begga and of St. Gertrude, to whose monastery of Nivelles, when left a widow, she retired, and where she died a holy death (A.D. 652).

IVAN (St.) Hermit. (June 24)
(9th cent.) A holy hermit in Bohemia who preferred his solitary cell to the brilliant position offered to him at Court. He died A.D. 845, and was reverently interred near his hermitage, by the care of St. Ludmilla, the saintly Duchess of Bohemia.

***IVE (IVES) (St.)** V.M. (Feb. 3)
Otherwise St. IA, *which see.*

***IVES (St.)** Bp. (April 24)
Otherwise St. IVO, *which see.*

***IVO (St.)** Bp. (April 24)
(Date uncertain.) A Saint said to have been of Persian nationality, but who is of uncertain history. He came to England, it is alleged, at the end of the sixth century, and lived in Huntingdonshire. Miracles wrought at his tomb bore witness to his sanctity; and his body was solemnly enshrined in Ramsey Abbey (April 24, A.D. 1001). The town of St. Ives in Huntingdonshire takes its name from him.

IVO (YVO) (St.) (May 19)
(14th cent.) A Breton Saint, the Patron of lawyers. Born near Tréguier (A.D. 1253), he studied at Paris and Orleans, and all his life practised law in his native city. His gratuitous services to the oppressed and needy earned him the title of "Advocate of the poor." Orphans and widows he treated as his most important clients. He was above all a man of prayer and penance. He died A.D. 1303, and was canonised A.D. 1347, many miracles having been proved to have been attributable to his advocacy with Almighty God.

***IVO of CHARTRES (St.)** Bp. (Dec. 23)
(12th cent.) A Canon Regular in France, distinguished by his learning, as by his piety and zeal in God's service. He reluctantly received consecration at Rome as Bishop of Chartres from the Pope, Blessed Urban II. His long Episcopate was chiefly notable for the untiring war he waged against abuses in Church discipline, and for his strenuous upholding of the rights of the Holy See, against the usurpations of the monarchs of the period. He died A.D. 1115.

IVOR (St.) Bp. (April 23)
Otherwise St. IBERIUS, *which see.*

J

***JACOB of TOUL (St.)** Bp. (June 23)
(8th cent.) A saintly Prelate in France, where he governed the Church of Toul. He died while praying before the tomb of St. Benignus at Dijon, when making a pilgrimage to Rome.

***JACUT and GUETHENOC (SS.)** (Feb. 6)
(5th cent.) Two brothers, disciples of St. Budoc, and like him, driven by the Saxons from Great Britain, their own country. Their parents, Fragan and Gwen, are likewise venerated as Saints; and a third brother became the more celebrated St. Gwenaloe or Wenwaloe.

JADER (St.) Bp., M. (Sept. 10)
See SS. NEMESIAN, FELIX, &c.

JAMES THE HERMIT (St.) (Jan. 28)
(6th cent.) A Syrian Solitary of the sixth century who passed fifteen years in a cave on a slope of Mount Carmel in exercises of penance and fervent piety; but from over-trust in himself, at the end of that period, yielded to the temptations of the flesh, and fell into heinous sins, incurring even the guilt of homicide. Yet God's mercy came to him as to King David; and for the ten years he survived, repentant and humbled, he ceased not to deplore the evil that he had done. He redoubled his austerities, and in the end attained to true and high sanctity, to which many miracles bore witness.

***JAMES of SCLAVONIA (St.)** (April 20)
(15th cent.) A Franciscan Friar, native of Dalmatia, who lived a most holy life in a convent near Bari in the South of Italy. He died there, A.D. 1485. Many miracles have been worked through his intercession.

JAMES of PERSIA (St.) M. (April 22)
See PERSIA (MARTYRS of).

JAMES of NUMIDIA (St.) M. (April 30)
See SS. MARIANUS and JAMES.

JAMES THE LESS (St.) Apostle. (May 1)
(1st cent.) St. James, the brother (that is, the cousin) of Our Lord, one of the Twelve, and the writer of a Canonical Epistle, was known as James the Just, and from his youth upwards led a life of extreme austerity. After the Ascension he was appointed Bishop of Jerusalem, and his repute of sanctity became so great that people thought themselves happy if they could but touch the hem of his garment. When ninety-six years old he suffered martyrdom at the hands of the Jews, who cast him down from a pinnacle of the Temple. He died praying that his enemies might be forgiven (A.D. 61). His relics are enshrined in Rome with those of his fellow-Apostle, St. Philip.

***JAMES of STREPA (Bl.)** Bp. (June 1)
(15th cent.) A Franciscan Friar of Polish nationality, afterwards Archbishop of Lemberg, in Galicia, famous for his love of God and zeal for souls. He died A.D. 1411, and was beatified by Pope Pius VI, A.D. 1790.

JAMES of NISIBI (St.) Bp. (July 15)
(4th cent.) One of the Fathers of the Council of Nicæa (A.D. 325). He was celebrated for his learning and for the gift of miracles which Almighty God had bestowed upon him. He was a strenuous upholder of the Orthodox Faith against the Arians. A Syrian by birth, he became Bishop of Nisibi in Mesopotamia. He had been imprisoned in his youth as a Christian under Galerius, colleague of Diocletian, early in the fourth century; but survived through a long and useful Episcopate, passing to his reward in a good old age, A.D. 350.

JAMES THE GREATER (St.) Apostle. (July 25)
(1st cent.) The son of Zebedee and Salome, and brother of St. John the Evangelist, called with him to the Apostolate by Our Lord. From the Acts of the Apostles (xii. 2) we know that he was the first of the Twelve to give his life for his master, being "killed with the sword" by King Herod Agrippa (A.D. 43). Of his work during the ten years preceding we know little, save what tradition has handed down of his journey to Spain and short Apostolate in that country, of which from time immemorial he has been honoured as the Patron Saint. His body was translated to Spain, and his shrine at Compostella is one of the most famous places of pilgrimage in the Christian world.

JAMES THE HERMIT (St.) (Aug. 6)
(6th cent.) By birth a Syrian. He led a solitary life about A.D. 500 in the environs of Amida (*Diarbekir*) in Mesopotamia. The fame of his austerities and miracles attracted the admiration and esteem of the King of Persia, at that time Sovereign of the country. On that monarch promising to grant him any favour he might ask, St. James only requested that mercy should never be denied to any who pleaded for it at the King's hand.

JAMES of PERSIA (St.) M. (Nov. 1)
See SS. JOHN and JAMES.

***JAMES (ROGER) (Bl.) M.** (Nov. 14)
See Bl. RICHARD WHITING.

JAMES INTERCISUS (St.) M. (Nov. 27)
(5th cent.) A Persian nobleman of high rank, who having weakly apostatised to keep the favour of King Yezdegird, but being afterwards converted anew by the prayers of his mother and wife, bravely atoned for his guilty weakness by undergoing a fearful martyrdom (A.D. 421) in defence of the Christian Religion, under Varanes V, successor of Yezdegird. The Roman Martyrology adds that with him there suffered also in Persia a vast multitude of Christians. St. James is surnamed "Intercisus" (cut to pieces), because fingers, toes, then feet and hands, legs and arms, were successively cut off his still living body. He is greatly honoured throughout the East, but less known in the West.

JAMES of PICENUM (St.) (Nov. 28)
(15th cent.) This Saint is commonly called St. James of the Marches of Ancona, the modern name of the ancient Picenum, in which he was born. Though his family was of the poorest, his talents opened a bright worldly future before him. But he elected to put on the Franciscan habit at Assisi, and thenceforth lived a wonderful life of penance and poverty. His zeal for the salvation of souls (says Butler) seemed to have no bounds, and for forty years together he never passed a single day without preaching the Word of God, either to the people or to the Religious of his own Order. He worked miracles, and shared in some of the missionary labours of St. John Capistran in Germany. He died A.D. 1476 at the age of ninety, and was canonised A.D. 1726.

***JAMES HUDSON (Bl.) M.** (Nov. 28)
(16th cent.) A native of Yorkshire, who had studied at Reims, and there been ordained priest. He returned to England and forthwith did his utmost to make known the truth of the Catholic Faith to his fellow-countrymen. After one year of missionary labour, he was seized and condemned to death. On the morning of his Martyrdom he loudly declared that to be the most joyous day of his life. He suffered at York, A.D. 1582. His name is sometimes given as James Thompson.

***JANE of VALOIS (Bl.)** (Feb. 4)
(16th cent.) The daughter of Louis XI of France and wife of Lewis, Duke of Orleans, afterwards King Louis XII. She was divorced by him, or rather her husband obtained a decree of nullity of marriage against her on the ground that he had married her under constraint from her father. Jane then gave herself up to the doing of works of piety and charity, until her death (A.D. 1506). Some years previously she had founded the Institute of nuns known as the Annonciades, and had herself taken the religious habit among them.

***JANE MARY BONOMO (Bl.)** V. (March 1)
(17th cent.) A Benedictine nun of Bassano in North Italy, remarkable for her sublime prayer and for her patience in suffering. She died A.D. 1670 at the age of sixty-four. She was beatified by Pope Pius VI a little over a century later.

JANE FRANCES (St.) Widow. (Aug. 21)
(17th cent.) Jane Frances Fremiot, born at Dijon in Burgundy (Jan. 23, A.D. 1575), was early married to the Baron de Chantal, a nobleman of rank equal to her own; but losing him through a fatal accident while hunting, she thenceforth gave herself up entirely to a life of prayer and of works of charity. In the year 1610, guided and encouraged throughout by her friend and spiritual father, St. Francis de Sales, she founded the Order of Nuns of the Visitation, which quickly spread in France and neighbouring countries. St. Jane's last years were passed in the enduring of intense suffering of body and mind. She went to her rest at Moulins, Dec. 15, A.D. 1643. Her remains were translated to Annécy in Savoy, the cradle of her Order. There she rests near St. Francis, in the crypt of a stately church.

JANUARIA (St.) M. (March 2)
See SS. PAUL, HERACLIUS, &c.

JANUARIA (St.) M. (July 17)
See SCILLITAN MARTYRS.

JANUARIUS (St.) M. (Jan. 7)
See SS. FELIX and JANUARIUS.

JANUARIUS (St.) M. (Jan. 19)
See SS. PAUL, GERONTIUS, &c.

JANUARIUS, MAXIMA and MACARIA (SS.) MM. (April 8)
(Date unknown.) African Martyrs of uncertain date, commemorated in all the ancient Martyrologies, but of whom no particulars have reached our age.

JANUARIUS (St.) M. (July 10)
See SEVEN HOLY BROTHERS.

JANUARIUS, MARINUS, NABOR and FELIX (SS.) MM. (July 10)
(Date unknown.) Of these, as of so many others of the Martyrs of Africa, only the names have come down to us. Considering the wholesale and systematic destruction of all Christian writings which more than once took place before the final fall of the African Church, and seeing how completely that Church was wiped out, it is remarkable that we know as much concerning it as we do. The SS. Nabor and Felix, placed in this group of Saints, are other than the Italian Saints of the same name commemorated on July 12.

JANUARIUS and PELAGIA (SS.) MM. (July 11)
(4th cent.) Martyrs under Licinius at Nicopolis in Lesser Armenia, where they were tortured and beheaded as Christians (A.D. 320

about). Nothing further is known concerning them.

JANUARIUS (St.) M. (July 15)
See SS. CATULINUS, JANUARIUS, &c.

JANUARIUS (St.) M. (Aug. 6)
See SS. XYSTUS, FELICISSIMUS, &c.

JANUARIUS and OTHERS (SS.) MM. (Sept. 19)
(4th cent.) St. Januarius, Bishop of Beneventum, St. Festus, his deacon, St. Desiderius, lector or reader, St. Sosius, deacon of the Church of Misenum, St. Proculus, deacon of Puzzuoli, and two other Christians, were seized during the persecution under Diocletian, imprisoned and beheaded (A.D. 304). The body of St. Januarius (*San Gennaro*) was buried in the church of Naples, of which city he has become the Patron Saint. The yearly liquefaction of some of his blood preserved in a phial is a well-known miracle, and has resulted in the conversion of countless sinners to a better life.

JANUARIUS (St.) M. (Oct. 13)
See SS. FAUSTUS, JANUARIUS, &c.

JANUARIUS (St.) M. (Oct. 24)
See SS. FELIX, AFRICANUS, &c.

JANUARIUS (St.) M. (Oct. 25)
See SS. PROTUS and JANUARIUS.

JANUARIUS (St.) M. (Dec. 2)
See SS. SEVERUS, SECURUS, &c.

JANUARIUS (St.) M. (Dec. 15)
See SS. FAUSTINUS, LUCIUS, &c.

JAPAN (MARTYRS of) (SS.) (Feb. 5)
(16th cent.) Twenty-six holy men, early missionaries and converts in Japan, where shortly before St. Francis Xavier had introduced Christianity. Among these twenty-six, St. Philip of Jesus (*Las Casas*) is the first named. Some of them were European missionaries (Franciscans and Jesuits), the others natives of the country. They were the first in Japan to shed their blood for Christ, being by order of the Emperor Taicosama, crucified near Nangasaki, A.D. 1597. They were canonised by Pope Pius IX (A.D. 1862). Subsequently to their death, the Church of Japan was all but extinguished in the blood of its hundred thousand Martyrs.

***JARLATH (HIERLATH) (St.) Bp.** (Feb. 1)
(5th cent.) One of St. Patrick's saintly disciples. He succeeded St. Benignus in the See of Armagh (A.D. 468), and appears to have passed away A.D. 481.

***JARLATH (St.) Bp.** (June 6)
(6th cent.) Born in the West of Ireland and educated by St. Benignus of Armagh, he founded the famous School and Bishopric of Tuam in Connaught. Among his disciples were St. Brendan of Clonfert and St. Colman of Cloyne. He died Dec. 26, A.D. 540.

***JARMAN (GERMAN) (St.) Bp.** (July 3)
(5th cent.) The first Bishop of the Isle of Man, sent thither, it is said, by St. Patrick. Kirk-Jarman, near Peel, marks the place of his sepulchre.

JASON (St.) (July 12)
(1st cent.) In the Acts of the Apostles (xvi. 16) he is described as "one Mnason, a Cyprian, an old disciple." The word Mnason was gradually corrupted into Nason, and later into Jason. He appears to have always been venerated by the Church and by the Christian people as a Saint; but nothing is now known about his life and work.

JASON (St.) M. (Dec. 3)
See SS. CLAUDIUS, HILARIA, &c.

JEREMIAS (St.) M. (Feb. 14)
See SS. ELIAS, JEREMIAS, &c.

JEREMIAS (St.) Prophet. (May 1)
(6th cent. B.C.) The second of the Greater Prophets, and the inspired writer of a Canonical Book of Holy Scripture, to which is appended another entitled the Lamentations of Jeremias the Prophet. The tradition concerning him is that at the age of fifty-five he was stoned to death at Taphnes in Egypt (B.C. 590) by the Jews, who shared his captivity. His Feast is celebrated by the Catholic Church, and with much splendour at Venice, where some of his relics are enshrined.

JEREMIAS (St.) M. (June 7)
See SS. PETER, WALLABONSUS, &c.

JEREMIAS (St.) M. (June 17)
See SS. ISAURUS, INNOCENT, &c.

JEREMIAS (St.) M. (Sept. 15)
See SS. EMILAS and JEREMIAS.

JEROME (HIERONYMUS) ÆMILIANI (St.) (Feb. 8)
(16th cent.) The Founder of a Congregation of Regular Clerks, vowed to the care of orphan children, and known as *Somaschi*, from the little town in the Venetian territory where they began their work of charity, St. Jerome, born at Venice of noble parents, in his youth served in the army of the Republic. Taken prisoner, he was miraculously set free after having had recourse to the intercession of Our Blessed Lady. He then gave himself up wholly to exercises of piety and to works of charity, in which he persevered to the day of his holy death (Feb. 8, A.D. 1537), he being then in his fifty-seventh year. He died of a contagious malady caught while tending the sick. His Order was approved by Pope St. Pius V, and he himself was canonised by Pope Clement XIII, who appointed July 20 as his Festival Day.

JEROME (HIERONYMUS) (St.) (Sept. 30)
Doctor of the Church.
(5th cent.) Born at Stridonium in Dalmatia, St. Jerome studied in Rome, visited the then chief centres of learning in Gaul and in Greece, and became the most erudite scholar of his age. Retiring into the Desert of Syria, he continued to divide his time between prayer and study, though not without exercising a helpful influence on the Church affairs of the period. Repairing to Rome and ordained priest, he became the confidant and adviser of Pope St. Damasus, at whose death he returned to the East. There, attended by the cultured Roman ladies, Paula and Eustochia, he settled at Bethlehem, where he passed away, Sept. 30, A.D. 420. His life was one of troubles and vicissitudes, but sanctified by assiduous prayer and unremitting toil. His body is enshrined at St. Mary Major's, in Rome. He is famous for his compilation of the great Vulgate edition of the Bible, which is that authorised down to our own times by the Church. It is partly an original translation from the Hebrew, partly a revised text of the Vetus Italica, or primitive Latin version of the Scriptures, and, taken as a whole, is assuredly the most reliable authority on the genuine text that has remained to us.

***JEROME and SIMON (Bl.) MM.** (Dec. 5)
(17th cent.) Blessed Jerome, a Jesuit missionary to Japan, after twenty-two years of toil, was betrayed to the Pagan persecutors of the Christian religion and burned to death at Tokio, with a native Christian, Simon Jempe, his disciple (Dec. 5, A.D. 1623).

JOACHIM (FATHER OF THE BLESSED VIRGIN MARY) (St.) (March 20)
(1st cent.) Other forms of the name Joachim appear to be Eliacim, and perhaps the Heli of St. Luke's Gospel (iii. 23). But Joachim is traditional, and is used by early writers like St. Epithanius. The *cultus* of St. Joachim is immemorial in the East. In the West it seems to have been introduced in the sixteenth century, since which time popular devotion to the Saint has become universal. Liturgically, the Feast of St. Joachim was long celebrated on the Sunday within the Octave of the Assumption. It is now assigned to August 16. Of the holy man's life, nothing whatever has been revealed to us; and the legends recorded in the various Apocryphal Gospels are so distorted as to be quite unreliable. That he was the husband of St. Anne and father of Our Blessed

Lady are reasons amply sufficient for the prominence he has obtained in the worship of the Catholic Church.

JOACHIM (St.) (April 16)

(14th cent.) Born at Siena of the noble family of the Pelicani, when fourteen years old, he received the Religious Habit of the Servite Order at the hands of St. Philip Benizi. As a Religious, he excelled in every virtue, above all in humility, which in him was so dominant that he never could be prevailed upon to suffer himself to be promoted to the priesthood. His devotion to the Blessed Virgin was boundless and lifelong. He died at Siena (A.D. 1305) at the age of forty-six.

JOAN of ARC (THE MAID OF ORLEANS) (St.) V. (May 30)

(15th cent.) Jeanne d'Arc, a peasant girl, born at Domremy in Lorraine (A.D. 1411), was distinguished from childhood for her virtues and singular piety. While watching her flock of sheep she ever sought union with God; and was by Him raised to those high degrees of prayer which seem reserved to but few even of His Saints. In Joan's time, France was torn by Civil War, and in great part subject to the English King, Henry VI. In repeated visions of Angels it was shown to Joan that she was to be instrumental in freeing and pacifying her Fatherland. She was directed herself to take up arms in its defence, and to lead the French soldiers to victory. The compelling the English Generals to raise the siege of Orleans, and the conducting Charles VII of France in triumph to his Coronation at Reims, were her chief achievements. But (as she herself had predicted) Joan was to be betrayed and to die in the accomplishment of her work. Taken prisoner, she found herself at the mercy of the English and Burgundians. The Bishop of Beauvais presided over the Court which condemned her to death, mainly on the pretext that she had donned man's attire and had fought in defence of her country. Every other charge brought against her utterly broke down. She was unjustly condemned to death and burned at the stake at Rouen, May 30, A.D. 1431. Her last words were the Name of Jesus thrice repeated. Within a very few years the Ecclesiastical Courts annulled the judgment of the Bishop of Beauvais; and the more the history of the Holy Maid has since been looked into, the more clearly has the genuineness of her Divinely inspired mission been shown. After the lapse of nearly five centuries, the Catholic Church has formally canonised the "Maid of Orleans."

JOANNA (St.) Widow. (May 24)

(1st cent.) The wife of Chuza, house-steward of King Herod Antipas. She was one of the holy women who accompanied Our Lord in his journeyings and who brought spices and ointments to the Sepulchre on Easter morning (Luke viii. 3; xxiv. 10). Nothing more is known concerning her. The Greeks and Armenians honour her on their Festival of "The Holy Ointment Bearers."

JOANNICIUS (St.) Abbot. (Nov. 4)

(9th cent.) A native of Bithynia in Asia Minor, who after serving as a soldier, retired to a solitary place near Mount Olympus and embraced the life of a hermit. Pursued, however, by popular veneration, he often changed his abode. He was endued in a high degree with the gifts of prophecy and of miracles; and was a strenuous opponent of the Iconoclast heretics. He died at the age of ninety-four (A.D. 846), and his memory is greatly honoured, especially among the Greeks and Sclavonians.

***JOAVAN (St.)** Bp. (March 2)

(6th cent.) Said to have been a native of Ireland, educated in Britain, and a companion of St. Paul de Leon in Armorica, where he became that Saint's successor as Bishop. He passed away about A.D. 562. His tomb is still in great veneration and his Festival is kept liturgically in Brittany.

JOB (St.) Patriarch (May 10)

(Date unknown.) The man "simple and upright, and fearing God and avoiding evil" (Job. i. 1), of whose "patience" we are reminded that "we have heard" (St. James v. 11) that patience forming the text of a Canonical Book of Holy Scripture. It is likely that he flourished about B.C. 1500. His name is inserted in all the Western Martyrologies, though his public *cultus* chiefly obtains in the East.

***JODOC (JUDOC, JOSSE) (St.)** (Dec. 13)

(7th cent.) Son of Hoel, King of Brittany, and brother of St. Judicael. To escape from succeeding to his father's throne, he fled to the territory now called Picardy, and after many years of Eremitical life, died near Montreuil, about A.D. 675.

JOEL (St.) Prophet. (July 13)

(8th cent. B.C.) One of the Twelve Minor Prophets. He prophecied in the Kingdom of Juda about the same time as Osee in that of Israel. Apart from what we read in the Canonical Book of Holy Scripture containing the record of the revelations made to him, we have no particulars concerning him. His body is enshrined under the High Altar of the Cathedral of Zara in Dalmatia.

JOHN CAMILLUS of MILAN (St.) Bp. (Jan. 10)

(7th cent.) Surnamed "Bonus" (The Good). The Bishop of Milan first enabled to return to his Diocese from which for nearly eighty years the Lombard invaders had banished his predecessors. During his ten years of Episcopate he did much to efface the traces left of Arianism. His rule was in all respects firm and gentle. He passed away A.D. 655, and in death as in life has always been in exceeding honour at Milan. St. Charles Borromeo (A.D. 1583) placed his relics in a stately shrine in the Cathedral.

JOHN of RAVENNA (St.) Bp. (Jan. 12)

(5th cent.) The Bishop of Ravenna (A.D. 452-A.D. 494) who saved his flock from the fury of Attila the Hun, and mitigated its sad lot when the city was taken by Theodoric, King of the Ostro-Goths. He was eminent for the energy and wisdom of his government, and by his prudent counsel greatly aided Pope St. Gelasius in the adapting of Church discipline to the needs of that age of barbarism.

JOHN CHALYBITA (St.) Hermit. (Jan. 15)

(5th cent.) Born in Constantinople of noble and wealthy parents, when about twelve years old he secretly left his home to become a monk near Jerusalem. After serving God manfully in his monastery for about six years his Abbot gave him permission to revisit his home. On his way he disguised himself as a beggar, and his mother, not knowing him, drove him from her door. He thenceforth subsisted on the charity of his parents in a little hut in the neighbourhood, spending his time in prayer and good works. After three years, Our Lord visited him and told him that his trial was over. John then sent for his mother, and showing her the Book of the Gospels she had given him in childhood, died in her arms. This happened about the middle of the fifth century. Some authors transfer to Rome the scenes of the closing years of this Saint.

JOHN (St.) (Jan. 17)

See SS. ANTONY, MERULUS, &c.

JOHN THE ALMONER (St.) Bp. (Jan. 23)

(7th cent.) A wealthy citizen of the Island of Cyprus who, considering the death of his wife and two children as a call from God to the leading of a more perfect life, forthwith gave away in alms all that he possessed, and devoted himself to a life of prayer and good works. His fame of sanctity led to his being elected Patriarch of Alexandria (A.D. 608); but before taking possession of his See, he bade the officials to bring him a complete list of "his lords,"

meaning the poor of the city; and thenceforth provided for the needs of the seven thousand five hundred thus reported to him. On two days of each week he attended to the complaints of all who believed themselves aggrieved, nor would he suffer his servants to take food till all wrongs were redressed. All injustice was hateful to him, and he was implacable against the users of false weights and measures. It is said of him that he never uttered an idle word. In Alexandria he left seventy churches in place of the seven he had found there. He died in Cyprus, his native island, A.D. 619. Throughout his life God blessed his alms by multiplying his gold and so enabling him to do more for the poor and needy. St. John of Alexandria has well deserved his surname of *Eleemosynarius* (Alms-giver).

***JOHN of ST. OMER** (St.) Bp. (Jan. 27)
(12th cent.) A saintly monk of French Flanders raised much against his will to the Episcopal See of Terouanne or St. Omer. He was a man of most austere life, and though gentle and kindly in his dealings with others, effected great and salutary reforms in Church discipline. He died at a great age, A.D. 1130.

JOHN CHRYSOSTOM (St.) Bp. (Jan. 27)
Doctor of the Church.
(5th cent.) Surnamed *Chrysostom* (Golden-Tongued) from his marvellous and persuasive eloquence. A Syrian of Antioch, born A.D. 344 and trained by able masters, he renounced the all but certain prospect of a distinguished public career to take Holy Orders. After leading for some time the life of an Ascetic or Monk, he was ordained priest by St. Meletius of Antioch, and became, as was said, "the eye, the ear, and the hand of his Bishop." Raised on account of his merit (A.D. 397) to the great See of Constantinople, his success in reforming the dissolute life of the Eastern Capital—one of the glories of his life—while it endeared him to his flock, raised up against him powerful enemies in the Court of the weak Emperor, Arcadius—chief among them, the Empress Eudoxia. Pretexts were invented, and in a gathering of Bishops, misnamed a Synod, Chrysostom was deposed and banished (A.D. 403), in defiance of the Pope who, as was to have been expected, strenuously espoused his cause. The Saint died in exile, Sept. 14, A.D. 407, at Comana in Cappadocia, of the hardships he had been made to endure. His body was brought back to Constantinople in A.D. 434, and later translated to St. Peter's in Rome. His noble writings, which include a revised Greek Liturgy, full Commentaries on Holy Scripture, a Treatise on the Priesthood, and many Homilies, are among the most valuable of those we owe to the Fathers of the Church.

JOHN (St.) Abbot. (Jan. 28)
(6th cent.) Styled by the Roman Martyrology "A man of God." Born near Langres in France, early in life he built a monastery on the banks of the little river Reaume, of which he became the Abbot. His death is placed at about A.D. 539.

JOHN (St.) M. (Jan. 31)
See SS. CYRUS and JOHN.

***JOHN OF THE GRATE** (St.) Bp. (Feb. 1)
(12th cent.) A saintly Bishop of St. Malo in Brittany, the father of his people, who on his holy death (A.D. 1163) insisted on venerating him as a Saint. After the lapse of some centuries Pope Leo X sanctioned their devotion. The expression "Of the Grate" merely refers to the iron grating that surrounded the shrine of the Saint.

***JOHN NELSON** (Bl.) M. (Feb. 3)
(16th cent.) A native of Yorkshire, ordained priest somewhat late in life, at Douai. His missionary labours barely lasted one year. He was then arrested and hanged at Tyburn (A.D. 1578) for refusing the oath of Queen Elizabeth's Supremacy. His last words were: "I forgive the Queen and all the causers of my death."

JOHN of MATHA (St.) (Feb. 8)
(13th cent.) Born in Provence (France) (A.D. 1169), and educated at Aix and Paris, John of Matha renounced rank and promise of worldly distinction for the service of his neighbour in the duties of the priesthood. A vision at his first Mass determined him to the instituting, in concert with St. Felix of Valois, of the Order of the Most Holy Trinity for the Redemption of Christian Captives held in slavery by the Moors of Africa. For this purpose he betook himself to Barbary. His Order grew rapidly, and was approved by Pope Innocent III. It still exists. The Religious are robed in white and wear on their breasts a red and blue cross. St. John died in Rome, Dec. 21, A.D. 1213.

JOHN JOSEPH OF THE CROSS (St.) (March 5)
(18th cent.) Carlo Gaetano, born A.D. 1654, in the Island of Ischia, off the coast of Naples, at the age of sixteen, took the name of John Joseph of the Cross in the Alcantarine or strictest branch of the Franciscan Order. His life thenceforth was one of penance and suffering. As Superior, by his kind considerateness he won the hearts of all his brethren, while by his skill and energy he propagated and consolidated his Institute throughout Italy. At his word, in time of famine, loaves were multiplied, and food and herbs sprang into being. He died at the age of eighty, at the hour he had predicted, March 5, A.D. 1734. He was canonised by Pope Gregory XVI one hundred years later.

***JOHN BAPTIST MACHADE and OTHERS (Bl.) MM.** (Feb. 15)
(17th cent.) Blessed John Baptist, a Portuguese Jesuit, was beheaded at Nangasaki in Japan, June 1, A.D. 1617. The martyrdom of numerous other Christians, both European and native, quickly followed, some of them being crucified head downwards like St. Peter the Apostle.

***JOHN of BRITTO** (Bl.) M. (Feb. 17)
(17th cent.) A famous Jesuit missionary and Martyr, by birth a Portuguese. After twenty years of toil in the South of Hindostan he was put to death for the Faith, Feb. 4, A.D. 1693.

***JOHN THE SAXON** (St.) M. (Feb. 22)
(9th cent.) A native of Friesland, invited to England with other holy and learned men by King Alfred, and made Abbot of Athelingay in Somersetshire, where his zeal for the restoration of Religious discipline led to his being struck down by murderers while kneeling in prayer in his Oratory, A.D. 895.

***JOHN LARKE** (Bl.) M. (March 7)
(16th cent.) A venerable priest, ordained at the beginning of the sixteenth century, and sometime Rector of Chelsea, where Blessed Thomas More had his residence. That Martyr's death so wrought upon him that he too bravely underwent imprisonment and suffering for the same Sacred Cause, and at length laid down his life for the Faith (A.D. 1544).

JOHN of GOD (St.) (March 8)
(16th cent.) The Founder of the Order of Charity for the Service of the Sick. A native of Portugal, he was until the age of forty, by turn a shepherd, a soldier and a pedlar, settling down at last in a small shop at Gibraltar. A sermon preached by St. John of Avila, the Apostle of Andalusia, so startled him that he betook himself to Africa to aid and comfort the Christian captives held in slavery by the Moors. Finally, he devoted himself to the work of ministering to the sick; and gathering others about him began an Institute which in our time is still flourishing. Ten years later (A.D. 1550) he died of an illness contracted in the service of his neighbour, expiring while on his knees before the Altar. His Order was definitely organised in A.D. 1570, and he, famous for many miracles, was canonised A.D. 1690.

JOHN of PINNA (St.) (March 19)
(6th cent.) A Syrian by birth, but an Italian by domicile, he settled at Pinna in the Abruzzi, where he built a monastery which he governed as Abbot for forty years. He lived in the sixth century and was famous for many supernatural gifts and graces.

JOHN of EGYPT (St.) Hermit. (March 27)
(4th cent.) A Recluse of Lycopolis in the Thebaid (Egypt), to whom God gave a remarkable grace of prophecy in witness to his rare sanctity of life. People flocked from the most distant countries to see and consult him—among them Theodosius the Great, to whom he predicted his victories over Maximus (A.D. 388), and over Eugenius (A.D. 394). St. John died in that same year, 394, at the age of ninety. Many miracles were wrought by his intercession.

JOHN DAMASCENE (St.) (March 27)
Doctor of the Church.
(8th cent.) The last of the Greek Fathers, born at Damascus, where his father was the Caliph's Vizier. He was educated with great care by Cosmas, a Greek monk who had been brought into Syria as a slave. On his father's death he succeeded him as Vizier, and had thus all that the world could give him—wealth, honours, power, learning. But, realising the danger of his high position at a Mohammedan Court, he divided his riches among the poor and went as a pilgrim to Jerusalem, eventually settling in the famous *Laura* or monastery of St. Sabbas. His life henceforth is a simple record of humility, prayer, labour and obedience. He passed away May 6, A.D. 780, being as is asserted one hundred and four years old. On account of the flowing eloquence of his writings St. John acquired the surname "Chrysorrhoes" (Golden Stream). His chief work, that on the Orthodox Faith, is the first systematic Treatise on Dogmatic Theology we possess, and has been a model to the writers of succeeding ages. His convincing discourses in defence of the veneration of Holy Pictures marked him out as a champion of the Faith against Leo the Isaurian, the Iconoclast Emperor of Constantinople, through whose machinations he was sentenced to have his right hand cut off. It was afterwards miraculously restored to him by Our Blessed Lady, whose devout client he ever was. Venerated from his own age as a Saint, Pope Leo XIII numbered him among the Doctors of the Church.

JOHN CAPISTRAN (St.) (March 28)
(15th cent.) He was the son of a gentleman of Anjou (France), but was born at Capistrano in Italy (A.D. 1385). He studied Civil and Canon Law at Perugia, where he tried though in vain to settle the disputes between the City of Perugia and Ladislas, King of Naples. He joined the Franciscans in Perugia (A.D. 1415). His great humility and spirit of self-denial were proof against every trial. He became the first General of the Observantine Franciscans (A.D. 1437). He preached with wonderful success in Italy, Austria, Germany and Hungary. He was the right hand of the famous John Huniades in the defence of Vienna, against the Turks (A.D. 1456). He had ever in his exhortations to the soldiers the Name of Jesus on his lips. He died at Vilak in Hungary (A.D. 1456). His relics were thrown by the Lutherans into the Danube, but happily were afterwards recovered.

JOHN CLIMACUS (St.) Abbot. (March 30)
(7th cent.) Born in Palestine about A.D. 525, while still a youth, he made such progress in learning that he acquired the surname of the "Scholastic." When sixteen years old, he turned from the brilliant future which lay before him in the world; and retiring to Mount Sinai, put himself under the direction of a holy monk who foretold that this John would be one of the brightest lights of the Eastern Churches. Nineteen years later he withdrew to yet deeper solitude and, by studying the lives of the Saints and modelling his own on their examples, raised himself to a high degree of contemplative prayer. His fame for sanctity drew to him crowds of disciples, and at the age of seventy-five he was chosen Abbot of Mount Sinai, where he wrote his famous book: "The Climax or Ladder of Perfection," which has been praised in all ages for its wisdom, its clearness and its unction. After four years of Superiorship, he again returned to his solitude and died A.D. 605.

***JOHN PAYNE** (Bl.) M. (April 2)
(16th cent.) A convert priest, a native of Northamptonshire, who, ordained at Douai, returned to England with Bl. Cuthbert Mayne, (A.D. 1576). He was arrested and put to the torture in 1581; and in the end hanged at Chelmsford, with the Name of Jesus on his lips. He was greatly loved and venerated in Essex, the scene of his missionary labours.

***JOHN DE SURDIS** (Bl.) Bp. (April 17)
(12th cent.) A nobleman of Cremona who became a Benedictine monk and afterwards Bishop of Vicenza, in the North of Italy. He was a model pastor, and in the end met his death (A.D. 1181) at the hands of certain evil-doers whom he, as in duty bound, had sought to correct and convert.

JOHN of CONSTANTINOPLE (St.) (April 2)
Abbot.
(9th cent.) An Abbot of the monastery, called *Cathares* at Constantinople, and a staunch upholder of the lawfulness of the *cultus* paid by Catholics to pictures or statues of Our Lord and His Saints. He flourished in the time of the notorious Leo the Isaurian; but is believed to have survived to the succession of the Emperor Leo the Armenian (A.D. 813).

***JOHN HAILE** (Bl.) M. (May 4)
(16th cent.) A Vicar of Isleworth, near London, venerated for his holiness of life. He suffered at Tyburn an unspeakably horrible but glorious martyrdom in defence of the Primacy of the Apostolic See (A.D. 1538).

JOHN of BEVERLEY (St.) Bp. (May 7)
(8th cent.) Born in Yorkshire and trained at Canterbury by St. Theodore, this Saint became successively Bishop of Hexham and Archbishop of York. Among his pupils was his future biographer, Venerable Bede. He passed away May 7, A.D. 721. One of his miracles, the restoring speech and hearing to a man that was deaf and dumb, has led to his being regarded as the special Patron of those so afflicted. His shrine at Beverley, where he had built a monastery, was a famous place of pilgrimage in Mediæval England; and Oct. 25, the anniversary of the Translation of his relics, was regarded as his chief festival.

***JOHN of AVILA** (Bl.) (May 10)
(16th cent.) Born at Toledo and early entering the Ecclesiastical state, this holy man devoted his whole life to preaching and to giving spiritual help to others. He is looked upon as the father and master of the Spanish Saints and Mystics of his time. St. Teresa, St. John of God, St. Francis Borgia and others owed much to his wise direction. He died May 10, A.D. 1569.

JOHN THE SILENT (SILENTIARIUS) (St.) Bp. (May 13)
(6th cent.) Born at Nicopolis in Armenia (A.D. 454) and of illustrious descent, after the death of his parents, he built a church and monastery in his native city and, with some fervent companions, gave himself utterly up to a life of prayer and penance. After ten years he was made Bishop of Colonia in Armenia, where for nine years he showed himself a shining example to his people. He then resigned his Bishopric, and quietly sought the *Laura* or monastery of St. Sabbas, near Jerusalem. He succeeded in concealing the fact that he was a Bishop; and St. Sabbas employed

him as a labourer, promoting him later to the offices of guest-master and house steward. When some time later still, St. Sabbas proposed that the monk John should be ordained priest, the Saint was compelled to confide to the Patriarch of Jerusalem that he was already a Bishop. This St. John the Silent is one of the Fathers of the Desert to whom ancient writers attribute a longevity far surpassing that of average man. We are told that St. John the Silent survived until A.D. 558, when he would have attained the age of one hundred and four.

JOHN BAPTIST DE LA SALLE (St.) (May 15)
(18th cent.) A French priest, Founder of the Society of the Christian Brothers, and raised up by Almighty God to be an Apostle of the Christian Education of Youth. Born (A.D. 1651) at Reims, of noble parents, and having taken Holy Orders at the completion of his studies, he felt inspired by God to renounce the canonry to which he had been appointed, and to sell all that he possessed for the benefit of the poor. He to the end of his days led a life of austere penance, sacrificing himself utterly to the service of his neighbour. With patience he overcame the many obstacles which stood in the way of the establishment of his Institute, which was formally approved by the Holy See a few years after his holy death (A.D. 1719).

JOHN NEPOMUCEN (St.) M. (May 16)
(14th cent.) The Martyr of the Secret of Confession. Born (A.D. 1330 about) at Nepomuck in Bohemia, he became Canon of Prague and eventually Court Chaplain and Confessor to the Empress Jane, wife of the dissolute Wenceslaus IV. For refusing to reveal what he had heard from her in Sacramental Confession, St. John was by order of Wenceslaus, thrown into the River Moldau and drowned (A.D. 1383). In life, his dwelling-place had been the resort of all who were in distress, and in his humility he had refused bishoprics and other preferments offered to him. He was canonised A.D. 1729. Ten years previously his tomb had been opened. His flesh had returned to its dust; only his tongue was fresh and incorrupt.

***JOHN FORREST (Bl.) M.** (May 22)
(16th cent.) A Franciscan Friar of Greenwich, Confessor to Queen Catharine of Aragon. After a long imprisonment, which it would seem he owed at least in part to the instigation of the Apostate Latimer, he was condemned to be burned at the stake in Smithfield. By a refinement of cruelty he was suspended over the flames, which at the outset only reached his feet. He won his everlasting crown May 22, A.D. 1538.

JOHN BAPTIST DEI ROSSI (St.) (May 23)
(18th cent.) An Italian Saint, born near Genoa, who, educated in Rome and ordained priest, became a model of holy living to the secular clergy of the Eternal City. He was appointed Canon in one of the Roman churches, and devoted all his time and powers to his priestly work among the people, living himself a life of prayer and penance. He was especially admirable for his whole-hearted sacrifice of self in the helping of the poor. He died A.D. 1764, at the age of sixty, and was canonised by Pope Leo XIII A.D. 1881.

***JOHN STONE (Bl.) M.** (May 23)
(16th cent.) The English Menology commemorates this Holy Martyr on May 23, though neither the day nor the year of his death have so far been ascertained. He was an Augustinian Friar, and is believed to have won his Crown at the outset of the persecution, about A.D. 1538. He has always been venerated as one of the victims of the Anti-Catholic policy of Henry VIII. His place of martyrdom was Canterbury.

JOHN OF PRADO (St.) M. (May 24)
(17th cent.) A Spanish Franciscan Friar who crossed over to Morocco in order to preach Christianity to the Moors, and by them was cast into a dungeon, loaded with chains, put to the torture, scourged and finally burned alive for the Faith of Jesus Christ, May 24, A.D. 1636.

JOHN I (St.) Pope, M. (May 27)
(6th cent.) A Tuscan who from being Archdeacon of Rome became Pope, in succession to St. Hormisdas (A.D. 523). His short reign was troubled by the machinations of Theodoric, the Arian King of the Ostro-Goths, at that time masters of Italy. St. John, at the instance of Theodoric, repaired to Constantinople to treat with the Catholic Emperor, Justin I; but on his return to Italy was thrown into prison at Ravenna by Theodoric, and soon died therein of want and hardships (18 May, A.D. 526). His body, brought at once to Rome, was interred in St. Peter's (May 27). Many miracles are related of him, especially his having at Constantinople given sight to a man born blind.

***JOHN SHERT (Bl.) M.** (May 28)
(16th cent.) A Bachelor of Arts of Oxford and a schoolmaster, who having been ordained priest in Rome, worked for some years on the English Mission. He received the Crown of Martyrdom at Tyburn (A.D. 1582) together with Bl. Thomas Forde. On seeing the Sacred Body of his Fellow-Martyr, hanging on the gallows, he cried out: "Happy art Thou, Blessed Soul. Pray for me."

***JOHN STOREY (Bl.) M.** (June 1)
(16th cent.) The Principal of an Oxford College and Vicar-General to the Bishop of London. On the accession of Elizabeth, he took refuge on the Continent and filled various important offices under the Spanish Crown. But burning with a thirst for martyrdom, he contrived to return to England, and was forthwith arrested and executed at Tyburn (A.D. 1553), dying for the Dogma of the Papal Primacy.

JOHN of VERONA (St.) Bp. (June 6)
(4th cent.) A Bishop of Verona (North Italy) in the fourth century, the successor of St. Maurus. No particulars of his life have come down to us.

JOHN of ST. FACUNDUS (St.) (June 12)
(15th cent.) Born at Sahagun (*S. Fagondez*) in Spain, from an early age he had held several Benefices in the Diocese of Burgos; but the reproaches of his conscience forced him to resign them all, except one chapel where he daily said Mass, preached and catechised. He studied Theology at Salamanca, and ultimately became a Hermit of the Augustinian Order in the same city. His life was marked by a singular devotion to Holy Mass. Each night after Matins, he remained in choir till the hour of celebration. The power of his personal holiness, felt in his preaching, produced a complete reformation in Salamanca. He had a special gift of reconciling enemies. He sedulously denounced the vice of impurity rife at the time; and died in defence of the Angelic virtue, being poisoned by a woman whose companion in sin he had converted. He went to his reward, A.D. 1479.

JOHN FRANCIS REGIS (St.) (June 16)
(17th cent.) A Jesuit Saint, a man of truly Apostolic life, whose heart was ever on fire with the Love of God and of his neighbour. Born A.D. 1597 in Languedoc (France), he entered the Society of Jesus at the age of eighteen, and was ordained priest fifteen years later. From then to his holy death (Dec. 31, A.D. 1640), he may be said to have spent every day of his life in preaching, catechising and hearing confessions. His field of work was Central and Southern France. Countless were the conversions of sinners with which Almighty God blessed his zeal. In life and in death he worked miracles, and was canonised by Pope Clement XII (A.D. 1737).

***JOHN FISHER (Bl.)** Bp., M. (June 22)
(16th cent.) One of the first and perhaps the most illustrious of the English Martyrs of the sixteenth century. Born in Yorkshire and educated at Cambridge, he was consecrated Bishop of Rochester A.D. 1504. Thirty years later he bravely upheld the cause of Queen Catharine of Aragon against her adulterous husband; and on the unlawful oath of Royal Supremacy being tendered to him steadfastly refused to defile his conscience by taking it. For this he was beheaded in the Tower of London, A.D. 1535, his age, infirmities, merits and the popular veneration in which he was held notwithstanding. He died with the words of the *Te Deum* on his lips, and was buried in the Tower.

JOHN of NAPLES (St.) Bp. (June 22)
(5th and 9th cent.) Both John I and John IV, Bishops of Naples, are honoured as Saints. To the former, early in the fifth century, who translated the body of St. Januarius from Puteoli to Naples, should be attributed the vision of St. Paulinus, mentioned on this day in the Roman Martyrology. St. John IV, successor of Bishop Tiberius in the ninth century, was a learned and zealous prelate, the peacemaker of his time. He died A.D. 853, in such repute of sanctity that he is honoured as one of the principal Patrons of the City of Naples. Locally, he is known as *San Giovanni d'Acquarolla*.

JOHN (St.) M. (June 23)
(4th cent.) A Roman priest who was dragged before an idol in the reign of Julian the Apostate and, on his refusal to burn incense before it, was beheaded A.D. 362.

JOHN THE BAPTIST (St.) (June 24)
Fore-runner of Our Lord.
(1st cent.) What we know of St. John the Baptist "than whom among them that are born of women a greater hath not arisen" (Matt. xi. 11), from his sanctification in his mother's womb (Luke i.) to his martyrdom under King Herod (Mark vi.), is set down in Holy Scripture. The historian Josephus attributes Herod's subsequent misfortunes and miserable death to his murder of St. John. The latter has always had a chief place in the veneration given by Holy Church to the Servants of God. His relics appear to have been dispersed in the fourth century at the time of Julian the Apostate. Some were honoured at Alexandria. His head or part of it is venerated in the church of St. Sylvester in Rome. France claims another portion brought to Amiens in the time of the Crusades.

JOHN THEREST (St.) (June 24)
(12th cent.) Of Calabrian parentage, he was born in Sicily, whither his mother had been carried by the Mohammedans who in the twelfth century made frequent inroads into Italy. He escaped from the Infidels while still a child and, crossing into Italy, was baptised and permitted to embrace the life of a hermit under the discipline of two Basilian monks in repute of high sanctity. In this he persevered to the day of his death (Feb. 24, A.D. 1129), excelling in sanctity even his masters. He worked many miracles to the edification and help of those who sought his prayers.

JOHN and PAUL (SS.) MM. (June 26)
(4th cent.) Two famous Christian heroes, reputed the last to have suffered in Rome for refusing to worship idols (A.D. 362), under Julian the Apostate. They are daily commemorated in the Canon of the Mass; and their shrine on the Mons Cœlius is one of the most frequented in Rome. Much controversy has arisen in modern times concerning their identity. The traditional account is that they were brothers, officials in the household of Constantia, daughter of the Emperor Constantine; that they were secretly put to death in their own house, by order of Julian; and that their glorious end became public through the many wonders wrought at their tomb. These also (it is alleged) led to the conversion of Terentianus, the judge who had passed sentence of death upon them.

JOHN of TOURS (St.) (June 27)
(6th cent.) A holy hermit who in the sixth century had his cell in the neighbourhood of Tours. He was the spiritual guide of the saintly Queen Radegundis, and remarkable for the gift he had received of high prayer.

JOHN of BERGAMO (St.) Bp., M. (July 11)
(7th cent.) A Bishop of Bergamo in Lombardy who during his twenty-four years of Episcopate succeeded in extirpating the last traces of Arianism from his Diocese, but in the end paid for his zeal with his life. He was done to death A.D. 681 by the partisans of the heretics. He took part (as appears from its Acts) in the Council held in Rome by Pope St. Agatho (A.D. 680).

JOHN GUALBERT (St.) Abbot. (July 12)
(11th cent.) A Florentine nobleman who spent his youth in idle dissipation, but was brought by a Providential inspiration to turn to the pursuit of worthier objects. Hugo, his brother, had been murdered, and John, as was the custom of the nobles of his century, deemed it his duty to avenge his death. However, he only met the murderer on a Good Friday, after he had listened to a sermon in which the example of Christ on the Cross, pardoning His enemies was dwelt upon. Moved by the thoughts thus suggested, the young noble overcame himself and freely pardoned, so far as he was concerned, the wrongdoer. Then, entering a church and kneeling before a Crucifix, he sought pardon for his own sins. Raising his eyes he saw the Crucified Saviour miraculously bow His Head as if according the pardon he asked for. He thereupon applied to be received as a monk in the neighbouring monastery; but soon in the desire for greater solitude betook himself to the forest country of Vallis Umbrosa (*Vallombrosa*), where he founded a house of strict Benedictine Observance. The new Institute was approved by the then Pope in A.D. 1070, and governed by St. John until his death, three years later, when he found himself already at the head of twelve monasteries. He was canonised by Pope Celestine III.

JOHN (St.) (July 21)
(6th cent.) A Syrian monk of Edessa, known from his association with St. Simon Stylites (*which see*).

JOHN of EPHESUS (St.) (July 27)
See SEVEN HOLY SLEEPERS.

JOHN COLUMBINI (St.) (July 31)
(14th cent.) A member of an ancient family of Siena in Tuscany. He had honourably discharged the duties of First Magistrate, and was wedded to worldly pursuits, when the reading of the Life of the famous penitent, St. Mary of Egypt, made of him a changed man. Selling all his goods, he gave the proceeds to the poor and, with the consent of his wife, made a vow of chastity. Thenceforth, he set about practising rigorous penance, and employed himself serving the sick in the hospitals. He was soon joined by others, who from their often pronouncing the Sacred Name of Jesus, came to be known as "Jesuates." His Institute was approved (A.D. 1367) by Pope Urban V, and St. John died thirty days after the seal thus put upon his work. It lasted three hundred years, being suppressed on account of its paucity of members, A.D. 1668.

***JOHN FELTON (Bl.)** M. (Aug. 8)
(16th cent.) A devout Catholic layman who ventured to affix the Bull of Pope St. Pius V, excommunicating Queen Elizabeth to the gate of the Palace of the Bishop of London. He was hanged for having done so in St. Paul's Churchyard (A.D. 1570).

JOHN BERCHMANS (St.) (Aug. 13)
(17th cent.) Born in Brabant, he was received while quite young into the Society of Jesus, and sent to Rome for his studies. He died at the age of twenty-two; but his ardour in the practice of virtue and assiduity in prayer were such that he had visibly attained already to a great height of sanctity before he passed away (Aug. 13, A.D. 1621). He was canonised by Pope Leo XIII.

JOHN and CRISPUS (SS.) MM. (Aug. 18)
(4th cent.) Two Roman priests who, during the persecution under Diocletian, devoted themselves to the recovering and interring the bodies of the Christian Martyrs. The fate of these they ultimately shared in one of the first years of the fourth century.

***JOHN EUDES (Bl.)** (Aug. 19)
(17th cent.) A French Saint, founder of the well-known Religious Congregation called after him the Eudists. Their work is chiefly the direction of Ecclesiastical Seminaries and the preparing of youth for the priesthood. Blessed John Eudes was a zealous missionary, and persevered in his preaching expeditions until beyond his seventy-fifth year of age. He was also the author of several valuable ascetical treatises. He died at Caen in Normandy, Aug. 19, A.D. 1680.

***JOHN RUYSBROECK (Bl.)** (Dec. 2)
(14th cent.) A Flemish Saint who, after many years of usefulness as a secular priest, retired to the then solitary hermitage of Grœnendaal in the forest of Soignies, and eventually founded there a monastery of Canons Regular, over which he presided as Prior. He was favoured with many supernatural gifts, and occupies a prominent place among Mediæval Mystics. His ascetic writings have a special charm. He passed away Dec. 2, A.D. 1381, in the eighty-eighth year of his age. The Roman Decree authorising his *cultus* was issued A.D. 1908.

JOHN (St.) M. (Aug. 27)
See SS. MARCELLINUS, MANNEA, &c.

JOHN of PAVIA (St.) Bp. (Aug. 27)
(9th cent.) The forty-fourth Bishop of Pavia in Lombardy. He flourished early in the ninth century, and governed ably his Church for more than twelve troublous years. His great work was to combat the vice then rampant in Italian social life. He was remarkable too for his solicitude in regard to the poor and for his insistence on Church discipline. His people, who idolised him, straightway after his death canonised him as a Saint.

***JOHN BAPTIST VIANNEY (Bl.)** (Sept. 3)
(19th cent.) The famous "Curé d'Ars." Born A.D. 1786, he, after the troubles of the French Revolution and the Napoleonic wars, was ordained priest. He toiled all his life as Pastor of the obscure village of Ars in Central France, converting sinners and guiding numberless souls to God. The fame of his sanctity drew multitudes from all parts to seek help and spiritual comfort from him in his poor Presbytery. He died Aug. 4, A.D. 1859, and was beatified by Pope Pius X (A.D. 1905).

JOHN of NICOMEDIA (St.) M. (Sept. 7)
(4th cent.) The zealous Christian who (A.D. 303) tore down in Nicomedia, the Imperial residence, the edict of persecution issued against the Christians by the Emperors Diocletian and Maximian Galerius. For this bold, if perhaps rash act, he paid with his life, being put to atrocious torture, and in the end beheaded.

JOHN THE DWARF (St.) Hermit. (Sept. 15)
(5th cent.) One of the most celebrated of the Egyptian Solitaries. Many remarkable happenings in his life of penance and prayer are recorded in the well-known volume entitled the "Lives of the Fathers of the Desert."

JOHN (St.) M. (Sept. 16)
See SS. ABUNDIUS, ABUNDANTIUS, &c.

JOHN (St.) M. (Sept. 23)
See SS. ANDREW, JOHN, &c.

JOHN of CORDOVA (St.) M. (Sept. 27)
See SS. ADULPHUS and JOHN.

***JOHN of DUKLA (Bl.)** (Sept. 29)
(15th cent.) A Polish Saint of the Franciscan Order, disciple and fellow-worker with St. John Capistran. He was remarkable for his zeal and success as a preacher, and wrought many miracles. He died at Lemberg in Galicia, Sept. 29, A.D. 1484, and was beatified in the eighteenth century by Pope Clement XII.

***JOHN of BRIDLINGTON (St.)** (Oct. 9)
(14th cent.) A native of Yorkshire, who, abandoning a promising career in the world, left the University of Oxford to become a Canon Regular. For forty years he was to all a shining example of Religious perfection. He was Prior of his monastery when he passed away (A.D. 1379). Though his *cultus* has been authorised by Holy Church, it does not appear that he was ever formally canonised.

JOHN LEONARDI (St.) (Oct. 10)
(17th cent.) An Italian Saint of Luni in Tuscany, founder of the Institute of the "Clerks Regular of the Mother of God," a society devoted especially to Apostolic work in Italy. St. John co-operated with St. Philip Neri, St. Joseph Calasanctius and other famous holy men of his time in the restoring of Church discipline and the converting of sinners in his country. He is looked upon as one of the founders of the great Roman College of the Propaganda for Foreign Missions. He fell asleep in Christ in Rome, Oct. 9, A.D. 1609, at the age of sixty, and was canonised in the twentieth century.

JOHN CANTIUS (St.) (Oct. 20)
(15th cent.) A native of Poland, drawn to piety from his earliest years. Having taken his degrees in the University of Cracow, he was appointed there to the Chair of Theology. For some time he took charge of a parish, but, fearing the responsibility of the care of souls, returned to his University and taught there till his holy death at the age of seventy-six (Dec. 24, A.D. 1473). He was a Saint of most austere and prayerful life, and literally again and again distributed to the poor all that he possessed. He was canonised by Pope Clement XIII in the eighteenth century, and his Feast was ordered to be kept annually in the Universal Church on Oct. 20.

JOHN of AUTUN (St.) Bp. (Oct. 29)
(Date unknown.) A holy man, venerated at Autun in France among the Saints who have been Bishops of that ancient See; but the particulars of whose life have not come down to us.

JOHN and JAMES (SS.) MM. (Nov. 1)
(4th cent.) Persian Martyrs, among those who suffered under King Sapor II (A.D. 344). St. John is described as a Bishop, but other particulars are lacking.

***JOHN of SAXONY (St.) Bp., M.** (Nov. 10)
(11th cent.) A zealous missionary from Scotland to Germany, where he became Bishop of Ratzeburg, and evangelised the coasts of the Baltic. In the end the Pagans seized him and, after cutting off his hands and feet, beheaded him (A.D. 1066).

JOHN (St.) M. (Nov. 12)
See SS. BENEDICT, JOHN, &c.

***JOHN THORNE (Bl.) M.** (Nov. 14)
(16th cent.) A fellow-sufferer with Bl. Richard Whiting (*which see*).

JOHN BONUS (St.) (Nov. 23)
(13th cent.) An illustrious Saint of the Order of the Hermits of St. Augustine, born at Mantua (A.D. 1168). After leaving that city, he settled as a hermit at Cesena on the coast of the Adriatic, and gathered disciples about him. Pope Innocent IV placed the Institute under the Rule of St. Augustine. St. John died (A.D. 1249) at Mantua, where, at the urgent request of his fellow-citizens, he had founded one of his monasteries. He was canonised in the fifteenth century by Pope Sixtus IV.

JOHN OF THE CROSS (St.) (Nov. 24)
(17th cent.) Born near Avila in Spain (A.D. 1542), he entered the Carmelite Order at the age of twenty-one, and was ordained priest in A.D. 1567. After practising extraordinary austerities, he was led under the influence of St. Teresa to found the Institute of Bare-Footed Carmelites, approved (A.D. 1580) by Pope Gregory XIII, and flourishing to our own day. He not only passed through many spiritual and interior trials, but underwent much persecution and even imprisonment. He died A.D. 1605, and was canonised by Pope Benedict XIII (A.D. 1726). His wonderful works on Mystical Theology, "The Ascent of Mount Carmel," "The Dark Night," "The Spiritual Canticle," "The Living Flame," make him the master and guide of all who are favoured with the gift of supernatural prayer.

***JOHN BECHE (Bl.) M.** (Dec. 1)
(16th cent.) The last Abbot of Colchester, who, refusing to surrender his Abbey or to admit the Royal Supremacy, suffered death for the Faith at Colchester (A.D. 1539).

JOHN (St.) M. (Dec. 3)
See SS. CLAUDIUS, HILARIA, &c.

JOHN THAUMATURGUS (St.) Bp. (Dec. 5)
(8th cent.) A Bishop of Polybotum in Phrygia (Asia Minor), one of the most strenuous champions of Orthodoxy against the Emperor Leo the Image-Breaker (A.D. 716-741). So great was St. John's reputation for holiness and the fame of the miracles he wrought, whence his surname "Thaumaturgus" (Wonder-worker), that the Emperor did not dare to interfere with him in his zealous pastoral charge of his flock. His people were devoted to him, and he passed away in peace among them.

***JOHN MARINONI (Bl.)** (Dec. 13)
(16th cent.) A Venetian Religious of the Theatine Order, remarkable for his charity to the poor and for his fervour in preaching. He died at Naples, A.D. 1562.

JOHN and FESTUS (SS.) MM. (Dec. 21)
(Date unknown.) Martyrs honoured in Tuscany; but concerning whom no particulars have come down to us.

JOHN THE EVANGELIST (St.) Apostle. (Dec. 27)
(1st cent.) The son of Zebedee called by Our Lord in the first year of His preaching in Galilee. He became the "beloved disciple," and was the only one of the Twelve who did not forsake the Saviour in the hour of His Passion. He stood faithfully at the foot of the Cross, whence the dying Lord made him the guardian of his Immaculate Mother. His later life seems to have been passed chiefly in Jerusalem, but latterly at Ephesus, whence he founded many Churches in Asia Minor. He wrote a Gospel, supplementary to the three others, three Epistles and the wonderful and mysterious Book of the Apocalypse or Revelation. Brought to Rome, a tradition adopted by the Church relates that he was cast by order of the Emperor Domitian into a caldron of boiling oil; but, like the Three Children in the fiery furnace of Babylon, miraculously preserved unhurt. He was banished to the Island of Patmos, where he wrote the Apocalypse, but afterwards returned to Ephesus, where he lived to an extreme old age, surviving all his fellow-Apostles.

***JOHNSON (THOMAS) (Bl.) M.** (May 4)
See CARTHUSIAN MARTYRS.

***JOHNSON (ROBERT) (Bl.) M.** (May 28)
See Bl. ROBERT JOHNSON.

JONAS (St.) (Feb. 11)
(4th cent.) A fourth century monk of the monastery of Demeskenyanos in Egypt, subject to the famous St. Pacomius. He was employed as gardener to his brethren, and persevered in his humble toil for eighty-five years, working while it was light, and in the night time plaiting ropes and repeating over Psalms and Canticles from the Holy Scriptures. His austerities were marvellous; and it is recorded of him that, as penance for his fault in not cutting down a fig-tree when directed to do so, he abstained from eating fruit to the day of his death.

JONAS, BARACHISIUS and OTHERS (SS.) MM. (March 29)
(4th cent.) King Sapor II of Persia, in the eighteenth year of his reign, raised a fierce persecution against the Christians. Among the sufferers were the two brothers, Jonas and Barachisius of the city of Beth-Asa. While travelling about and encouraging the Christians of his neighbourhood (nine of whom received the Crown of Martyrdom), they were arrested and after bravely enduring every form of torture, laid down their lives for Christ's sake. They died A.D. 327.

JONAS (St.) Prophet. (Sept. 21)
(8th cent. B.C.) One of the Twelve Lesser Prophets and the inspired writer of a Canonical Book of Holy Scripture. To what Almighty God has therein revealed concerning him tradition adds that, having returned from Nineveh into Palestine, he retired with his mother to near the city of Sur, where he died B.C. 761. In the time of St. Jerome his tomb was shown at Diospolis. Most of the Oriental Churches include him in their Kalendars.

JONAS (YON) (St.) M. (Sept. 22)
(Date uncertain.) A companion or disciple of St. Denis of Paris. He evangelised either the city of Chartres or laboured at some place of similar name (*Châtres*, now *Arpajon*) in the neighbourhood of Paris, and eventually won the Crown of Martyrdom. His relics were venerated at Corbeil and in other places. The Acts we have of this Saint are altogether untrustworthy. His date depends on that of St. Denis, so much controverted, either in the first or in the third century.

JOSAPHAT (St.) Bp., M. (Nov. 12)
(17th cent.) The first of the Orientals to be formally canonised in Rome. Born at Vladimir in Poland (A.D. 1584) at the age of twenty he entered the Order of St. Basil. Night and day he prayed for the extinction of the Eastern Schism and for the Union of the Greeks with Rome, performing the most rigorous penances with the view of obtaining this from Almighty God. Many were the conversions brought about by his indefatigable zeal. He was ordained priest, and afterwards, when in his thirty-ninth year, consecrated Archbishop of Polotsk in Lithuania. Thenceforward in a position to put new life into his clergy and people, he profited them not only by word but even more by his example. Though warned not to visit the parish of Witepsk, overrun by the Schismatics, as a brave shepherd of souls he faced the danger, and was cruelly put to death there by the enemies of the Faith (Nov. 12, A.D. 1623). He was canonised by Pope Pius IX (A.D. 1867).

JOSAPHAT (St.) M. (Nov. 27)
See SS. BARLAAM and JOSAPHAT.

***JOSEPH MARIA TOMMASI (Bl.)** (Jan. 1)
(18th cent.) An Italian Saint of the Theatine Order, who rendered great services to the Holy See in the government of the Church, and was a model to the Faithful of an austere and prayerful life. He died a Cardinal (A.D. 1713), and has left us several valuable and erudite Treatises on the Liturgy and on Church Discipline.

***JOSEPH COTTOLENGO (Bl.)** (April 30)
(19th cent.) Joseph Benedict Cottolengo, born near Turin (A.D. 1786), even as a boy, was conspicuous for his piety and for his compassionate love of the poor. He succeeded brilliantly in his studies, and when ordained priest was presented with a canonry in the Cathedral of Turin. But his lifework was the service of the poor and distressed. This he initiated by his devotedness to the victims of the cholera (the epidemic which raged in Europe at intervals in the first half of the

nineteenth century). Not one Institute only, but very many (answering to differences of age, sex, health, bodily and mental fitness) were begun by him and successfully organised into one connected whole. His establishment, which he called "The Little House," now provides for about ten thousand souls, otherwise spiritually or temporally destitute. The holy man's own life was austere and one of high prayer. Many were the supernatural favours he received from Almighty God. He went to his reward April 30, A.D. 1842, and was beatified by Pope Benedict XV (A.D. 1917).

JOSEPH of LEONISSA (St.) (Feb. 4)
(17th cent.) A Capuchin Saint, born in the States of the Church (A.D. 1556), who, having lost both his parents in childhood, gave himself early to God. Humble and charitable to others, yet unsparing of himself, it is related of him that never was he downcast or sad He was sent as a missionary to Turkey, and in particular to comfort and aid, so far as it could be done, the Christian galley-slaves. During his stay among the Infidels he suffered both imprisonment and torture. He returned to Italy to die of a long and painful malady (A.D. 1612). Pope Benedict XIV canonised him in the following century.

JOSEPH (JOSIPPUS) of ANTIOCH (St.) M. (Feb. 15)
(Date unknown.) A deacon who, with seven others, is set down as having suffered martyrdom at Antioch in one of the early persecutions. But no date and no particulars are given by any reliable authority.

JOSEPH of ANTIOCH (St.) (Feb. 15)
(9th cent.) A Syrian deacon of Antioch and writer of Hymns. He distinguished himself by his zeal for orthodoxy against the Iconoclasts of the time of the Emperor Theophilus (A.D. 820-840).

JOSEPH of ARIMATHÆA (St.) (March 17)
(1st cent.) Holy Scripture tells us of the part this holy man, "a noble councillor" (Mark xv. 43) took in the Burial of the Body of Our Blessed Lord. Various traditions present him to us as having lived to be over eighty years of age, and as having preached the Gospel in various countries. That which makes of him the First Apostle of the Britons and Founder of Glastonbury has little evidence to support it, though the choice of him for Patron Saint of the church existing there from time immemorial still awaits explanation.

JOSEPH (St.) (March 19)
(1st cent.) Of St. Joseph, Spouse of the Virgin Mother of God and Foster-Father of Our Blessed Lord, Almighty God has revealed that he was "a just man" (Matt. i. 19). Beyond what we learn of him from Holy Scripture, the facts of his life are unknown to us. From the circumstance of his not being mentioned in the history of the Passion, it is believed that already then he had gone to his rest. Devotion to him as a Saint, fervent in the East from early ages, has later grown in the West in such marvellous wise that he is now formally constituted the Patron Saint of the Universal Church, and that the nations of Christendom vie with one another in doing him honour. The churches and altars dedicated to him in all parts of the world are literally numberless.

JOSEPH (St.) M. (March 20)
See SS. PHOTINA, JOSEPH, &c.

JOSEPH ORIOL (St.) (March 23)
(18th cent.) A Spanish priest, the son of poor parents at Barcelona, where he died (A.D. 1702) at the age of fifty-two. He gave his whole life to the practice of austerities and to the conve ng of sinners. Beloved by all at Barcelona, life and after death, he was in popular ven ation as a Saint, and the many supernatural gifts bestowed upon him by Almighty God witnessed to the truth of the popular belief.

JOSEPH of PERSIA (St.) M. (April 22)
See PERSIA (MARTYRS of).

JOSEPH BARSABAS (St.) (July 20)
(1st cent.) Surnamed "The Just" (Acts i. 23), and one of the seventy-two disciples sent out by Our Lord (Luke x. 1). St. Matthias was preferred to him for the Apostleship; but he, nevertheless, tradition tells us, devoted his life to the work of evangelising the heathen. He preached through many lands, suffering much from the enmity of the Jews, his fellow-countrymen, who are said to have on one occasion made him drink poison, from the fatal consequences of which he was miraculously saved (Mark xvi. 18).

JOSEPH of PALESTINE (St.) (July 22)
(4th cent.) As we learn from his Life, written by St. Epiphanius, he was by birth a Jew; but after prolonged resistance to the call of Almighty God was converted to Christianity, and on that account afterwards cruelly persecuted by his former co-religionists. Favoured by the Emperor Constantine, he received from him the title and authority of a Count (*Comes*), and set upon building churches in the Holy Land and otherwise spreading the knowledge of the Christian Faith. He was the host in Palestine of St. Eusebius of Vercelli, driven into exile by the Arians. He is said to have survived till A.D. 356, when he passed away at Scythopolis (Galilee).

JOSEPH CALASANCTIUS (St.) (Aug. 27)
(17th cent.) A Spanish Saint, a talented scholar and the Apostle of Christian Education. From his very childhood it was a passion with him to help on his companions in their Catechism and other lessons. Ordained priest, he was busied with pastoral work, until in a vision he learned that he was to go to Rome and there find the task God imposed upon him. This was to found the Order of Clerks of the Mother of God of the Christian Schools (*Scuole Pie*, whence the name *Scolopii*). For twenty years he devoted himself to this work, which has lasted to our own days. Many and great were his sufferings from ill-health and from the persecution of ill-wishers. His life of sacrifice was crowned by a holy death (A.D. 1648), he being then ninety-two years old.

JOSEPH of CUPERTINO (St.) (Sept. 18)
(17th cent.) Joseph Desa was born at Copertino near Brindisi (A.D. 1602). With some difficulty he obtained admission as a Lay-Brother among the Conventual Franciscans; but on account of his rare spiritual gifts was soon promoted to the priesthood. Very wonderful were the penances he inflicted upon himself; more marvellous still the gift of ecstatic prayer with which Almighty God endued him. "O Lord, be Thou my only good," was the aspiration ever on his lips. To be misunderstood and to be calumniated was a lot he shared with many of God's servants. He wrought many miracles, both in his life and after his holy death, which occurred at Osimo, near Ancona (A.D. 1672). He was canonised in the following century by Pope Clement XIII.

JOSSE (JOST, JODER) (St.) (Dec. 13)
Otherwise St. JUDOCUS, *which see.*

JOSUE (JOSHUA) (St.) Patriarch. (Sept. 1)
(15th cent. B.C.) The leader of the Israelites into the Land of Chanaan. Beyond what we learn of him from the Pentateuch and from the Canonical Book entitled after him, we have no record of his life, nor any reliable traditions associated with him. He has been venerated as a Saint in the Christian Church from the earliest times.

JOVIAN (JOVINIAN) (St.) M. (May 5)
(4th cent.) A fellow-missionary with St. Peregrinus of Auxerre, sent into Gaul by Pope St. Xystus II in the middle of the third century, where, by his learning and knowledge of Holy Scripture, he rendered great service to his holy Bishop in the Office of Lector or Reader.

He is believed to have survived until after A.D. 300, when, like St. Peregrinus, he gave his life for the Faith.

JOVINUS and BASILEUS (SS.) MM. (March 2)
(3rd cent.) Two Saints who suffered martyrdom in Rome under the Emperors Gallienus and Valerian, about A.D. 258. They were interred on the Latin Way (*Via Latina*), later a great place of pilgrimage on account of its being the burial-place of these and of many other Christian heroes.

JOVINUS (St.) M. (March 26)
See SS. PETER, MARCIANUS, &c.

JOVITA (St.) M. (Feb. 15)
See SS. FAUSTINUS and JOVITA.

JUCUNDA of NICOMEDIA (St.) M. (July 27)
See SS. FELIX, JUCUNDA, &c.

JUCUNDA (St.) V. (Nov. 25)
(5th cent.) A holy virgin of Reggio in Æmilia (Italy), a spiritual daughter of St. Prosper, Bishop of that city. She died A.D. 466.

JUCUNDIANUS (St.) M. (July 4)
(Date unknown.) An African Martyr of uncertain date registered by all the old Martyrologies as having perished by being cast into the sea.

JUCUNDINUS (St.) M. (July 2)
See SS. CLAUDIUS, JUSTUS, &c.

JUCUNDUS (St.) M. (Jan. 9)
See SS. EPICTETUS, JUCUNDUS, &c.

JUCUNDUS of BOLOGNA (St.) Bp. (Nov. 14)
(5th cent.) The successor of St. Terentianus, and tenth (or perhaps fourteenth) Bishop of Bologna, in Italy. Beyond the fact that he restored one of the churches of his city, nothing is now known of his life. He flourished about A.D. 485, though some post-date his Episcopate to the following century.

JUDE (THADDÆUS) (St.) Apostle. (Oct. 28)
(1st cent.) One of the Twelve, the brother of St. James the Less, and therefore related by blood to Our Blessed Lord. He is the inspired writer of one of the Canonical Epistles. The tradition is that he preached the Gospel, first in Mesopotamia, and afterwards, in company with his fellow-Apostle St. Simon, in Persia. They are said to have gathered in an immense harvest of souls. SS. Simon and Jude suffered martyrdom together in Persia, and their Festivals are celebrated together on Oct. 28.

JUDGŒNOC (JUDGANOC, JOUVEN) (St.) (Dec. 13)
Otherwise St. JUDOCUS, *which see.*

JUDICAEL (St.) King. (Dec. 17)
(7th cent.) The son and successor of King Hoel of Brittany, and a monarch beloved by his people. Abdicating his crown, he spent the last twenty years of his life as a hermit near Vannes, and passed away Dec. 17, A.D. 658.

JUDOCUS (JUDGANOC, JOSSE, &c.) (St.) Hermit. (Dec. 13)
(7th cent.) Brother of King Judicael of Brittany, and on the abdication of the latter for some months occupant of the throne. Leaving Brittany, after making a pilgrimage to Rome, he retired to a hermitage in Picardy, where he served God for many years, dying A.D. 668. His tomb, famous for miracles, was at a place still called St. Josse-sur-Mer, near Montreuil (Pas-de-Calais).

JULIA of SARAGOSSA (St.) M. (April 16)
See SARAGOSSA (MARTYRS of).

JULIA (St.) V.M. (May 22)
(5th cent.) A noble Christian virgin of Carthage, taken prisoner by Genseric the Vandal in the capture and sack of that city (A.D. 439). She was sold into Syria as a slave. Her master, though a Pagan, treated her kindly; but she had to attend him in a voyage which ended in a shipwreck on the coast of Corsica. There, she is said to have fallen into other Pagan hands, and to have been crucified because of her refusal to take part in an idolatrous festival. There is possibly in the legend a confusion between two Saints of the same name. It is historical that the relics of St. Julia the Martyr were in A.D. 763 translated from Corsica to Brescia in Lombardy. Part of them are now at Leghorn, of which city she is the Patron Saint.

JULIA (St.) M. (July 15)
See SS. CATULINUS, JANUARIUS, &c.

JULIA of TROYES (St.) V.M. (July 21)
(3rd cent.) A Christian maiden of Troyes (France), seized by the soldiers of the Emperor Aurelian after his victory over the usurper, Tetricus (A.D. 272). Committed to the charge of Claudius, an officer in the army, she succeeded in converting him to Christianity, and with him was beheaded at Troyes during the ensuing persecution, set on foot by Aurelian.

JULIA of NICOMEDIA (St.) M. (July 27)
See SS. FELIX, JUCUNDA, &c.

JULIA of LISBON (St.) M. (Oct. 1)
See SS. VERISSIMUS, MAXIMA, &c.

JULIA (St.) V.M. (Oct. 7)
(4th cent.) A Martyr in the persecution under Diocletian. She suffered about A.D. 300; some say in Egypt; some say in Syria. No reliable account of her has come down to us.

JULIA (St.) V.M. (Dec. 10)
(4th cent.) A fellow-sufferer with St. Eulalia at Merida in Spain, under Diocletian, about A.D. 303.

JULIAN (St.) M. (Jan. 7)
(Date unknown.) A Martyr honoured at Cagliari in Sardinia, and whose relics were discovered and enshrined in A.D. 1615. Locally, he is often styled *Comes* (Count); but the reason of this, as well as all other particulars about him, are lost; nor are either the date or the place of his martyrdom known to us.

JULIAN (St.) M. (Jan. 8)
See SS. LUCIAN, MAXIMIANUS, &c.

JULIAN, BASILISSA, ANTONIUS, ANASTASIUS, CELSUS, MARCIONILLA and OTHERS (SS.) MM. (Jan. 9)
(4th cent.) This holy company is chronicled as having suffered at Antioch (but as there are several cities of that name it is uncertain which is referred to) under Diocletian, in the first years of the fourth century. Basilissa, the wife of Julian, is said to have escaped and to have ended her days in peace. Antony, a priest, Anastasius, a new convert to Christianity, Marcionilla, a matron, with Celsus, her little son and seven other children, were put to the torture, together with Julian, a prominent citizen, and beheaded. "At the same time," it is added, "many other Christians perished at the stake."

JULIAN SABAS THE ELDER (St.) (Jan. 14)
(4th cent.) A celebrated Syrian Solitary who did much to encourage the Christians when persecuted by Julian the Apostate, and the Catholics in their conflict with the Arians. St. John Chrysostom has left us a magnificent panegyric of St. Julian, whose merits are similarly enlarged upon by Theodoret. This St. Julian is probably identical with the Saint of the same name commemorated in the Roman Martyrology on Oct. 18. He died before A.D. 380.

JULIAN (St.) M. (Jan. 27)
See SS. DATIVUS, JULIAN, &c.

JULIAN of SORA (St.) (Jan. 27)
(2nd cent.) By birth a Dalmatian, but arrested, put to the torture and beheaded at Sora in Campania, under the Emperor Antoninus Pius (A.D. 138-161). The inhabitants of Atina, a town in the neighbourhood of Sora, claim him as having really been put to death in their city.

JULIAN of LE MANS (St.) Bp. (Jan. 27)
(Date uncertain.) The first Bishop of Le Mans, in the West of France, an Apostolic man and the worker of many miracles. He is said to have been a Bishop for forty-seven years. The Roman Martyrology endorses the view that

it was St. Peter the Apostle who sent him and others into Gaul to preach Christianity, and so puts his death about A.D. 97. But many moderns hold that his Episcopate must be, with that of the founders of other French churches, post-dated to the third century. The various English churches and places entitled St. Julian's, and dating from Norman and Plantagenet times, have this St. Julian for their Titular Saint.

JULIAN of CUENÇA (St.) Bp. (Jan. 28)
(13th cent.) Born at Burgos in Spain (A.D. 1127) on the recapture of Cuença from the Moors by King Alphonsus IX of Castile, he was appointed Bishop of that city. In his longing to help the poor and afflicted he is said to have spent all his spare time in earning money for them by the work of his hands. It is related that Christ Himself appeared to him in the guise of a beggar to thank him. Conspicuous in life as after death for the miracles wrought at his prayer, St. Julian went to his reward (A.D. 1208).

JULIAN (St.) M. (Feb. 12)
See SS. MODESTUS and JULIAN.

JULIAN of LYONS (St.) M. (Feb. 13)
(Date unknown.) A Martyr registered in the Roman Martyrology as having suffered at Lyons in France, though many maintain that it was at Nicomedia in Asia Minor that he laid down his life for Christ. All particulars about him are lacking.

JULIAN of EGYPT and OTHERS (SS.) MM. (Feb. 16)
(Date unknown.) It is related of this St. Julian that he was the leader of five thousand Egyptian Christians, who together gave their lives for Christ in one of the early persecutions. Some authors assert that St. Julian was a Bishop; others that he was an Abbot; but nothing is really known of him and of his fellow-sufferers.

JULIAN of CÆSAREA (St.) M. (Feb. 17)
(4th cent.) A Christian of Cappadocia who (as Eusebius relates) was present at Cæsarea in Palestine at the martyrdom of St. Pamphilus and his fellow-sufferers. Remarking that the holy men were only eleven in number, lacking one to make up a company equal to that of the Apostles, St. Julian offered himself to the executioners to fill up the number. The judges intervened, and on Julian persisting that he was one in Faith and Hope with the eleven, condemned him to be roasted to death at a slow fire. He expired, thanking God for the grace bestowed upon him (A.D. 308).

JULIAN (St.) M. (Feb. 19)
See SS. PUBLIUS, JULIANUS, &c.

JULIAN (St.) M. (Feb. 24)
See SS. MONTANUS, LUCIUS, &c.

JULIAN and EUNUS (SS.) MM. (Feb. 27)
(3rd cent.) Martyrs at Alexandria in Egypt under Decius (A.D. 250). Julian, too infirm to walk, was carried to the Court of Justice by his two slaves. They were both Christians; but through fear one of them apostatised, while the other, Eunus, bravely shared his master's lot. They were scourged and then burned to death. Besas, a soldier in guard over them, was condemned and executed merely for having sought to shield them from the insults and outrages of the heathen mob. We have these particulars from St. Denis of Alexandria, a contemporary and their own Bishop.

JULIAN of TOLEDO (St.) Bp. (March 8)
(7th cent.) An Archbishop of Toledo who presided over the Spanish Church in the time of the Visi-Gothic kings, from A.D. 680 to A.D. 690. Admirable for his charity and kindness to all, it is related of him that no one ever came to him for help but went away comforted and content. He presided over two important Councils at Toledo, and has left not a few erudite and useful works, besides revising and developing the Mozarabic Liturgy then in use in Spain. King Wamba, on becoming a monk, received the Religious habit from St. Julian. The latter afterwards wrote the Life of the saintly monarch.

JULIAN (St.) M. (March 16)
(4th cent.) A Christian of senatorial rank of Anarzabum in Cilicia, where he was on account of his religion arrested under Diocletian (A.D. 302, about), and put to the torture, to be finally taken to the coast, sewn up in a sack, half-filled with scorpions and vipers, and cast into the sea. His relics, recovered by the Christians, were enshrined at Antioch, where St. John Chrysostom delivered a discourse in his praise.

JULIAN (St.) M. (March 23)
(Date unknown.) The Roman Martyrology styles this St. Julian a Confessor, but it appears certain that he was also a Martyr, though both the date and the locality of his Passion are unknown. The assigning him to one of the Cæsareas by Baronius is not borne out by the older manuscripts. The latter give him for fellow-sufferers two other Christians, by name Paul and Cæsaria.

JULIAN (St.) M. (May 23)
See SS. QUINCTIANUS, LUCIUS, &c.

JULIAN of PERUGIA (St.) M. (June 5)
See SS. FLORENTIUS, JULIAN, &c.

JULIAN (St.) (June 9)
(4th cent.) A Christian captive, taken in some Western country and sold into slavery in Syria, who, on regaining his freedom, entered a monastery in Mesopotamia, where he profited much by the guidance of St. Ephrem. After twenty-seven years of a most austere life, he passed away in high repute of sanctity (A.D. 370 about).

JULIAN (St.) M. (July 18)
One of the Seven Sons of St. SYMPHOROSA, *which see.*

JULIAN (St.) M. (July 20)
See SS. SABINUS, JULIAN, &c.

JULIAN (St.) M. (Aug. 7)
See SS. PETER, JULIAN, &c.

JULIAN, MARCIAN and OTHERS (SS.) MM. (Aug. 9)
(8th cent.) Ten Catholic Christians (among them, Maria, a Patrician lady) who ventured to oppose by force the attempt of the Iconoclasts to deface the picture of Our Blessed Lord set up over the Brazen Gate of Constantinople. Seized by the soldiers and condemned by the judges, they were all put to death by order of the Emperor Leo the Isaurian (A.D. 730).

JULIAN (St.) M. (Aug. 12)
See SS. MACARIUS and JULIAN.

JULIAN (St.) M. (Aug. 25)
(Date unknown.) Baronius qualifies him as a Syrian priest. But nothing is really known about him; nor is it easy to distinguish him from the many other Saints of the same name.

JULIAN of AUVERGNE (St.) M. (Aug. 28)
(4th cent.) A native of Vienne in France, an officer in the Imperial army, but secretly a Christian. On relinquishing military service, he withdrew into Auvergne, where near Brinde he suffered martyrdom (A.D. 304). St. Gregory of Tours wrote his Life, and his relics were discovered and enshrined by St. Germanus of Auxerre (A.D. 431).

JULIAN (St.) M. (Sept. 2)
See SS. DIOMEDES, JULIAN, &c.

JULIAN (St.) M. (Sept. 4)
See SS. THEODORE, OCEANUS, &c.

JULIAN (St.) M. (Sept. 13)
See SS. MACROBIUS and JULIANUS.

JULIAN (St.) Hermit. (Oct. 18)
(4th cent.) This Saint is in all likelihood the famous St. Julian of Antioch, on whose virtues St. John Chrysostom preached a noble Homily, and who is also commemorated on Jan. 19. But some writers maintain that the St. Julian of Oct. 18 was quite another personage. They describe him as an Eastern Solitary, whose cell

was at first near Edessa in Mesopotamia, and afterwards on Mount Sinai. Like St. Julian of Antioch he is admitted to have flourished in the fourth century and to have acquired the surname of "Sabas" (wise).

JULIAN, EUNUS, MACARIUS and OTHERS (SS.) MM. (Oct. 30)

(3rd cent.) Martyrs in the Decian persecution (A.D. 250) at Alexandria in Egypt. The Greeks commemorate them together, to the number of sixteen, on this day; but so far as can be ascertained, they are identical with others of the same name registered in the Roman Martyrology on various days; SS. Julian and Eunus on Feb. 17; St. Macarius on Dec. 8, &c.

JULIAN (St.) M. (Nov. 1)

See SS. CÆSARIUS and JULIAN.

JULIAN of APAMÆA (St.) Bp. (Dec. 9)

(3rd cent.) A Bishop of Apamæa in Syria. He distinguished himself in the controversies with the Montanist and Cata-Phrygian heretics who troubled the Church in the third century.

JULIANA of BOLOGNA (St.) Widow. (Feb. 17)

(5th cent.) A holy matron of Bologna in Italy, whose piety and charity are extolled by St. Ambrose of Milan. Her husband, having with her consent left her to become a priest, she devoted herself to the bringing up of her four children and to the service of the Church and the poor. She went to her reward A.D. 435, at the age of seventy-five.

JULIANA (St.) V.M. (Feb. 16)

(4th cent.) Said to have been beheaded (A.D. 306) with one hundred and thirty other Christians, at Nicomedia in Asia Minor, under Diocletian's colleague, Maximian Galerius. In the sixth century her relics were taken to Puteoli near Naples; but at the present day several towns in France, Belgium and Portugal claim to possess some portion of them.

JULIANA (St.) M. (March 20)

See SS. ALEXANDRA, CLAUDIA, &c.

***JULIANA of CORNILLON (Bl.) V.** (April 6)

(13th cent.) The humble Augustinian nun of Mount Cornillon, near Liége, who was God's instrument for the institution in the Church of the Feast of Corpus Christi, first celebrated at her petition (A.D. 1247). After being tried in the furnace of much tribulation, she fell asleep in Christ (A.D. 1259) at the age of sixty-five.

JULIANA FALCONIERI (St.) V. (June 19)

(14th cent.) Born at Florence (A.D. 1270) at the age of sixteen, she renounced her great fortune to consecrate herself entirely to God. She received the Religious habit from St. Philip Benizi, who by means of her built up the Third Order of the Servites, styled from their costume the "Mantellate." Her life was one of prayer and penance to which she gave herself up utterly in every minute of time left free to her from her assiduous service of the sick and of the poor. Her devotion to the Blessed Sacrament was all-absorbing, and she was miraculously comforted with Holy Viaticum before she passed to Christ, her Spouse (A.D. 1340). She was canonised nearly four hundred years afterwards by Pope Clement XII.

***JULIE BILLIART (Bl.) V.** (April 8)

(19th cent.) Foundress of the Institute of the Sisters of Notre Dame of Namur. Born in Picardy (A.D. 1751) of a middle-class family, she as a child showed great signs of piety and sought to inspire her companions with the love of virtue. At the age of fourteen she took a vow of chastity, and gave herself up to the service and religious instruction of the poor. Soon her health completely broke down, and she remained a helpless cripple until miraculously cured in A.D. 1804. During the troubled times of the great French Revolution (A.D. 1794) pious friends gathered round her couch seeking to give a permanent shape to their works of charity. The Institute of Notre-Dame took form at Amiens in A.D. 1804. Its scope is the Christian education of girls. Bl. Julie met with much opposition; but steadfast in her confidence in God, succeeded in establishing her Institute, of which she chose Namur in Belgium as the centre. When she died (April 8, A.D. 1816) her work had taken firm root both in France and Belgium, whence it soon spread to England, America and other countries. She was beatified by Pope Pius X, A.D. 1906. The Rules and Constitutions of the Sisters had long before been approved by Pope Gregory XVI.

JULIANA (St.) M. (Aug. 12)

See SS. HILARIA, DIGNA, &c.

JULIANA (St.) M. (Aug. 17)

See SS. PAUL and JULIANA

JULIANA (S.) M. (Aug. 18)

See SS. LEO and JULIANA.

***JULIANA of COLLALTO (Bl.) V.** (Sept. 1)

(13th cent.) An Italian nun of the Order of St. Benedict, who lived a wonderful life of prayer in the convent she founded at Venice, and whose body has remained incorrupt to the present day. She passed away Sept. 1, A.D. 1262.

JULIANA (St.) M. (Nov. 1)

See SS. CYRENIA and JULIANA.

JULIOT (St.) M. (June 16)

See SS. QUIRICUS and JULITTA. (*The Cornish form of the name.*)

JULITTA (St.) V.M. (May 18)

See SS. THEODOTUS, THECUSA, &c.

JULITTA (St.) M. (June 16)

See SS. QUIRICUS and JULITTA.

JULITTA (St.) M. (July 30)

(4th cent.) A rich lady of Cæsarea in Cappadocia, part of whose property was wrongfully seized by a Pagan. In the Court of the local magistrate, he successfully pleaded that as Julitta was a Christian she had no right to be listened to by a magistrate. Thereupon she was arrested and, joyfully proclaiming her Faith, expired at the stake (A.D. 303). By miracle the Martyr's body was respected by the flames and recovered intact by the Christians, who secretly gave it honourable burial.

JULIUS (St.) M. (Jan. 19)

See SS. PAUL, GERONTIUS, &c.

JULIUS of NOVARA (St.) (Jan. 31)

(4th cent.) A Greek priest who, with his holy brother, the deacon Julian, sojourned for a time in the neighbourhood of Rome, and then authorised thereto by the Emperor Theodosius, busied himself in converting heathen temples into Christian churches, one of which was on an island in the Lago Maggiore. St. Julius died at Novara in Piedmont, some time after A.D. 390.

JULIUS I (St.) Pope. (April 12)

(4th cent.) A Roman, who succeeded St. Mark (A.D. 337), and on an appeal from the East justified St. Athanasius against his Arian accusers. He celebrated a Council in Rome (A.D. 341) and the more important one at Sardica (*Sofia*), regarded as an Appendix to that of Nicæa. Throughout his Pontificate, St. Julius upheld the Orthodox doctrine concerning the Most Holy Trinity, and asserted with vigour the supreme authority of the See of Rome, as well in the East as in the West. He died A.D. 352.

JULIUS (St.) M. (May 27)

(3rd cent.) A veteran soldier, martyred at Dorostorum (*Sillistria*) on the Danube, under Alexander Severus, about A.D. 228.

JULIUS and AARON, with OTHERS (SS.) MM. (July 1)

(4th cent.) British Saints, of whom Julius and Aaron suffered at Caerleon-on-Usk, and the rest in different parts of the country, during the persecution under Diocletian (A.D. 303). The general persecution ordered by Imperial authority at that period was carried out with singular mildness by Diocletian's colleague, the Cæsar, Constantius Chlorus, in Britain,

yet there can be no doubt that in the attempt at that period to extirpate Christianity, a certain number of the Faithful, like St. Alban, perished in Britain. Tradition has preserved the names of Julius and Aaron, mentioned both by Gildas and, in his History, by Venerable Bede.

JULIUS (St.) M. (Aug. 19)
(2nd cent.) A Roman Senator, one of the few Martyrs during the respite from persecution under the Emperor Commodus (A.D. 180-193). He was scourged to death.

JULIUS (St.) M. (Dec. 3)
See SS. AMBICUS, VICTOR, &c.

JULIUS, POTAMIA, CRISPIN, FELIX, GRATUS and OTHERS (SS.) MM. (Dec. 5)
(4th cent.) Twelve African Martyrs, who suffered at Thagura in Numidia, in the persecution under Diocletian (A.D. 302), about the same time as St. Crispina in the neighbouring town of Thebeste.

JULIUS (St.) M. (Dec. 20)
Nothing has survived regarding this holy Martyr, who is registered in the Martyrologies as having suffered at Gelduta in Thrace, though it is difficult to identify the locality. Pliny describes Gelduta as being situated on the banks of the Rhine.

***JUNIAN (St.) Hermit.** (Oct. 16)
(5th cent.) A hermit in France endued in life with great powers of working miracles, and much venerated at Limoges and in the surrounding districts. He is believed to have lived far into the sixth century. A small town near Limoges takes its name from him.

***JURMIN (St.)** (Feb. 23)
(8th cent. probably.) An East Anglian Prince, perhaps a brother of St. Etheldreda, or again, a nephew of St. Hilda. His relics were venerated at Bury St. Edmunds throughout the Middle Ages as those of a Saint. But no other particulars regarding him are extant.

JUST (St.) M. (Oct. 18)
(Date unknown.) The Title-Saint of a parish near Land's End in Cornwall, described as a Martyr, and possibly identical with the St. Just, a Boy-Martyr, commemorated in the Roman Martyrology on Oct. 18. But the tradition concerning St. Just of Cornwall is too vague to be of any service historically.

JUSTA, JUSTINA and HENEDINA (SS.) MM. (May 14)
(2nd cent.) Saints (some say, sisters) venerated in the Island of Sardinia, where they suffered martyrdom (it is believed) under Hadrian (A.D. 117-138), either at Cagliari or at Sassari.

JUSTA (St.) M. (July 15)
See SS. CATULINUS, JANUARIUS, &c.

JUSTA and RUFINA (SS.) VV.MM. (July 10)
(3rd cent.) Two poor tradeswomen of Seville in Spain, victims (A.D. 287) of the persecution under Diocletian at its very outset. They are greatly honoured in the Mozarabic Liturgy, and in the Spanish Church in general. After being racked they were thrown into prison. St. Justa expired in consequence of the torture to which she had already been subjected; St. Rufina was strangled in her dungeon.

JUSTIN of CHIETI (St.) (Jan. 1)
(Date uncertain.) Some writers describe him as first Bishop of Chieti (South of Italy), and as having lived in the first half of the fourth century. Others have it that he flourished about A.D. 540. The fact that he has been from time immemorial venerated at Chieti led Pope Benedict XIV, after due investigation, to order the inserting of his name in the Roman Martyrology.

JUSTIN THE PHILOSOPHER (St.) M. (April 13)
(2nd cent.) Born near Sichem in Palestine, and hence styling himself a "Samaritan," he, from his youth, gave himself up to philosophical meditations. He was converted to Christianity, and seems after a visit to Rome to have engaged in missionary work in Asia. His inimitable Apologies for the Christian Religion, addressed to the Antonine Emperors, and his Dialogue with the Jew Tryphon are the most instructive second century writings which we possess. St. Justin was beheaded in Rome with other Christians (A.D. 167).

JUSTIN (St.) M. (July 18)
One of the Seven Sons of St. SYMPHOROSA, *which see.*

JUSTIN (JUSTUS) (St.) M. (Aug. 1)
(3rd cent.) A Christian child from Auxerre (France) who, journeying from Paris to Amiens with his father, fell in with the officials employed in the search for Christians. The little fellow stoutly refused to betray the direction in which his father had fled. The latter escaped, but little Justin was made to die in his place (about A.D. 288), at a spot some four leagues from Paris. The old account goes on to add that her little son's head was returned to his mother at Auxerre.

JUSTIN (St.) M. (Sept. 17)
(3rd cent.) A Roman priest who busied himself with the burying of the bodies of Martyrs, and eventually himself shared their lot (A.D. 259). His relics were translated in the ninth century to Frisingen in Germany.

JUSTIN (St.) M. (Dec. 12)
See SS. MAXENTIUS, CONSTANTIUS, &c.

JUSTINA (St.) M. (May 14)
See SS. JUSTA, JUSTINA, &c.

JUSTINA (St.) M. (June 16)
See SS. AUREUS, JUSTINA, &c.

JUSTINA (St.) V.M. (Sept. 26)
See SS CYPRIAN and JUSTINA.

JUSTINA of PADUA (St.) V.M. (Oct. 7)
(1st cent.) According to the traditional account, this Christian maiden suffered either under Nero or under Domitian, certainly in the Apostolic Age. She was converted to the Faith by St. Prosdocimus, sent by St. Peter the Apostle to Padua, and first Bishop of that city. She was beheaded by order of Maximus the Prefect, a fierce opponent of Christianity. Her relics are enshrined in the magnificent church erected in her honour by the Cassines Benedictines, in whose adjoining monastery their congregation originated.

JUSTINA (St.) V.M. (Nov. 30)
(Date unknown.) A Christian maiden put to death for the Faith at Constantinople; but the date and all particulars are lost.

***JUSTINIAN (St.) M.** (Dec. 5)
(6th cent.) A hermit, a native of Brittany, but who served God in an island off the coast of South Wales, where he met his death at the hands of evildoers, and was thenceforward venerated as a Martyr.

JUSTUS (St.) M. (Feb. 25)
See SS. DONATUS, JUSTUS, &c.

JUSTUS (St.) M. (Feb. 28)
See SS. MACARIUS, RUFINUS, &c.

JUSTUS of URGEL (St.) Bp. (May 28)
(6th cent.) The first Bishop of Urgel in Catalogna. He is numbered by St. Isidore of Seville among the "viri illustres" of whom he wrote the lives. St. Justus has left us an Exposition of the Canticle of Canticles. He attended the Second Council of Toledo (A.D. 527); but the date of his death is unknown.

JUSTUS (St.) M. (July 2)
See SS. ARISTO, CRESCENTIANUS, &c.

JUSTUS (St.) M. (July 14)
(Date unknown.) A Roman born, miraculously converted to Christianity, and a soldier in the Imperial army. This may have brought him into the East. There is no local tradition in regard to him in Rome, though it is there that he is said to have suffered martyrdom. His head is alleged to have been crushed in under a red-hot helmet. No dates are given. He was in great honour at Constantinople; and perhaps it was there, in "New Rome," that his Passion really took place.

JUSTUS (St.) M. (July 21)
See SS. CLAUDIUS, JUSTUS, &c.

***JUST (St.)** (Aug. 12)
Otherwise St. UST, *which see.*

JUSTUS and PASTOR (SS.) MM. (Aug. 6)
(4th cent.) Two Christian children, aged respectively thirteen and nine years, who were not spared in the incredibly savage persecution under Diocletian. They, like countless others of the Faithful, were scourged and beheaded by order of the merciless Prefect Dacianus at Alcala in Spain, about A.D. 304.

JUSTUS of LYONS (St.) Bp. (Sept. 2)
(4th cent.) From being a deacon of Vienne, Justus was promoted (A.D 350) to the See of Lyons. He assisted (A.D. 381) at the Council of Aquileia against the Arians. Thence, disguising himself, he repaired unknown to any one to Egypt, and embraced the monastic life. However, he was before very long discovered; and his priests and people sent to him to beg of him to return to them. This, we are assured he persistently refused to do, and died in his monastery (A.D. 390). His body was afterwards translated to Lyons.

JUSTUS (St.) M. (Oct. 18)
The St. JUSTINUS, the child-martyr of near Paris, previously commemorated in the Martyrologies on August 1.

JUSTUS of TRIESTE (St.) M. (Nov. 2)
(4th cent.) A citizen of Trieste, arrested as a Christian during the persecution under Diocletian. He was imprisoned, put to the torture, and finally cast into the sea (A.D. 303). He is much honoured at Trieste, where a noble church is entitled after him.

JUSTUS of CANTERBURY (St.) Bp. (Nov. 10)
(7th cent.) A Roman monk, one of those sent by St. Gregory the Great (A.D. 601) to reinforce the mission of St. Augustine to the Anglo-Saxons. In 604 he was consecrated first Bishop of Rochester; and in 624 succeeded St. Mellitus at Canterbury. He died A.D. 627, having begun, through St. Paulinus, whom he consecrated first Archbishop of York, the Apostolate of Northumbria, later to be taken up by St. Aidan. Pope St. Boniface IV, his contemporary, in a letter still extant, speaks of him in terms of high praise.

JUSTUS and ABUNDIUS (SS.) MM. (Dec. 14)
(3rd cent.) Spanish Saints who suffered under the Emperor Numerian and the Prefect Olybrius (A.D. 283). After a futile attempt to burn them at the stake, they were beheaded. The Mozarabic Liturgy has a solemn Office in their honour.

***JUTHWARE (St.) V.** (July 1)
(7th cent.) The sister of St. Sidwell. They were probably of British and not of Anglo-Saxon lineage, and appear to have lived in Devonshire before the Anglo-Saxons of Wessex had penetrated into that county.

JUVENAL of NARNI (St.) Bp. (May 3)
(4th cent.) The first Bishop of Narni (Central Italy), ordained, it is asserted, by Pope St. Damasus. He converted great numbers of Pagans to Christianity; and, having wrought many miracles, fell asleep in Christ, A.D. 369. His body is alleged to have been translated to Toulouse in France, but relics of him are still venerated at Narni. He is associated in the Liturgy with the Martyrs Pope St. Alexander and his fellow-sufferers; but there is no ground for the erroneous belief that St. Juvenal also perished by the sword.

JUVENAL (St.) M. (May 7)
(2nd cent.) A Saint of Narni, a deacon of Pope St. Alexander (A.D. 121-132), according to some. But this appears improbable. Others hold with more likelihood that he was a Bishop of Teramo. His reputed shrine is at Benevento.

JUVENTINUS and MAXIMUS (SS.) MM. (Jan. 25)
(4th cent.) Two Christian officers in the army of Julian the Apostate. Like others, they were degraded, imprisoned, scourged, and at last beheaded (A.D. 363). Their martyrdom took place at Antioch in Syria.

JUVENTIUS of PAVIA (St.) Bp. (Feb. 8)
(Date uncertain.) The tradition is that St. Hermagoras, Bishop of Aquileia, the disciple of St. Mark the Evangelist, despatched SS. Syrus and Juventius to evangelise Pavia (*Ticinum*), of which city the latter became the first Bishop. Consequently, he flourished in the first or, at latest, early in the second century. The Roman Martyrology commemorates him a second time with St. Syrus on Sept. 8.

JUVENTIUS (St.) M. (June 1)
(Date unknown.) A Roman Martyr, of whom all particulars are lacking. His body, discovered in the Catacombs in the sixteenth century, was conveyed to the monastery of Chaise-Dieu (Evreux) in France, the date of which event has determined that of his festival.

***JUVENAL ANCINA (Bl.) Bp.** (Sept. 12)
(17th cent.) By birth a Piedmontese, and a very learned man, who coming to Rome became a disciple of St. Philip Neri and one of the first members of the Congregation of the Oratory. His indefatigable zeal in preaching resulted in a wonderful gain of souls to God. Appointed Bishop of Saluzzo, he was recognised as one of the model Prelates of his Age. He died A.D. 1604 at the age of fifty-nine. The Process of his Beatification was completed A.D. 1890.

K

For KATHARINE and similar names, sometimes written with an initial K, see also C and Ch.

***KANTEN (CANNEN) (St.)** (Nov. 5)
(6th cent.) A Welsh Saint. Founder of Llangenten Abbey (Brecknock).

***KARANTOC (St.)** (Jan. 16)
The name occurs on this day in one of the Welsh Kalendars; but there is no other record. St. Karantoc may very likely be one and the same with St. Carantog (Caranog, Cairnech) of May 16 (*which see*).

***KEA (KAY, KENANA) (St.) Bp.** (Nov. 5)
(6th cent.) A British Saint who has left his name to Landkey in Devon. He passed some part of his life in Brittany, where he is venerated as St. Quay. The details of his life are very uncertain.

***KEBIUS (St.) Bp.** (April 25)
Otherwise St. CUBY (CYBY), *which see.*

***KECSAG (MACKECSOG, MACHESSAGUS) (St.) Bp.** (March 10)
(6th cent.) Born in Cashel of royal race, even as a child he is said to have worked miracles. He became a missionary and laboured as such in Scotland, where he was raised to the Episcopate. He died A.D. 520, or, according to some authors, at a later date in the same century.

***KELLACH (St.) Bp.** (May 1)
Otherwise St CEILLACH, *which see.*

***KENAN (CIANAN) (St.) Bp.** (Nov. 24)
(5th cent.) A Bishop, disciple with St. Patrick of St. Martin of Tours, and the first in Ireland to build his Cathedral (Damleag or Dulek, in Meath) of stone. He died about A.D. 480.

***KENELM (St.) King, M.** (July 17)
(9th cent.) A Mercian Prince, who while yet a child succeeded to the throne on the death of his father, King Kenulph. His unnatural sister, Cynefrith, however, caused him to be done to death in the Forest of Clent (A.D. 821). In Mediæval England he was universally venerated as a Saint and Martyr.

***KENNETH (St.)** (Aug. 6)
(6th cent.) A Welsh hermit, the son of a chieftain. He made his cell among the rocks in the Peninsula of Gower on the then desolate shores of the Atlantic.

***KENNERA (St.) V.M.** (Oct. 29)
(5th cent.) Venerated in Scotland as a kinswoman and companion in her journeyings of St. Ursula. Like St. Cordelia, with whom she may perhaps be identified, she escaped the massacre of the holy virgins, to win her crown of martyrdom at a later date.

KENNETH (St.) Abbot. (Oct. 11)
Otherwise St. CANICE or CANICUS, *which see.*

***KENNOCHA (KYLE, ENOCH) (St.) V.** (March 25)
(11th cent.) A Scottish nun of noble birth who sanctified herself in a convent in Fife. Formerly she was held in great veneration in Scotland, especially in the district round Glasgow. She died at a great age, A.D. 1007.

KENNY (St.) Abbot. (Oct. 11)
Otherwise St. CANICUS, *which see.*

KENTIGERN (MUNGO) (St.) Bp. (Jan. 13)
(6th cent.) The Apostle of the North-West of England and South-East of Scotland. He was born in Perthshire, trained by St. Serf, and consecrated Bishop of the Strath-Clyde Britons. Evangelising the country on his way he came to Wales, to St. David, and later founded the monastery of Llanelwy (St. Asaph) in Flintshire. Thence, returning to Scotland, he pursued his missionary career, making of Glasgow his centre. He died there, full of years and honours, about A.D. 600.

***KENTIGERNA (CENTIGERNA) (St.)** (Jan. 7)
Widow.
(8th cent.) Renowned for her great sanctity of life as well as for being the mother of St. Foillan, St. Kentigerna left Ireland after her husband's death and led a life of penance and prayer on the Island of Inchebroida (Loch Lomond). She died A.D. 728.

***KERIC (St.)** Abbot. (Feb. 17)
Otherwise St. GUEVROCK, *which see.*

***KERRIER (St.)** (March 5)
A variant of the names KIERAN, PYRAN, QUERANUS, *which see.*

***KESSOG (MAKKESSOG) (St.)** Bp. (March 10)
(6th cent.) Said to have been an Irish prince, and to have laboured as a missionary Bishop in Lennox and elsewhere in Scotland.

KESTER (St.) M. (July 25)
Otherwise St. CHRISTOPHER, *which see.*

***KEVERNE (St.)** (Nov. 18)
(6th cent.) A Cornish Saint, friend of St. Pyran or Kieran, with whom some even identify him.

***KEVIN (COEMGEN) (St.)** Abbot. (June 3)
(7th cent.) An Irish Saint of noble birth, and one of the Patron Saints of Dublin. He was educated by St. Petroc of Cornwall, then in Ireland, and by other holy men. He founded the famous monastery of Glendalough, about the middle of the sixth century; and in his old age retired to a hermitage, where he died, June 3, A.D. 618.

***KEVOCA (KENNOTHA, QUIVOCA) (St.)** (May 1)
(7th cent.) An Irish or Scottish Saint of whom nothing is now known with any certainty. Some writers identify him with St. Mocaemog, Abbot of Liathmor in Tipperary. But in the ancient Scottish Calendars St. Kevoca appears as a female Saint.

***KEWE (KYWA, CIWA) (St.) V.** (Feb. 8)
Otherwise St. KIGWE, *which see.*

***KEYNA (KEYNE, KEAN) (St.) V.** (Oct. 8)
(5th cent.) A Welsh Saint, daughter of Brychan of Brecknock. After a holy life, spent as a recluse in Somersetshire (at Keynsham, so-called after her) she returned to Wales to die. Many churches are dedicated in her honour.

KIARAN (KYRAN) (St.) Abbot. (Sept. 9)
(6th cent.) An Irish Saint, surnamed Saighir (Segienus), and who appears in the Roman Martyrology as Queranus. He was trained in the monastic life by St. Finnian of Clonard, who foretold that half the monasteries of Ireland would receive a Rule from him. This Rule, "The Law of Kieran," like those of other Celtic Saints, is austere in the extreme. Among the monasteries founded by St. Kyran was the famous Abbey of Clonmacnois in West Meath, on the Shannon. St. Kyran died Sept. 9, A.D. 549.

***KIERAN (KIERNAN, KYRAN, CIARAN, PYRAN) (St.)** Bp. (March 5)
(5th cent.) Styled "The First-Born of the Saints of Ireland." Born in Ossory of noble parents, some time in the fourth century, he preceded St. Patrick, with whom he associated himself in the Apostolate of Ireland. Either by St. Patrick, or, as some say, by the Pope of the time himself, St. Kieran was consecrated First Bishop of Ossory. From his foundation of a monastery at Saighir (King's County) he became known as St. Kiaran of Saighir. Various traditions speak of his having crossed over to Cornwall and of his being identical with the St Piran there venerated as a local Saint. St. Kyran died, it would appear, at a very advanced age.

***KIGWE (KEWE) (St.) V.** (Feb. 8)
(Date uncertain.) Marked in the Exeter Martyrology as commemorated on Feb. 8. She is probably the same as St. Ciwa, a sixth or seventh century Saint venerated in Monmouthshire. A Welsh Kalendar gives the name Kigwe or Kigwoe. It is also written Ciwg and Cwick. But she is certainly other than the St. Keyna who has left her name to Keynsham in Somersetshire.

***KIARA (CHIER) (St.) V.** (Oct. 16)
(7th cent.) An Irish Saint, directed in the Religious life by St. Fintan Munnu. She lived near Cork at a place still called Kilchrea after her, and died about A.D. 680.

***KILIAN (St.)** Abbot. (July 29)
(7th cent.) An Irish Saint, Abbot of a monastery in the Island of Inniscaltra, and author of a Life of St. Brigid.

***KILLENE MAC LUBNEY (St.)** Bp. (April 13)
(7th cent.) An Abbot of Saighir (King's County), and one of those who with forty Bishops assisted at the Synod convoked by St. Flann, Archbishop of Armagh (A.D. 695).

***KILDA (St.).**
This Saint gives its name to an island off the Scottish coast, in which there is a well known as St. Kilder's or St. Kilda's Well. But the Saint has not been identified.

KILLIAN (CHILIANUS), COLOMAN and TOTNAN (SS.) MM. (July 8)
(7th cent.) Irish missionaries who successfully evangelised South Germany. Pope John V consecrated St. Killian first Bishop of Wurzburg. The Saint had converted Gerbert, the local Duke or chieftain; but made an enemy of the heathen Geilana, who lived with the Duke as his wife, though not really such. She caused St. Chillian to be assassinated, and with him Coloman, a priest, and Totnan, a deacon (A.D. 688). Their relics, a century later, were enshrined in his Cathedral by St. Burchard, a successor of St. Killian.

***KILLIAN (St.)** (Nov. 13)
Otherwise St. CHILLIEN, *which see.*

***KINGA (St.) V.** (July 24)
(13th cent.) A Queen of Poland and one of the Patron Saints of that country. She was a niece of St. Elisabeth of Hungary and great-niece of St. Hedwig. She shared with King Boleslaus, to whom she was espoused, the sufferings to which the Tartar invasions subjected Poland. St. Kinga died, a Tertiary of the Order of St. Francis, in the monastery she had founded at Sandiez. Her name is variously written, Kloga, Zinga, Cunegonda, &c.

***KINGSMARK (CYNFARCH) (St.)** (Sept. 8)
(5th cent.) One or two chapels or churches in the West country are dedicated to him, and there is a place-name commemorating him. He is said to have been a Scottish chieftain, and to have afterwards come to Wales, where,

remaining in the world, he sanctified himself and acquired such popular repute for holiness as after his death to have been at once canonised by the clergy and people. He, it would seem, married a grand-daughter of the famous Brychan of Brecknock.

***KINNIA (St.)** V. (Feb. 1)
(5th cent.) A holy maiden, baptised by St. Patrick, and by him consecrated to God. She is greatly venerated in County Louth.

***KIRBY (LUKE) (Bl.)** M. (May 30)
See Bl. LUKE KIRBY.

***KIRKMAN (RICHARD) (Bl.)** M. (Aug. 26)
See Bl. RICHARD KIRKMAN.

KITT (St.) M. (July 25)
Otherwise St. CHRISTOPHER, *which see.*

" KLAUS " (St.) (Dec. 6)
A corrupt form of the name St. NICHOLAS (NIKLAUS).

***KYBI (CYBI, CUBI) (St.)** Bp. (Nov. 6)
(6th cent.) The Apostle of the Isle of Anglesey. He was the son of Salomon, King of Brittany, and is said to have been consecrated Bishop by St. Hilary of Arles. He died about the middle of the sixth century.

***KYNEBURGA, KYNESWIDA and TIBBA (SS.)** (March 6)
(7th cent.) Kyneburga and Kyneswida were daughters of the Pagan King Penda of Mercia. On the death of her husband, Alchfrid of Northumberland, Kyneburga, with her sister and her kinswoman St. Tibba, retired to the monastery of Caistor in Northamptonshire, which the two former governed in succession as Abbesses. The relics of all three were enshrined in Peterborough Abbey.

***KYRAN (St.)** Abbot. (Sept. 9)
Otherwise St. KIARAN, *which see.*

***KYRIN (KYRSTIN) (St.)** Bp. (March 17)
(7th cent.) A Scottish Saint, Bishop of Ross, also known as St. Boniface. He died A.D. 660.

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***LACTAN (LACTINUS) (St.)** Abbot. (March 19)
(7th cent.) Born near Cork, it is said that a miraculous spring provided the water for his Baptism, and that, when fifteen years old, he was taken by his Guardian Angel to St. Comgall, the great Abbot of Ben-Chor. He was there instructed by St. Molua in Sacred Science, and appointed by St. Comgall to make other foundations, over one of which, at a place called Achadh-Ur (now Freshford, County Kilkenny), he presided till his holy death (A.D. 672). He worked many miracles, raising the dead to life, and in many parts of Ireland is invoked effectually on the part of paralytics and of those possessed by evil spirits.

***LACY (WILLIAM) (Bl.)** M. (Aug. 22)
See Bl. WILLIAM LACY.

LADISLAS (LANCELOT) (St.) King. (June 27)
(11th cent.) The son of Bela, King of Hungary, to which kingdom after his accession (A.D. 1080), Ladislas added Dalmatia and Croatia. An able leader of armies, he fought successfully against the Poles, Russians and Tartars. He died, July 30, A.D. 1095, at the age of fifty-four, while preparing to take part in the First Crusade. He governed wisely and well, and his many virtues made him beloved by his people. Miracles were wrought at his tomb, and he was canonised by Pope Celestine III (A.D. 1198). His Feast is kept on June 27, Anniversary of the Translation of his Relics.

***LADISLAUS DE GIELNIOW (St.)** (Sept. 25)
(16th cent.) A Franciscan Friar of consummate holiness, who lived and died in Poland, the country of his birth, and there accomplished great good work for the Brethren of his own Order and for his fellow-countrymen. He died at Warsaw, May 4, A.D. 1505, and is numbered among the Patron Saints of Poland.

LÆTANTIUS (St.) M. (July 17)
See SCILLITAN MARTYRS.

LÆTUS (St.) M. (Sept. 1)
See SS. VINCENT and LÆTUS.

LÆTUS (St.) Bp., M. (Sept. 6)
See SS. DONATIAN, PRÆSIDIUS, &c.

LÆTUS (St.) (Nov. 5)
(6th cent.) Honoured in the Diocese of Orleans in the village of St. Lié, where his relics are enshrined. He is said to have embraced the monastic state at the age of twelve years, and to have died A.D. 533. But nothing certain is now known of his life.

***LAICIN (St.)** Abbot. (Jan. 20)
Otherwise St. MOLAGGA, *which see.*

***LAMALISSE (St.)** (March 3)
(7th cent.) A Scottish hermit who has left his name to an islet (Lamlash) off the coast of the Isle of Arran.

LAMBERT of LYONS (St.) Bp. (April 14)
(7th cent.) Born in the north of France, he gave up a high post at the Court of King Clotaire III to become a monk of Fontenelle, which monastery he governed as Abbot for twelve years. Appointed Archbishop of Lyons (A.D. 681), he edified his flock by his holy life and zeal until his death (A.D. 688).

LAMBERT of SARAGOSSA (St.) M. (April 16)
(4th cent.) A Spanish Martyr who suffered in the neighbourhood of Saragossa (A.D. 306). The official persecution under Diocletian had at that time practically ceased in the West. Hence, it is supposed that St. Lambert perished in a riot of the Pagans, irritated at the tolerance of Christians that had set in.

LAMBERT of MAESTRICHT (St.) Bp., M. (Sept. 17)
(7th cent.) A disciple of St. Theodardus, Bishop of Maestricht, whom he succeeded in A.D. 669. In the political troubles of the time, he was, five years later, driven from his See, and retired to the monastery of Stavelot, where for seven years he led the humble life of a simple monk. Recalled to his See by Pepin of Heristal, he set about his work with renewed zeal, and energetically promoted the missionary efforts of St. Willebrord and others in the neighbouring Pagan districts. For his energy in repressing vice he paid with his life, being slain by a troop of lawless nobles (A.D. 709) in the then village of Liége, whither his relics were transported from Maestricht, A.D. 720; and which, having become shortly afterwards an Episcopal city, honours St. Lambert as its chief Patron.

LANCELOT (St.) King. (June 27)
Otherwise St. LADISLAS, *which see.*

LANDELINUS (St.) Abbot. (June 15)
(7th cent.) Nobly born in the North of France, though carefully brought up by St. Aubert of Cambrai, he walked for a time in the broad way of perdition, until the sudden death of one of his companions made him turn to God. He entered an austere monastery and, having been promoted to the priesthood, retired to a desert place on the River Sambre, where he founded the Abbey of Lobbes (*Laubacum*), of which he gave the government to St. Wismar, and later that of Crepy (*Crespiacum*) where he died A.D. 686. Like his saintly contemporaries of the North-East of France and of Belgium, St. Landelinus was a zealous missionary and unsparing of himself in his efforts to convert the heathen.

LANDOALDUS and AMANTIUS (SS.) (March 19)
(7th cent.) A Roman priest and a deacon, sent in the middle of the seventh century by Pope St. Martin I to work with SS. Amandus, Aubert, Remaclus and others, at the evangelisation of the countries now known as Belgium and North-Eastern France. To this task the two Saints devoted themselves with great fruit of souls, and many miracles are attributed to their prayers. Their relics were taken to Ghent in the tenth century.

***LANDRADA (St.)** V. (July 8)
(7th cent.) A Belgian Saint of high worldly

rank, who renounced bright prospects in the world to live as a poor Religious. She died Abbess of Munsterbilsen, about A.D. 690.

***LANDRY (LANDERICUS) (St.)** Bp. (June 10)
(7th cent.) A Bishop of Paris, renowned for his care of the sick and of the poor. The founder of the famous Hotel-Dieu, the first hospital opened in Paris.

LARGIO (St.) M. (Aug. 12)
See SS. HILARIA, DIGNA, &c.

LARGUS of AQUILEIA (St.) M. (March 16)
See SS. HILARY, TATIAN, &c.

LARGUS of ROME (St.) (Aug. 8)
See SS. CYRIACUS, LARGUS, &c.

***LARKE (JOHN) (Bl.)** M. (March 7)
See Bl. JOHN LARKE.

***LASAR (LASSAR, LASSERA) (St.)** V. (March 29)
(6th cent.) A holy nun in Ireland, niece of St. Forchera. St. Lasar was in early life placed under the care of SS. Finnian and Kiernan at Clonard. Her name, signifying "Flame," testifies to the ardent love of her soul for her Divine Spouse.

***LASERIAN (MOLAISRE) (St.)** Bp. (April 18)
(7th cent.) A nephew of St. Blaan (Dunblane), and an Irishman by birth, who is said to have been ordained priest in Rome by Pope St. Gregory the Great. Returning to Ireland, he founded the monastery and Bishopric of Leighlin. He was afterwards by Pope Honorius appointed his Legate in Ireland, where he strenuously upheld the Roman practice in regard to the celebration of Easter. He was prominent at the Synod of Whitefield, A.D. 635, and is venerated as the Patron of the Diocese of Leighlin.

LATINUS of BRESCIA (St.) Bp. (March 24)
(2nd cent.) Flavius Latinus, disciple and successor of St. Viator, third Bishop of Brescia in Lombardy, is believed to have been imprisoned and put to the torture with other Christians, under Domitian; to have escaped with his life, and to have governed the Diocese of Brescia from A.D. 84 to A.D. 115. His relics, discovered in the fifteenth century, under an altar in a chapel, standing in what had been the cemetery traditionally alleged to have been set apart by him for the interment of the bodies of Martyrs, are now fittingly enshrined in the same locality in the church of St. Afra.

LAUDO (St.) Bp. (April 22)
Otherwise St. LAUTO, *which see.*

***LAUNOMAR (LAUMER) (St.)** Abbot. (Jan. 19)
(6th cent.) An Abbot in France favoured with the grace of working miracles and with the gift of prophecy. He died in his monastery near Chartres, A.D. 593.

LAURENCE JUSTINIANI (St.) Bp. (Jan. 8)
(15th cent.) A scion of a noble Venetian family who, at the age of nineteen, being already favoured with the grace of supernatural prayer, joined the austere Congregation of the Canons Regular of St. Giorgio in Alga, of which in due time he became the General. Pope Eugene IV (A.D. 1433) compelled him to accept the Bishopric of Venice, of which city he became the first Patriarch, when that dignity was transferred from Grado to Venice (A.D. 1451). St. Laurence, by his zeal for the salvation of the souls committed to his charge, was the model of the Prelates of his age; but his private life was ever one of penance and high prayer. His writings on Mystical Contemplation are sublime in their simplicity. He died mourned by all, Jan. 8, A.D. 1455, at the age of seventy-four, and was canonised A.D. 1690.

LAURENCE of CANTERBURY (St.) Bp. (Feb. 2)
(7th cent.) One of the forty monks sent by Pope St. Gregory the Great with St. Augustine to convert the Anglo-Saxons. He enjoyed the full confidence of his holy leader, and was chosen by him to report to St. Gregory on the progress of the English mission, and to bring back reinforcements for the work. Succeeding to the Archbishopric of Canterbury (A.D. 604), he guided the infant Church successfully and skilfully through the crisis that followed on the death of King Ethelbert. He appears to have dealt very prudently with the Celtic Prelates; and the Irish Stowe Missal gives him express commemoration in the Canon of the Mass. He died A.D. 619, and was succeeded by St. Mellitus.

LAURENCE of NOVARA and OTHERS (SS.) MM. (April 30)
(4th cent.) St. Laurence was a native of Novara in Piedmont, of which city his disciple St. Gaudentius became the first Bishop. He made many converts to Christianity, and in the end was put to death for the Faith, together (we are told) with a number of children whom he had just baptised.

***LAURENCE (ROBERT) (Bl.)** M. (May 4)
See CARTHUSIAN MARTYRS.

***LAURENCE RICHARDSON (Bl.)** M. (May 30)
(16th cent.) This holy man, whose real surname was Johnson, was born in Lancashire, and won a Fellowship in one of the Oxford Colleges. He was ordained priest at Douai, and afterwards, taking the name of Richardson, faithfully served on the English Mission. When offered pardon if he would confess having taken part in a pretended plot against Queen Elizabeth his answer was: "I cannot confess an untruth; neither can I deny my Faith." He was put to death at Tyburn, A.D. 1582.

LAURENCE of BRINDISI (St.) (July 22)
(17th cent.) An Italian Capuchin Saint, born at Brindisi, who seemed to live for no other end than to gain souls to Christ. He travelled over nearly the whole of Europe, converting thousands of unbelievers and drawing countless sinners to repentance. He died at Lisbon, A.D. 1619, and was canonised by Pope Leo XIII (A.D. 1881).

LAURENCE of ROME (St.) M. (Aug. 10)
(3rd cent.) Perhaps the most celebrated among the many Martyrs of Rome. Claimed by the Spaniards as their fellow-countryman, he was Archdeacon to Pope St. Xystus II, and as such administered the Temporals of the Holy See. When St. Xystus, with most of his clergy, was put to death under Valerian (A.D. 258), St. Laurence was spared for a few days with the view of forcing him to discover and give up the supposed concealed treasures of the Church. When it was found that all had been shared among the poor, the holy deacon was put to the torture, and in the end roasted alive on a gridiron. The East has vied with the West in doing honour to him. His body rests in the Campus Varanus (*Cimitero di S. Lorenzo*); but fragments of his relics are found throughout Europe, notably in the Palace of the Kings of Spain known as the "Escurial" (Gridiron).

LAURENCE of AFRICA (St.) M. (Sept. 28)
See SS. MARTIAL, LAURENCE, &c.

LAURENCE O'TOOLE (St.) Bp. (Nov. 14)
(12th cent.) Of princely descent, born in Leinster about A.D. 1124. After being Abbot of Glendalough, he was consecrated Archbishop of Dublin (A.D. 1154). He guided his flock wisely, encouraging them to patience in the sufferings consequent on the invasion of Strongbow; and governed his Diocese with prudence for twenty-six years. Repairing in the interests of his Church, to Canterbury, to King Henry II, he narrowly escaped death at the hands of a madman. He was present in Rome (A.D. 1179) at the Lateran Council, and returned to Ireland with the powers of a Legate. He died at the Abbey of Eu in Normandy (14 Nov., A.D. 1180), having successfully negotiated between King Henry and King Roderic, the Irish monarch. He was canonised (A.D. 1226 by Pope Honorius III, who put on record, among the miracles worked at the prayer of St. Laurence, the raising of seven dead persons to life.

LAURENTIA (St.) M. (Oct. 8)
See SS. PALATIAS and LAURENTIA.

LAURENTINUS, IGNATIUS and CELERINA (SS.) MM. (Feb. 3)
(3rd cent.) African Martyrs, of whom St. Cyprian writes movingly in one of his Epistles. St. Celerinus was a deacon. All three were related by blood.

LAURENTINUS (St.) M. (June 3)
See SS. PERGENTINUS and LAURENTINUS.

LAURIANUS (St.) Bp., M. (July 4)
(6th cent.) An Archbishop of Seville in Spain, said to have been previously a deacon of Milan, ordained by St. Eustorgius. It seems certain that he met his death somewhere in France, probably at Bourges; but the accounts given of him are so unreliable that no faith can be given to them. The head of St. Laurianus is among the relics venerated at Seville.

LAURUS (St.) M. (Aug. 18).
See SS. FLORUS, LAURUS, &c.

•LAURUS (LERY) (St.) Abbot. (Sept. 30)
(7th cent.) An Abbot in Brittany (*St. Léry, Morbihan*), who deserved well of his fellow-countrymen by his zeal in preaching and great charity to the poor. The holiness of his life of prayer and penance led to his being venerated by his people as a Saint.

LAUTO (LAUDO, LAUDUS, LO) (St.) Bp. (April 22)
(6th cent.) For forty years (A.D. 528-A.D. 568) Bishop of Coutances in Normandy, he assisted at several French Councils. He was present at the deathbeds of his friends, the Bishops, St. Melanius of Rouen and St. Paternus of Avranches; as also at that of the Abbot St. Marculphus. He enriched his Church out of his family property at Briovere, now called after him St. Lô. He appears to have been one of the most energetic as well as one of the most loved sixth century Prelates.

•LAWDOG (St.) (Jan. 21)
(6th cent.) He is the Title Saint of four churches in the Diocese of St. David's, and may perhaps be identical with St. Llenddad (*Laudatus*), Abbot of Bardsey.

LAZARUS of MILAN (St.) Bp. (Feb. 11)
(5th cent.) An Archbishop of Milan who was the support of his flock during the invasion of the Ostro-Goths. By his zeal he won during his eleven years of Episcopate the love and admiration of all. To him, as to St. Mamertus of Vienne, is attributed the institution of the Rogation Days. He died March 14, A.D. 429; but his Feast Day was fixed on Feb. 11, in deference to the Milanese usage of not keeping Saints' Days in Lent.

LAZARUS (St.) (Feb. 23)
(9th cent.) A monk of Constantinople, renowned as a painter, who in the time of Theophilus (A.D. 829-842), one of the Iconoclast Emperors, busied himself in restoring the Sacred Pictures defaced by the heretics. He was seized and put to the torture. But his right hand, burned off, was miraculously restored to his arm, and, escaping with his life, he persevered to the end in his brave struggle for the Faith, passing away in great repute of zeal and ascetic holiness.

LAZARUS (St.) M. (March 27)
See SS. ZANITAS, LAZARUS, &c.

LAZARUS (St.) Bp. (Dec. 17)
(1st cent.) The disciple and friend of our Lord, by Him raised from the dead (John xi.). Although the Greek historians allege that he passed from this world in the Island of Cyprus, it has been a constant belief in the West that, with his holy sisters, Mary and Martha, he journeyed into Gaul and was the first Apostle of the South of France, he himself becoming Bishop of Marseilles. Of this city, as of others in France, he is held to be the Patron Saint. The Military Order of St. Lazarus, of which the original object was the care of lepers (whence the word "Lazaretto"), has left a trace in the style of the Sardinian Order of SS. Maurice and Lazarus.

LEA (St.) Widow. (March 22)
(4th cent.) A rich Roman lady who, after the death of her husband, mortified her flesh by the wearing of sackcloth and by the passing of entire nights in prayer. In her humility she made herself the menial servant of every one in her household. She died A.D. 384. St. Jerome, her contemporary, makes an edifying comparison between her holy end and that of the Consul Prætextatus, a heathen, who died at the same hour.

•LEAFWINE (St.) (Nov. 12)
Otherwise St. LEBUIN, *which see.*

LEANDER (St.) Bp. (Feb. 27)
(6th cent.) Honoured as a Doctor of the Church, St. Leander is one of the glories of the Spanish Church. He was the elder brother of SS. Fulgentius and Isidore, the latter of whom succeeded him in the See of Seville. He entered a monastery in his early youth, and persevered in prayer and penance until, on account of his eminence in virtue and his proficiency in sacred learning, he was promoted to the Archbishopric of Seville. He reformed the Mozarabic or Spanish Liturgy, was prominent at the Third Council of Toledo (A.D. 589), and was under God, the chief means of converting the Spanish Visi-Goths from the errors of Arianism. He died A.D. 596, during the Pontificate of his friend and admirer, St. Gregory the Great

•LEBUIN (LEAFWINE) (St.) (Nov. 12)
(8th cent.) An English priest, a missionary in Holland at the time of St. Boniface. He laboured with St. Marchelm under Bishop St. Gregory of Utrecht. After undergoing much persecution, he fell asleep in Christ A.D. 785. His *cultus* chiefly flourishes in the Dioceses of Utrecht and Deventer.

LEBUINUS (St.) Bp., M. (Nov. 12)
Otherwise St. LIVINUS, *which see.*

LEGER (St.) Bp., M. (Oct. 2)
Otherwise St. LEODEGARIUS, *which see.*

•LELIA (St.) V. (Aug. 11)
(Date unknown.) The traditions connected with this Saint are unhappily lost; nor does her name occur in the Irish Martyrologies. She seems to have lived at a very early period, and to have been connected with the Dioceses of Limerick and Kerry. Some suppose her to have been a sister of St. Munchin of Limerick. Several place-names in Ireland perpetuate her memory; and she is still in great popular veneration.

•LEO and PAREGORIUS (SS.) MM. (Feb. 18)
(3rd cent.) Martyrs in Lycia (Asia Minor), in great veneration in the East. They probably suffered about A.D. 260.

LEO of CATANIA (St.) Bp. (Feb. 20)
(8th cent.) A priest of Ravenna who, on account of his many merits, was appointed to be Bishop of Catania in Sicily. He was a Prelate of great learning, and his reputation as a man of God was so widespread that the Byzantine Emperor (probably Constantine Copronymus) invited him to his Court and besought his prayers. By the miracles he worked he acquired the surname of "Thaumaturgus" (Wonderworker). He passed away some time before A.D. 787.

LEO, ABUNDANTIUS, NICEPHORUS, DONATUS and OTHERS (SS.) MM. (March 1)
(Date unknown.) These Martyrs, twelve in number, are believed to have laid down their lives for Christ in Africa in the very earliest ages of the Church. Their names appear in all the best Martyrologies.

LEO (St.) Bp., M. (March 14)
(4th or 5th cent.) A Bishop of whom nothing is now known save that the old official Registers in Rome record his name and qualify him as a Bishop and Martyr. He appears to have suffered during the troubles with the Arians.

His tomb was discovered outside the walls of Rome in 1857, and verses cut in the stone tell us that he had married while still a heathen, and that he lived to the age of eighty. His body, however, had been removed and enshrined in one of the churches of Rome as early as the ninth century.

***LEO of ROUEN** (St.) Bp., M. (March 1)
(9th cent.) A saintly Archbishop of Rouen who resigned his See in order to preach Christianity among the heathen still existing in the extreme South-West of France. He was done to death by them at Bayonne about A.D. 900.

LEO I, THE GREAT (St.) Pope, Doctor of the Church. (April 11)
(5th cent.) A Roman by birth and Archdeacon of the Holy City under Popes St. Celestine and Sixtus III. On the demise of the latter (A.D. 440) he was elected Pope. He repressed the Manichæans and insisted (against the custom already establishing itself) that they should partake of the Chalice at Holy Communion. He also crushed the last vestiges of Pelagianism in Italy. But his great achievement was the Œcumenical Council of Chalcedon (A.D. 451), summoned by him, which gave its deathblow to the heresy of Eutyches, who denied that Christ was truly man. By himself bravely seeking out Attila the Hun, Pope Leo saved Rome from destruction; and soon after also succeeded in mitigating the horrors of the sack of the city by the hordes of Genseric the Vandal. St. Leo died April 11, A.D. 461, and rests in St. Peter's. More than a hundred of his eloquent sermons are still extant.

LEO IX (St.) Pope. (April 19)
(11th cent.) A cousin of the Emperor Conrad the Salic, born in Alsace, and in Baptism named Bruno. He was brought up by Berthold, the learned Bishop of Toul, and succeeded him in that See (A.D. 1026). As Bishop he revived discipline among the clergy and reformed many monasteries. On the death of Pope Damasus II (A.D. 1048) he was constrained against his own will to accept the Headship of the Church, and took with him to Rome, as his spiritual adviser, Hildebrand, the future St. Gregory VII. As Pope he combated simony, then rife in Europe; and formally condemned the heresy of Berengarius on the Eucharist. Notwithstanding all his efforts, he was unable to hinder the consummation of the Greek Schism then being brought about by Michael Cærularius. He was busy pacifying Benevento, a city belonging to the Holy See, when he was taken prisoner by the Normans and held for a year in captivity. On his return to Rome, broken down and enfeebled, at the early age of fifty-two, he breathed forth his holy soul before the High Altar in St. Peter's, April 19, A.D. 1054. He has left some writings, the most notable of which is his Apology for the Latin Church against the Greeks.

LEO of SENS (St.) Bp. (April 22)
(6th cent.) The sixteenth or seventeenth Bishop of Sens in France who flourished in the first half of the sixth century and occupied that See for twenty-three years, defending its rights against the pretensions of King Childebert, and winning the love and veneration of his people. He was buried in the church of SS. Gervase and Protase, in the suburbs of Sens, since called after him St. Leo.

LEO of TROYES (St.) (May 25)
(6th cent.) A monk who succeeded St. Romanus in the government of the monastery which the latter had built, under King Clovis, near Troyes (France). On account of his virtues and supernatural gifts, St. Leo was greatly venerated both in life and after his holy death (the day and hour of which he had predicted) by the clergy of the Diocese of Troyes. No vestige now remains of his monastery, except a Cross erected to mark its site at Mantenay-St.-Lie.

LEO III (St.) Pope. (June 12)
(9th cent.) A Roman by birth, who succeeded Hadrian I in the Chair of St. Peter (A.D. 795). At the outset of his Pontificate he had to contend with the unruly factions that hindered all good government in the Italy of that age. He was himself seized and put to the torture. He called to his help the great Emperor Charlemagne, who re-established order in Rome, and who was by Pope Leo crowned Emperor of the West in St. Peter's (A.D. 800). St. Leo himself did much to build up again the ruined city and more, by his holy and energetic life, to ensure the peace and prosperity, temporal as well as spiritual, of its inhabitants. He died June 12, A.D. 816.

LEO II (St.) Pope. (June 28)
(7th cent.) A Sicilian, eminent for piety, skilled in the Latin and Greek tongues, and well versed in the science and literature of the age. He succeeded Pope St. Agatho in St. Peter's Chair (A.D. 682). He blamed Honorius, a former Pope, for his negligence in not at once condemning the Monothelite heresy, though he does not allow that Honorius himself had ever fallen into that error. St. Leo reformed the Gregorian chant and composed several Liturgical Hymns. He died A.D. 683, and was buried in St. Peter's. All his life long looked upon as the "Father of the Poor," they more than all others grieved over his loss after so brief a Pontificate.

LEO (St.) M. (June 30)
See SS. CAIUS and LEO.

LEO IV (St.) Pope. (July 17)
(9th cent.) The son of a Roman nobleman, educated in the monastery of St. Martin, and ordained priest by Pope Sergius III., at whose death (A.D. 847) he succeeded to the Pontificate. He repaired the Confession or Shrine of St. Peter, and with the help of the Emperor Lothaire, enclosed the whole Vatican Hill with a wall (the Leonine City), to prevent the incursions of the marauding bands then overrunning Italy. Chiefly by his prayers and by his exhortations to the soldiers, the Saracens from Calabria were utterly routed at Ostia. He did much to reform Ecclesiastical discipline, and held a Council in Rome with that object. He received King Ethelwulph of England, who came a pilgrim to Rome with his son Alfred, and at his father's request Leo anointed Alfred King. St. Leo died July 17, A.D. 855, and was succeeded by Benedict III.

LEO and JULIANA (SS.) MM. (Aug. 18)
(Date unknown.) Martyrs of Myra in Lycia (Asia Minor), honoured both in the Eastern and in the Western Church, but concerning whom no particulars are now extant.

LEO (St.) M. (Oct. 13)
See SS. DANIEL and FRANCISCAN MARTYRS.

LEO of MELUN (St.) (Nov. 10)
(Date unknown.) A Saint in veneration from time immemorial at Melun near Paris, and whose name is registered in the Western Martyrologies, but concerning whom nothing is now known.

LEOBARDUS (St.) (Jan. 18)
(6th cent.) A recluse at Tours who forsook the world in his youth (A.D. 571 about) to shut himself up in a cell near the Abbey of Marmoutier, where he was joined by several devout brethren and where, on the advice of St. Gregory of Tours, he persevered until his holy death (A.D. 593). Many miracles bore witness to his sanctity.

LEOBINUS (LUBIN) (St.) Bp. (Sept. 15)
(6th cent.) Born near Poitiers, early in the sixth century, he in his youth embraced the Religious Life; but eventually, much against his will, was made Bishop of Chartres. He governed that Diocese wisely and well. He assisted at the fifth Council of Orleans (A.D. 549) and at that of Paris (A.D. 551). He was called to his reward in A.D. 557, Almighty God

by many miracles revealing his sanctity. His relics, until then enshrined in a church near Chartres, were burned by the Calvinists in the sixteenth century.

LEOCADIA (St.) V.M. (Dec. 9)
(4th cent.) A Virgin-Martyr celebrated in Spain, one of the many who suffered, A.D. 304, at Toledo under the Prefect Dacian in the persecution set on foot by Diocletian. By some she is said to have died in prison; by others to have been thrown over a precipice. Three churches in Toledo bear her name, and in one of these the famous sixth and seventh century councils of Toledo were held. She is venerated in Flanders under the name of St. Locaie.

LEOCRITIA (LUCRETIA) (St.) V.M. (March 15)
(9th cent.) A maiden of Cordova (Spain), born of Mohammedan parents, but early converted to Christianity, and in consequence cruelly ill-treated by her family. Encouraged by St. Eulogius, she bravely confessed her Faith with him, and like him sealed her confession with her blood (A.D. 859).

LEODEGARIUS (LEGER) (St.) Bp., M. (Oct. 2)
(7th cent.) Born about A.D. 616 and brought up by his uncle, the Bishop of Poitiers, he was made Abbot of the monastery of St. Maxentius. He distinguished himself by his sanctity and skilful government. On the death of King Clovis II he assisted St. Bathildis, the Queen Regent, during the minority of her son, Clotaire III. In A.D. 659 he became Bishop of Autun, where he reformed Church discipline and enjoined in all monasteries the strict observance of the Rule of St. Benedict. He was for some time driven from his See through jealousy, and with admirable patience endured other persecution. In the end, through the machinations of Ebroin, the odious Mayor of the Palace to Theodoric III, St. Leger was cruelly done to death (A.D. 678).

***LEONARD CHIMURRA and OTHERS (Bl.) MM.** (March 14)
(17th cent.) A Japanese nobleman, converted to the Faith, who became a Jesuit, and with some others of his Christian countrymen, was burned to death at Nangasaki (A.D. 1609).

***LEONARD (St.)** (Oct. 15)
(6th cent.) A contemporary of the better known St. Leonard of Noblac. He built himself a hermitage at a place now called St. Leonard-aux-Bois, near Le Mans in the West of France. Having later founded there a church and monastery, he passed away, after a holy life, between A.D. 560 and A.D. 570.

LEONARD (St.) (Nov. 6)
(6th cent.) A nobleman of the Court of King Clovis, like that monarch, converted to Christianity by St. Remigius of Reims. Counselled thereto by that Saint, St. Leonard retired into the monastery of Micy near Orleans, and later into a hermit's cell, in a neighbouring forest, at a place now called Noblac. He was eminent for austerity of life and for the charitable help he never refused to those in trouble, more especially to poor prisoners. He gradually gathered disciples around him. He died a happy death about A.D. 559, and his memory was throughout the Middle Ages venerated everywhere in Western Europe. In England, as elsewhere, many churches were dedicated in his honour.

***LEONARD of RERESBY (St.)** (Nov. 6)
(13th cent.) A holy man, venerated as a Saint, and to whom churches were dedicated in Yorkshire. He had been a Crusader, and according to the local tradition was miraculously set free from a prison among the Infidels and so enabled to return to his own family and country.

LEONARD of PORT MAURICE (St.) (Nov. 26)
(18th cent.) Born A.D. 1677 at Porto Maurizio, on the Gulf of Genoa, he was brought to Rome when ten years old and there, when old enough, became a Franciscan Friar of the Strictest Observance in the Convent of St. Bonaventure. He was marvellously successful as a missionary, and preached in every part of Italy. He reconciled numberless sinners to God. He propagated everywhere devotion to Our Lord's Passion, and in particular the prayer of the Way of the Cross. A holy death (Nov. 26, A.D. 1751) crowned his life of utter self-sacrifice. He died in his convent in Rome, and was canonised rather more than a century later by Pope Pius IX.

LEONIDAS and OTHERS (SS.) MM. (Jan. 28)
(4th cent.) Egyptian Martyrs of the persecution under Diocletian (A.D. 304). They are associated with SS. Apollonius and Philemon, but the details of their legend are not altogether trustworthy.

LEONIDAS (St.) M. (April 22)
(3rd cent.) The father of the celebrated Origen, and himself a distinguished Christian philosopher. He suffered Martyrdom for the Faith at Alexandria in Egypt under the Emperor, Septimius Severus (A.D. 302).

LEONIDAS (St.) M. (June 15)
See SS. LIBYA, LEONIDAS, &c.

LEONIDES (St.) M. (Aug. 8)
See SS. ELEUTHERIUS and LEONIDES.

LEONIDES (St.) M. (Sept. 2)
See SS. DIOMEDES, JULIAN, &c.

LEONILLA (St.) M. (Jan. 17)
See SS. SPEUSIPPUS, ELEUSIPPUS, &c.

***LEONORIUS (St.) Bp.** (July 1)
(6th cent.) A son of Hoel, King of Brittany, but born in England, educated by St. Illtyd, and consecrated Bishop by St. Dubritius of Caerleon. Crossing to Brittany, then ruled over by his brother Hoel, he founded a monastery, and closed a useful life by a holy death (A.D. 560).

LEONTIA (St.) M. (Dec. 6)
See SS. DIONYSIA, DATIVA, &c.

LEONTIUS of CÆSAREA (St.) Bp. (Jan. 13)
(4th cent.) One of the Fathers of the great Council of Nicæa (A.D. 325), and Bishop of Cæsarea in Cappadocia. He is specially praised by St. Athanasius and described as "an Angel of Peace" by the Greeks. He attained to a very great age; and his body is said to have been found incorrupt after a lapse of three hundred years.

LEONTIUS (St.) Bp. (March 19)
See SS. APOLLONIUS and LEONTIUS.

LEONTIUS (St.) M. (March 24)
See SS. EUSEBIUS, NEON, &c.

LEONTIUS, HYPATIUS and THEODULUS (SS.) MM. (June 18)
(1st cent.) Martyrs of the Apostolic Age (A.D. 76 about). They were Greek Christians, Hypatius and Theodulus having been converted by Leontius. They suffered torture and death for Christ at Tripoli in Phœnicia.

LEONTIUS, MAURITIUS, DANIEL and OTHERS (SS.) MM. (July 10)
(4th cent.) A holy company of forty-five Christians who suffered together at Nicopolis in Armenia (A.D. 329 about), under the Emperor Licinius, and were among the last of the Martyrs of the great persecutions. The tradition is that they underwent incredible and prolonged torture before execution.

LEONTIUS, ATTIUS, ALEXANDER and OTHERS (SS.) MM. (Aug. 1)
(4th cent.) The Christians, Leontius, Attius and Alexander, with six farm labourers, accused of having profaned a Pagan temple, were in the first years of the fourth century, while the persecution under Diocletian was raging throughout the Roman Empire, put to the torture and afterwards thrown to the wild beasts in the Amphitheatre at Perge in Pamphylia (Asia Minor). By a miracle they escaped these; but only to be beheaded immediately afterwards. Always honoured in the East, their *cultus* was admitted by the Roman Church in the sixteenth century.

LEONTIUS (St.) M. (Sept. 12)
See SS. HIERONIDES, LEONTIUS, &c.

LEONTIUS (St.) M. (Sept. 27)
See SS. COSMAS and DAMIAN.

LEOPARDUS (St.) M. (Sept. 30)
(4th cent.) A Christian servant or slave in the household of Julian the Apostate. He suffered death for his religion, and was executed in Rome, A.D. 362; though some authors describe him as having been put to death elsewhere. His relics are now venerated at Aix-la-Chapelle.

LEOPOLD (St.) (Nov. 15)
(12th cent.) St. Leopold IV, Margrave of Austria, surnamed "The Pious," was a grandson of the Emperor Henry III. He succeeded his father in Austria, A.D. 1096, and married Agnes, daughter of Henry IV, by whom he had several children, among them the Emperor Conrad and Frederick, father of Frederick Barbarossa. He was a brave and successful General, and utterly routed the Hungarian invaders of his territory, though he heedfully abstained from taking any part in the Civil Wars then devastating Germany. Beloved of God and man, St. Leopold passed away Nov. 5, A.D. 1136, and was buried at Kloster-Neuburg, near Vienna, a monastery he had founded.

LEOVIGILD and CHRISTOPHER (SS.) (Aug. 20)
MM.
(9th cent.) Two Spanish monks, disciples of St. Eulogius the Martyr, who were put to the torture at Cordova, and in the end beheaded (A.D. 852), during the persecution of the Christians by the Arabs, then masters of Spain. Their bodies were cast into the flames; but some relics were recovered by their fellow-Christians, and are yet venerated at Cordova.

LESBOS (MARTYRS of) (April 5)
(Date unknown.) Five Christian maidens venerated by the Greeks as having suffered martyrdom in the Island of Lesbos in one of the early persecutions.

***LETARD (LIUDHARD) (St.) Bp.** (May 7)
(6th cent.) The French Bishop (of what See is unknown) who attended Queen Bertha to England on the occasion of her marriage to King Ethelbert of Kent, and who doubtless did his part in ensuring the welcome given to St. Augustine and his brethren. However, nothing definite is known concerning him. Popular veneration led to his being accounted a Saint after his death, which probably took place about A.D. 600. Alban Butler and others assert that he had been Bishop of Senlis in the North of France.

LEU (St.) Bp. (Sept. 1)
Otherwise St. LUPUS of SENS, *which see.*

LEUCIUS (St.) M. (Jan. 11)
See SS. PETER, SEVERUS, &c.

LEUCIUS of BRINDISI (St.) Bp. (Jan. 11)
(2nd cent.) Venerated as the first Bishop of Brindisi in the South of Italy, whither he is said to have come as a missionary from Alexandria. His death is variously dated between A.D. 172 and A.D. 180. Another Saint of the same name, likewise Bishop of Brindisi, and who flourished in the beginning of the fifth century, is mentioned by St. Gregory the Great.

LEUCIUS (St.) M. (Jan. 28)
See SS. THYRSUS, LEUCIUS, &c.

LEUFRIDUS (LEUTFRID, LEUFROY) (St.) Abbot. (June 21)
(8th cent.) The Abbot of a monastery near Evreux in France, which he governed for forty years, guiding wisely his brethren and helping and comforting the poor. He died, famous also for miracles, A.D. 738. In art he is represented as surrounded by a group of the poor children it was his delight in life to befriend. His relics were translated to Paris in the tenth century.

***LEVAN (LEVIN) (St.)** (June 8)
(6th cent.) An Irish Saint who came over to Cornwall, and who has given his name (possibly an abbreviated form of SILVANUS) to a parish in that county. Nothing certain has been handed down to us concerning him.

***LEWINA (St.) V.M.** (July 25)
(5th cent.) Concerning this Saint we have only a tradition that she was a British virgin put to death as a Christian by the Saxon invaders of the island. She was venerated at Seaford in Sussex, whither her relics were translated (A.D. 1058). Many miracles are recorded as having been wrought at her tomb.

LEZIN (St.) Bp. (Feb. 13)
Otherwise St. LUCINIUS, *which see.*

***LEUDOMER (LOMER) (St.) Bp.** (Oct. 2)
(6th cent.) A French Saint, Bishop of Chartres, famous for miracles. He died about A.D. 585.

***LIBERALIS (St.)** (April 27)
(4th cent.) A priest of most holy life in the neighbourhood of Ancona, whose relics are enshrined in the Cathedral of Treviso. Few particulars are now known concerning him save that he effected the conversion of many Arians to Catholicism.

LIBERATA (St.) V. (Jan. 18)
(6th cent.) A Saint of Como in the North of Italy, where she, with her sister St. Faustina, founded a monastery for the strict observance of the Benedictine Rule. They died within a few days of one another (A.D. 581). Their relics were afterwards (A.D. 1317) enshrined in the Cathedral of Como.

LIBERATUS, BONIFACE, SERVUS, RUSTICUS, ROGATUS, SEPTIMUS and MAXIMUS (SS.) MM. (Aug. 17)
(5th cent.) The inmates of an African monastery of which St. Liberatus was Abbot. They were all put to the torture and at last executed, on account of their constancy in the profession of the Catholic Faith. They suffered at Carthage, A.D. 483, victims of the persecution under Hunneric, the Arian King of the Vandals. St. Boniface was a deacon, SS. Servus and Rusticus, subdeacons; SS. Rogatus and Septimus, simple monks; and St. Maximus, a little child that was being educated in the monastery.

LIBERATUS and BAJULUS (SS.) MM. (Dec. 20)
(Date unknown.) Martyrs of uncertain date and place whose relics are venerated in Rome, but who are traditionally alleged to have suffered in the East.

LIBERIUS (St.) Bp. (Dec. 30)
(2nd cent.) A Bishop of Ravenna who flourished towards the close of the second century, and who is venerated as one of the Founders of that See.

***LIBIO (St.)** (Feb. 28)
(6th cent.) The Patron Saint of Llanlibio in the Isle of Anglesea. Baring-Gould describes him as "one of the sons of Seithenin, who with his brothers, after the overwhelming of the Plain of Gwyddno by the sea in the sixth century became Saints in Dwnawd's Monastery of Bangor, by the banks of the Dee."

LIBORIUS (St.) Bp. (July 23)
(4th cent.) A Bishop of Le Mans in the West of France (A.D. 348-390). He was renowned for his personal sanctity of life and also for his exceeding zeal and charity. He is the Patron Saint of the city of Paderborn in Germany, whither his relics were translated (A.D. 836).

LIBYA, LEONIDES and EUTROPIA (SS.) MM. (June 15)
(4th cent.) Martyrs of the persecution under Diocletian (A.D. 303), at Palmyra in Syria. Libya was beheaded; Leonides, her sister, died at the stake; and Eutropia, a child twelve years old, was, by order of the judge, made a target of for the soldiers to shoot at.

LICARION (St.) M. (June 7)
(Date unknown.) An Egyptian Christian who sealed the confession of his Faith with his blood in one of the early persecutions, though at what date is uncertain. The accounts

handed down of his martyrdom give terrible details of the elaborate tortures to which he was put.

LICERIUS (LIZIER) (St.) Bp. (Aug. 27)
(6th cent.) The Roman Martyrology indicates St. Licerius as a Bishop of Ilerda in Spain; but, though probably born in that town, his Episcopal city appears to have been Conserans, in the South of France. Possibly even he is one and the same with Glycerius, second Bishop of Conserans. He flourished in the sixth century, and governed his Church for about forty years. Many miracles are attributed to him.

LICINIUS (St.) M. (Aug. 7)
See SS. CARPOPHORUS, EXANNTHUS, &c.

***LIDWINA (St.)** V. (April 14)
(15th cent.) A holy virgin, born at Schiedham in Holland (A.D. 1380), who until her death (A.D. 1433) lived a life of heroic patience under unceasing pain caused by bodily infirmities. Her only comfort was that afforded her by the supernatural favours with which it pleased Almighty God to enrich her. Her shrine is at Brussels.

LIE (LYE) (St.) (Nov. 10)
Otherwise St LEO of MELUN, *which see.* St. LEO of TROYES (May 25) *is also known as* St. LIE or LYE.

***LIEBERT (St.)** M. (July 14)
(9th cent.) A Saint born at Malines in Belgium, who became an Abbot, and suffered martyrdom at the hands of the Normans (A.D. 835).

***LIEPHARD (St.)** Bp., M. (Feb. 4)
(7th cent.) A legend makes him out to have been the companion of King Cadwalla in the latter's pilgrimage to Rome. He was no doubt of English birth and may have been a Bishop, as certain local Liturgies describe him. He was done to death near Cambrai in France about A.D. 640, while on his way back to England. Some writers have confused him with St. Liudhard, the Bishop who attended Queen Bertha to Canterbury, but neither dates nor ascertained facts justify this theory.

***LIETBERT (LIEBERT) (St.)** Bp. (June 23)
(11th cent.) An Archbishop of Cambrai, celebrated for the austerity of his life. He underwent much persecution before his holy death (A.D. 1076).

LIGORIUS (St.) M. (Sept. 13)
(Date unknown.) A hermit in the East, who having been discovered by a mob of Pagans, was slain by them. His remains were afterwards brought to Venice, where he is in veneration as a Saint and a Martyr.

LILIOSA (St.) M. (July 27)
See SS. GEORGE, FELIX, &c.

LINUS (St.) Pope, M. (Sept. 23)
(First cent.) The immediate successor of St. Peter in the See of Rome, as St. Irenæus and others of the early Fathers assure us. Tertullian, indeed, holds that St. Peter appointed St. Clement to take his place; but it is now generally admitted that the order, Linus, Cletus, Clement, is the true one. St. Linus ruled the Church for twelve years (A.D. 67-79), and is numbered among the Martyrs in the Canon of the Roman Mass. Tradition adds that St. Linus lies buried near the grave of the Apostle in St. Peter's. He is said to have insisted that women should never enter a church with uncovered heads. He is almost certainly the Linus mentioned by St. Paul (2 Tim. iv. 41).

LIOBA (St.) V. (April 23)
(8th cent.) An Anglo-Saxon lady who at the invitation of St. Boniface passed over, together with St. Thecla and others, into Germany, to aid the Saint in his Apostolic labours. St. Lioba was made Abbess of the monastery then just founded at Bischoffsheim, and quickly won the respect and love of princes and people. She died about A.D. 779, and was interred, like St. Boniface, at Fulda. Her biographer assures us that he himself was an eye-witness of some of the miracles wrought at her tomb.

LIPHARDUS (St.) (June 3)
(6th cent.) A citizen of Orleans who, having occupied various municipal positions of distinction, at the age of fifty embraced the Ecclesiastical state. When a deacon he retired to a solitary spot near the city and gave himself up to a life of prayer and penance. Later, when he had been ordained priest, a number of disciples gathered round him, and he became founder and first Abbot of a celebrated monastery. He died in the last half of the sixth century, but the exact year is not known.

LITTEUS (St.) Bp., M. (Sept. 10)
See SS. NEMESIAN, FELIX, &c.

***LIUDHARD (St.)** Bp. (May 7)
Otherwise St. LETARD, *which see.*

LIVINUS (LEBWIN) (St.) Bp., M. (Nov. 12)
(7th cent.) An Irish Saint who, desirous of winning souls to God, repaired to St. Augustine of Canterbury and was by him ordained priest and speeded on his way to Flanders, then sadly in need of missionaries. St. Livinus paid a farewell visit to Ireland, whence he returned already consecrated Bishop and accompanied by several other holy and zealous men. In Flanders his Apostolate was most fruitful and was crowned by the martyrdom of the holy man at the hands of the Pagans (A.D. 650 about). His relics were enshrined at Ghent.

LIZIER (St.) Bp. (Aug. 27)
Otherwise St. LICERIUS, *which see.*

***LLENDADD (LAUDATUS) (St.)** (Jan. 15)
(6th cent.) A Welsh Saint, Abbot of Bardsey (Carnarvon), who accompanied St. Cadfan to Brittany. By some authors he is thought to be no other than St. Lo of Coutances.

***LLEWELLYN and GWENERTH (SS.)** (April 7)
(6th cent.) Welsh Saints, monks at Welshpool and afterwards at Bardsey. Little or nothing is now known about them.

LO (St.) Bp. (Sept. 21)
Otherwise St. LAUDUS or LAUTO, *which see.*

***LOARN (St.)** (Aug. 30)
(5th cent.) A native of the West of Ireland, converted by St. Patrick, remarkable for the holiness of life and for the supernatural gifts he received from God.

LOCAIE (St.) V.M. (Dec. 9)
Otherwise St. LEOCADIA, *which see.*

***LOLANUS (St.)** (Sept. 2)
(5th cent.) A tradition makes him a native of Cana of Galilee and a nephew of St. Serf. The account goes on to say that, after living seven years in Rome, he came to Scotland and there finished his earthly course. But the whole legend is of very uncertain authority.

***LOMAN (LUMAN) (St.)** Bp. (Feb. 17)
(5th cent.) The first Bishop of Trim in Meath, said to have been a nephew of St. Patrick.

***LOMER (LAUDOMARUS) (St.)** Bp. (Jan. 19)
(6th cent.) A French Saint, Abbot of a monastery near Chartres, and famous for his gift of miracles. He died A.D. 593.

LONGINUS (St.) M. (March 15)
(1st cent.) It is an accredited tradition that this St. Longinus was the centurion who pierced the side of Our Lord hanging on the Cross (John xix. 34); and that, converted to Christianity, he retired into Cappadocia, his native country, where he was put to death, a Martyr to his Faith in Christ. His body is venerated in Rome in the Church of St. Augustine.

LONGINUS (St.) M. (April 24)
See SS. EUSEBIUS, NEON, &c.

LONGINUS (St.) Bp., M. (May 2)
See SS. VINDEMNIALIS, EUGENE, &c.

LONGINUS (St.) M. (June 24)
See SS. ORENTIUS, HEROS, &c.

LONGINUS (St.) M. (July 21)
See SS. VICTOR, ALEXANDER, &c.

LORGIUS (St.) M. (March 2)
See SS. LUCIUS, ABSALOM, &c.

LOUIS. *Various forms of this French proper name are*: ALOYSIUS, LUDOVICUS (*Latin*); LUDWIG (*German*); LEWIS (*English*); LUIGI (*Italian*), &c., &c. *It is also radically identical with* CLOVIS, CHLODOVEUS, *and the like.*

LOUIS of CORDOVA (St.) M. (April 30)
See SS. AMATOR, PETER, &c.

LOUIS of TOULOUSE (St.) Bp. (Aug. 19)
(13th cent.) Born in Provence (A.D. 1274), he was the great nephew of St. Louis, King of France, and through his mother, the great-nephew also of St. Elisabeth of Hungary. He was inured to hardships from his childhood, both because of the strictness of his homelife, and because of the ill-treatment he had received while kept prisoner for seven years at Barcelona, as hostage for his father, who had been taken prisoner of war. When again free he voluntarily embraced a life of austerity and prayer. He made his Religious Profession as a Franciscan Friar in Rome. Reluctantly, and "as the poorest of the poor," he took possession of the important Archbishopric of Toulouse, to which he was almost at once promoted. He did not, however, live to govern his Diocese, but passed away at Brignolles, his birthplace, Aug. 19, A.D. 1297, when only twenty-three years old. Such was his repute for sanctity that he was almost at once canonised. His relics are at Valentia in Spain.

LOUIS IX (St.) King of France. (Aug. 25)
(13th cent.) The Saint of whom the free-thinkers, Gibbon and Voltaire, say: "He united the virtues of a King to those of a Hero and to those of a Man." And "Never has it been accorded to man to push virtue further." Born near Paris, A.D. 1215, he succeeded his father, Louis VIII, under the Regency of his mother, Blanche of Castile, in A.D. 1226. He reigned for forty-four years, more austere and more prayerful than a Religious in his private life, an energetic ruler but considerate of his people, and above all "hungering and thirsting after justice" in the discharge of his public duties. He married Marguerite of Provence and, through their son, Philip, the Royal House of France was perpetuated. The Kings of England also are by the female line descendants of St. Louis. St. Louis was the last of the Crusaders and led two expeditions against the Infidels, in the second of which he died of dysentery, before Tunis, Aug. 25, A.D. 1270. His relics enshrined at Paris were destroyed in the Revolution (A.D. 1793).

LOUIS BERTRAND (St.) (Oct. 9)
(16th cent.) Born at Valencia (A.D. 1526) and a blood relation of St. Vincent Ferrer; like him, he took the habit of the Order of St. Dominic. Like him too, he was animated with the spirit of an Apostle and fired with the zeal of a reformer. His life was spent in preaching in Spain and in South America. For seven years he successfully evangelised the Indians in the Spanish Colonies in the New World. He is said to have baptised ten thousand of them in Panama and neighbouring provinces. He died at Valencia, Oct. 9, A.D. 1581.

***LOUISE DE MARILLAC** (Bl.) Widow. (March 15)
(17th cent.) The holy widow who, zealously working with him, enabled St. Vincent de Paul to establish the celebrated Institute of the Sisters of Charity. After her husband's death she devoted the rest of her life to the service of the poor and of the sick. She passed away at Paris (A.D. 1660) and was beatified by Pope Benedict XV (1920).

***LOUIS MARIE GRIGNON DE MONTFORT** (Bl.) (Aug. 19)
(18th cent.) Born in Brittany of poor parents (A.D. 1673) he from childhood devoted himself to the service of God. Through life his guiding motto was: "For God alone." Some charitable persons having defrayed the cost of his education, he was ordained priest (A.D. 1700). He then forthwith set forth on his career as an Apostolic missionary in France. Prematurely worn out by his labours as a travelling preacher, and by the austerity of his life, he died at La Rochelle, April 28, A.D. 1716, at the age of forty-three. To carry on his work he had founded the Institute of the "Daughters of Wisdom," and the "Society of Priests of the Holy Ghost." His writings, especially his little treatise on "True Devotion to Our Blessed Lady," are of great doctrinal value. He was beatified by Pope Leo XIII (A.D. 1886).

LOUP (St.) Bp. (July 29)
Otherwise St. LUPUS of TROYES, *which see.*

***LOUTHIERN** (St.) Bp. (Oct. 17)
(6th cent.) An Irish Saint, Patron of St. Ludgran in Cornwall, possibly identical with St. LUCHTIGERN, Abbot of Innistymon, associated with St. Ita.

***LUANUS (LUGID, MOLUA)** (St.) Abbot. (Aug. 4)
(7th cent.) A disciple of St. Comgall and (as St. Bernard assures us) the founder of one hundred and twenty monasteries in Ireland and Scotland. His Rule was one of the most austere of its kind. Aug. 4, A.D. 622, is given as the date of his death. His Feast is kept in Scotland on June 25.

LUBIN (St.) Bp. (Sept. 15)
Otherwise St. LEOBINUS, *which see.*

LUCANUS (St.) M. (Oct. 30)
(5th cent.) A Christian, believed to have suffered martyrdom in the fifth century at Lagny near Paris, and at one time much venerated in that city, where his relics were enshrined. No particulars concerning this Saint have reached our time.

LUCIAN of ANTIOCH (St.) M. (Jan. 7)
(4th cent.) A Christian distinguished for his learning and eloquence; put to death for the Faith at Nicomedia in Asia Minor (A.D. 312) by order of Maximinian Galerius, and buried at Helenopolis in Bithynia. An emendated Translation of the Old Testament into Greek is due to him, and is highly praised by St. Jerome. St. Chrysostom likewise has written at length in praise of St. Lucian.

LUCIAN, MAXIMIAN and JULIAN (SS.) MM. (Jan. 8)
(Date uncertain.) Saints stated to have been companions of St. Denis of Paris, and consequently as to whose date there is much dispute, whether of the Apostolic Age or of two centuries later. They were the Apostles of the country round Beauvais, of which city some say that St. Lucian was the first Bishop. It is agreed that in the end they were put to death as Christians. A modern view holds that there were two Saints, by name Lucian, at Beauvais, and places the second of them as late as the time of Julian the Apostate, in the latter half of the fourth century.

LUCIAN (St.) M. (May 28)
See SS. ÆMILIUS, FELIX, &c.

LUCIAN (St.) M. (June 13)
See SS. FORTUNATUS and LUCIAN.

LUCIAN (St.) M. (July 7)
See SS. PEREGRINUS, LUCIAN, &c.

LUCIAN, FLORUS and OTHERS (SS.) MM. (Oct. 26)
(3rd cent.) St. Lucian was converted to Christianity at Nicomedia, where he had previously practised as a magician. He confessed the Faith under Decius (A.D. 250), and was racked and ultimately burned alive with other Believers. Among the latter, some Martyrologies mention a St. Florus, others a St. Marcian.

LUCIAN, METROBIUS, PAUL, ZENOBIUS, THEOTIMUS and DRUSUS (SS.) MM. (Dec. 24)
(Date unknown.) African Martyrs who suffered at Tripoli and are registered in the Western Martyrologies, but of whom all dates and particulars are lost.

LUCIDIUS (St.) Bp. (April 26)
(Date unknown.) A Bishop of Verona in Italy who devoted himself in a very special manner to study and prayer, in order to be the better fitted to instruct his flock. His relics are enshrined in the Basilica of St. Stephen. The date of his Episcopate is controverted.

LUCILLA, FLORA, EUGENE, ANTONY, THEODORE and OTHERS (SS.) MM. (July 29)
(3rd cent.) A band of twenty-three Christians, described as having been put to death for their Faith under the Emperor Gallienus (A.D. 259-268). There is, however, some difficulty in distinguishing them from the group of Martyrs, SS. Lucy and twenty others, venerated on June 25. If the groups are really distinct the records have somehow in ancient times got mixed up together. (*See also* St. LUCY, July 6).

LUCILLA (St.) V.M. (Oct. 31)
See SS. NEMESIUS and LUCILLA.

LUCILLIAN, CLAUDIUS, HYPATIUS, PAUL and DIONYSIUS (SS.) MM. (June 3)
(3rd cent.) Martyrs in the ninth persecution, that of Aurelian (A.D. 273). St. Lucillian, an old man, was put to the torture; and then, with the four boys, Claudius, Hypatius, Paul and Dionysius, tied to the stake to be burned; but rain having extinguished the fire lighted round them, Lucillian was crucified and the others beheaded. They suffered at Constantinople; but probably came from Nicomedia, where Lucillian before his conversion had been a pagan priest.

LUCINA (St.) Matron. (June 30)
(First cent.) According to modern writers, there were three Saints of this name. All three were Roman ladies who devoted themselves to the ministering to the Saints in prison and to the burying of their bodies after martyrdom. The first and most celebrated of the three, who is especially honoured on June 30, rendered these good offices to SS. Processuus and Martinianus and other Martyrs of Apostolic times. The second ministered similarly during the Decian persecution (A.D. 250). The third, in the time of Diocletian, fifty years later, rescued and interred the bodies of St. Sebastian and of other victims of the persecuting Emperor's implacable hatred of Christianity.

LUCINIUS (LEZIN) (St.) Bp. (Feb. 13)
(6th cent.) A nobleman of the Court of Clotaire, King of Soissons, in France. He became a cleric and was made Bishop of Angers, which See he illustrated by his zeal and by the sanctity of his life during a long Episcopate. He passed away in some year of the reign of Clotaire II (probably about A.D. 618). Pope St. Vitalian is said to have canonised St. Lézin.

LUCIOLUS (St.) M. (March 3)
See SS. FELIX, LUCIOLUS, &c.

LUCIUS (St.) M. (Feb. 8)
See SS. PAUL, LUCIUS, &c.

LUCIUS and OTHERS (SS.) MM. (Feb. 11)
(4th cent) Catholic Christians of Adrianople, persecuted by the Arians, and eventually through their machinations put to death. Their leader, St. Lucius, Bishop of Adrianople, is well known on account of his zeal at the Council of Sardica (A.D. 343) and elsewhere in defence of Orthodoxy. Pope Julius did all that could be done to protect him, and gained the consent of the Arian Emperor Constantius to his return to Adrianople. The date of the martyrdom of these holy men is disputed. It may with all probability be assigned to A.D. 348.

LUCIUS (St.) M. (Feb. 15)
See SS. SATURNINUS, CASTULUS, &c.

LUCIUS, SYLVANUS, RUTILUS, CLASSICUS, SECUNDINUS, FRUCTULUS and MAXIMUS (SS.) MM. (Feb. 18)
(Date unknown.) African Martyrs whose names Baronius inserted in the Roman Martyrology on the authority (he states) of reliable MSS., but of whom no record now exists.

LUCIUS (St.) M. (Feb. 24)
See SS. MONTANUS, LUCIUS, &c.

LUCIUS, ABSALOM and LORGIUS (SS.) MM. (March 2)
(Date unknown.) Little or nothing is known of these Saints, and even their names are uncertain. Lucius is sometimes found written Lucas or Luke, Lorgius becomes Largus, and Absalom, Absolucius. St. Lucius is said to have been a Spaniard and a Bishop. It is agreed that all three suffered in Cappadocia (Asia Minor), and it seems probable that they lived in the first century of the Christian era.

LUCIUS (St.) Pope, M. (March 4)
(3rd cent.) The twenty-second successor of St. Peter, by birth a Roman or perhaps a Tuscan. In his short Pontificate (A.D. 252-254) he distinguished himself by his resistance to the Novatian rigorists. St. Cyprian extols his virtue and his zeal for souls. He was banished for a time from Rome, and after his return was seized and put to death in the persecution under Valerian. He is commemorated annually in the Western Liturgies.

LUCIUS (St.) (April 22)
See SS. APELLES and LUCIUS.

LUCIUS of CYRENE (St.) Bp. (May 6)
(1st cent.) One of the "prophets and doctors" recorded in Holy Scripture as being in the Church at Antioch when Paul and Barnabas were set apart for their Apostolic work (Acts xiii. 1). He is stated to have been "of Cyrene," whence the tradition that he was the first Bishop of that city in the Ptolemais (Africa).

LUCIUS (St.) M. (May 23)
See SS. QUINCTIANUS, LUCIUS, &c.

LUCIUS and OTHERS (SS.) MM. (Aug. 20)
(4th cent.) A Senator or Dignitary of Cyrene in Africa, converted to Christianity on witnessing the constancy of the Martyr-Bishop St. Theodore. He himself drew to the Faith, Dignianus, the Governor or magistrate, and in company with him retired to the Island of Cyprus, where, with many other Christians, they were put to death in the persecution under Diocletian (A.D. 311).

LUCIUS (St.) Bp., M. (Sept. 10)
See SS. NEMESIAN, FELIX, &c.

LUCIUS (St.) M. (Oct. 4)
See SS. CAIUS, FAUSTUS, &c.

LUCIUS (St.) M. (Oct. 19)
See SS. PTOLEMY, LUCIUS, &c.

LUCIUS (St.) M. (Oct. 25)
See SS. THEODOSIUS, LUCIUS, &c.

LUCIUS (St.) M. (Oct. 29)
See SS. HYACINTH, QUINTUS, &c.

LUCIUS, ROGATUS, CASSIANUS and CANDIDA (SS.) MM. (Dec. 1)
(Date unknown.) Roman Martyrs registered in the Martyrologies, but of whom there now remains no other record.

LUCIUS (St.) King. (Dec. 3)
(2nd cent.) The British King or chieftain in South Wales who begged from Pope St. Eleutherius (A.D. 180 about) Christian missionaries, and to whom in response were sent SS. Fugatius and Duvian or Damian. That the tradition has a solid foundation seems indubitable, and it is the only explanation offered of the fact of the existence in Roman times of an organised British Church. The Roman Martyrology and local belief identifies St. Lucius of Britain, alleged to have resigned his chieftaincy and to have himself become a Christian missionary, with St. Lucius, first Bishop and Martyr at Chür, in the Grisons (Switzerland).

LUCIUS (St.) M. (Dec. 15)
See SS. FAUSTINUS, LUCIUS, &c.

LUCRETIA (St.) V.M. (March 15)
Otherwise St. LEOCRITIA, *which see.*

LUCRETIA (St.) V.M. (Nov. 23)
(4th cent.) A Christian maiden, put to death at Emerita (*Merida*) in Spain, under Diocletian (A.D. 306).

LUCY (LUCEIAS) and TWENTY OTHERS (SS.) MM. (June 25)
(3rd cent.) They are said to have been prisoners taken in war and sent to Rome by the Emperor Probus (A.D. 260). In Rome they were put to death as Christians. The Acts of St. Lucy (which the Bollandists deem not untrustworthy) have it that, though a virgin consecrated to God, a captive chief, by name Auceias, sought her in marriage, and that in the end she was martyred. There is, however, much difficulty in identifying the Saints and in reconciling dates in their legends. *See* SS. LUCILLA, &c. (July 29); *also* SS. FAUSTUS, &c. (June 24), and St. LUCY (July 6).

LUCY, ANTONINUS, SEVERINUS, DIODORUS, DION and OTHERS (SS.) MM. (July 6)
(Date uncertain.) In the opinion of the learned Bollandists, these Saints are no other than the "St. Lucy and Twenty-two Martyrs" commemorated on June 25. The St. Lucy of July 6 is said to have been a native of Campania, and to have, with her companions, suffered in Rome. There is a legend that she converted to Christianity the notorious Rictius Varus, the savage Prefect who condemned to torture and death so many hundreds of the Faithful.

LUCY and GEMINIANUS (SS.) MM. (Sept. 16)
(4th cent.) St. Lucy, a Christian widow, seventy-five years old, was betrayed in Rome to the persecutors under Diocletian (A.D. 300 about), tortured and put to death together with a neophyte, Geminianus, baptised in her prison. But the Acts now extant of these Saints are untrustworthy as to details.

LUCY (St.) V.M. (Dec. 13)
(4th cent.) A Sicilian maiden, one of the most famous of the sufferers (A.D. 304) in the great persecution under Diocletian, and still commemorated daily in the Canon of the Mass. While the Christians were being sought out, she distributed her wealth to the poor, and was thereupon denounced by a young noble, to whom her mother wished to give her in marriage. She bravely endured shameful tortures and indignities, culminating in the driving of a sword through her throat. Her last words were a prophecy of the coming peace of the Church. Her relics are venerated at Metz and at Venice.

LUDGER (St.) Bp. (March 26)
(9th cent.) The Apostle of Saxony and first Bishop of Munster. He was a Frisian by birth and educated by St. Gregory of Utrecht, but afterwards a pupil of Alcuin at York. Returning to his fatherland as a missionary, he successfully evangelised a great part of Central Germany, notably Westphalia, where he founded the Bishopric of Munster. The holiness of his life and his zeal for souls won him the respect and affection of Pope St. Hadrian I and of the Emperor Charlemagne. He died at the age of sixty-six, March 26, A.D. 809. A Life of St. Gregory of Utrecht is from his pen.

***LUDMILLA** (St.) M. (Sept. 16)
(10th cent.) A Sclavonian Princess, Duchess of Bohemia. She was converted to Christianity by St. Methodius and was a matron of most saintly life. She was universally beloved on account of her charity and goodness to all with whom she had to deal. She deserved well of the Bohemian nation on account of the care with which she watched over the education of their future Prince, St. Wenceslas. St. Ludmilla eventually fell a victim to the jealousy of her daughter-in-law, by whose orders she was strangled by hired assassins, about A.D. 925.

LUDOVICA (St.) Widow. (Jan. 31)
(16th cent.) Blessed Ludovica Albertoni, a Roman Matron of noble birth, on the death of her husband, sold all her property and distributed the proceeds to the poor. Thenceforth she lived a saintly and useful life as a Tertiary of the Order of St. Francis. She died at the age of sixty-three, A.D. 1533, and her tomb in the church of St. Francis in Rome was the scene of many miracles. Her *cultus* was sanctioned by Pope Clement X, A.D. 1671.

***LUICAN** (St.) (July 27)
(Date unknown.) The Title Saint of Kill-Luican, seemingly a place in County Roscommon.

LUKE (LUCAS) (St.) M. (April 12)
See SS. PARMENIUS, HELIMENES, &c.

***LUKE KIRBY** (Bl.) M. (May 30)
(16th cent.) Born in the North of England, he studied at Douai and in Rome. On his return to England as a priest he was subjected in the Tower to the horrible torture known as the "Scavenger's daughter." He was put to death at Tyburn, A.D. 1582.

LUKE (St.) M. (Sept. 10)
See SS. APOLLIUS, LUKE, &c.

LUKE (St.) Evangelist. (Oct. 18)
(1st cent.) A physician of Antioch in Syria, who, converted to Christianity, became the fellow-worker of St. Paul. He is the inspired writer of the Third Gospel and also of the Acts of the Apostles. It is from his pen that we learn the greater part of what has been revealed to us concerning the Incarnation, Birth and Early Life of Our Lord. St. Luke's preaching after the death of St. Paul seems to have been chiefly in the South-East of Europe. He is venerated as a Martyr and as having suffered in Greece. A persistent tradition holds that he was a skilled artist, and various pictures of Our Blessed Lady, venerated in Rome and elsewhere, are attributed to his brush.

LULLUS (St.) Bp. (Oct. 16)
(8th cent.) An Englishman, kinsman of St. Boniface, and his successor in the See of Mentz or Mayence. In his youth he had been a pupil of Venerable Bede at Jarrow. For thirty-four years he governed firmly and wisely the newly-founded Church of Germany, and to end his days retired to the monastery he had founded at Hertzfeld. He passed away Nov. 1, A.D. 787.

***LUNAIRE** (St.) Bp. (July 1)
Otherwise St. LEONORIUS, *which see.*

LUPERCUS (St.) M. (April 16)
See SARAGOSSA (MARTYRS of).

LUPERCUS (St.) M. (Oct. 30)
See SS. CLAUDIUS, LUPERCUS, &c.

LUPERIUS (St.) Bp. (Nov. 15)
(8th cent.) A Bishop of Verona (Italy) who flourished at the end of the eighth century, but the details of whose career have been lost.

LUPICINUS and FELIX (SS.) Bps. (Feb. 3)
(5th cent.) Set down in the Martyrologies as Bishops of Lyons. To St. Lupicinus is usually assigned the date A.D. 486. St. Felix, who is presented as his contemporary, was most likely Bishop of some other See who died at Lyons at about the same time as St. Lupicinus, but nothing certain is known about either the one or the other of these Saints.

LUPICINUS (St.) Abbot. (March 21)
(5th cent.) A Saint whose sanctity and miracles are dwelt upon by St. Gregory of Tours. He was Abbot of the monastery of St. Claud in the Jura, and later of that of Lauconne, founded by his brother, St. Romanus. He flourished about A.D. 480.

LUPICINUS (St.) Bp. (May 31)
(5th cent.) A Bishop of Verona, some time between the fourth and seventh centuries. Ancient writings preserved at Verona say of him that he was "most holy, the best of Bishops"; and that the grief of his people at his death was "so great as to be unbelievable."

LUPPUS (St.) M. (Aug. 23)
(Date unknown.) A Christian slave who was put to death for the Faith, but at what date and in what place is unknown. Greeks and Latins have him equally in honour.

LUPUS of TROYES (St.) Bp. (July 29)
(5th cent.) One of the most distinguished Bishops of the fifth century. Born at Toul and married to the sister of St. Hilary, after seven years, husband and wife separated by mutual consent; and Lupus became a monk in the Isle of Lérins in the Mediterranean. In A.D. 426 he was made Bishop of Troyes, but continued his monastic manner of life. In the course of his energetic Episcopate, he accompanied St. Germanus to Britain to rid the country of Pelagianism; and in A.D. 453 succeeded in saving Troyes from being sacked by Attila and his Huns. St. Lupus died July 29, A.D. 479, at the age of ninety-six.

LUPUS (LEU) of SENS (St.) Bp. (Sept. 1)
(7th cent.) The nineteenth Bishop of Sens (France), in witness to whose eminent sanctity, on one occasion, while he was offering up the Holy Sacrifice, a precious stone fell from Heaven into his chalice. He distinguished himself by his tact and firmness in dealing with the rival Merovingian Princes of his time.

LUPUS of LYONS (St.) Bp. (Sept. 25)
(6th cent.) A monk of a monastery near Lyons, who became Archbishop of that See, and as such (A.D. 523) presided over one of the Councils of Orleans. He had much to suffer in the political troubles which ensued in the year of that Council on the death of St. Sigismund, King of Burgundy. St. Lupus closed by a holy death (A.D. 542) a long and useful Episcopate.

LUPUS (St.) M. (Oct. 14)
See SS. SATURNINUS and LUPUS.

LUPUS of VERONA (St.) Bp. (Dec. 2)
(6th cent.) A holy Bishop of Verona who flourished in the sixth century, but of whom, as of most of the early occupants of that See, all particulars have been lost.

***LUPERCULUS (LUPERCUS) (St.)** (March 1)
Bp., M.
(4th cent.) One of the victims of the persecution under Diocletian, or perhaps of that half a century earlier under Decius; but whether in France or in Spain it is now impossible to say. He is chiefly venerated at Tarbes, near Lourdes.

LUTGARDE (St.) V. (June 16)
(13th cent.) Born at Tongres (Brabant) A.D. 1182, and professed as a nun at the age of twenty. After some years the Sisters insisted on her being made Prioress, whereupon she retired to a little convent at Aywières. Here, for thirty years, through her prayers, miracle followed upon miracle—the most wonderful of all being the holiness of her own life. She died A.D. 1246, and her name was inserted in the Roman Martyrology.

LUXORIUS, CISELLUS and CAMERINUS (SS.) MM. (Aug. 21)
(4th cent.) Sardinian Martyrs who suffered in the persecution under Diocletian (A.D. 303-A.D. 313). St. Luxorius had been a soldier in the Imperial army; Cisellus and Camerinus were two boys encouraged by him to die rather than renounce their Baptism. All three were beheaded.

LYBOSUS (St.) M. (Dec. 20)
See SS. DOMINIC, VICTOR, &c.

LYCARION (St.) M. (June 7)
Otherwise St. LICARION, *which see.*

LYDIA (St.) M. (March 27)
See SS. PHILETUS, LYDIA, &c.

LYDIA PURPURARIA (St.) (Aug. 3)
(1st cent.) A native of Thyatira (now *Ak-Hissar*), a city in Asia Minor, famous for its dye-works, whence Lydia's trade (*Purpuraria, Purple-Seller*). She was at Philippi in Macedonia when her heart was opened and she became St. Paul's first convert in Europe and afterwards his hostess (Acts xvi. 14, 15). There are no trustworthy traditions concerning her after-life.

LYE (St.) (Nov. 10)
Both St. LEO of TROYES (May 25) *and* St. LEO of MELUN (Nov. 10) *are frequently called* St. LYE *or* St. LIE.

***LYTHAN (THAW) (St.)** (Sept. 1)
(Date unknown.) Patron Saint of two Welsh churches in Llandaff Diocese.

M

***MABYN (St.)** (Sept. 21)
(6th cent.) The Saints, Mabyn, Mabon, Mabenna, in Wales and Cornwall, are associated with St. Teilo, and have originated some place-names. But nothing definite can be stated in regard to them. One of the daughters of the chieftain, Brychan of Brecknock, is venerated as St. Mabenna; and the place-name, Ruabon (Denbigh) perpetuates the name of another Saint of similar name.

***MACAILLE (St.)** Bp. (April 25)
(5th cent.) A disciple of St. Mel who became Bishop of Croghan (King's County). He assisted St. Mel in receiving St. Bridgid's vows, and counselled her to strive to excel in the virtue of mercy. St. Macaille died about A.D. 489. He seems to be other than his contemporary, St. Maccai, also a disciple of St. Patrick, venerated in the Isle of Bute.

***MACANISIUS (St.)** Bp. (Sept. 3)
(6th cent.) Baptised as an infant by St. Patrick, he became first Bishop of Connor and the spiritual father of a great Congregation of monks. He died Sept. 3, A.D. 514.

MACARIA (St.) M. (April 8)
See SS. JANUARIUS, MAXIMA, &c.

***MACARTIN (MACCARTHEN) (St.)** Bp. (March 24)
(6th cent.) An early disciple and faithful companion of St. Patrick, who consecrated him first Bishop of Clogher and is said to have given him his own pastoral staff. St. Macartin was remarkable for his tender devotion to Our Blessed Lady. He died March 24, A.D. 506.

MACARIA (St.) M. (April 8)
See SS. JANUARIUS, MAXIMA, &c.
One of six Martyrs who suffered as Christians in Africa. In some Martyrologies the masculine termination occurs; and so with her companion St. Maxima. Januarius is only registered with these Saints in the Roman Martyrologies, but three other Saints are frequently mentioned in other Martyrologies. No particulars and no dates are known.

MACARIUS THE YOUNGER (St.) (Jan. 2)
(4th cent.) Sometimes styled "the Younger," sometimes "of Alexandria," to distinguish him from another St. Macarius who was also a hermit in Egypt. He is said to have abandoned the trade of a fruiterer to consecrate himself to God in the Thebaid in Upper Egypt, about A.D. 335. Thence passing into Lower Egypt, he took up his abode in the Desert of Nitria. Here he was ordained priest and surpassed the other hermits in the practice of austerities. He became renowned for his gifts of prophecy and miracle-working. Lucius, the intruded Arian Patriarch of Alexandria banished him on account of his unflinching Orthodoxy. He died, according to Palladius, about A.D. 395, at an advanced age. He is alleged to have written a Rule for Monks and some Discourses on spiritual subjects.

MACARIUS THE ELDER (St.) (Jan. 15)
(4th cent.) An Egyptian Saint, born about A.D. 300, who in his youth retired to a solitary hut, where he combined assiduous prayer and the practice of austerities with the tending of sheep and the plaiting of baskets. Soon, to escape public notice, he fled to the Desert of Scete, where he was promoted to the priesthood and passed the remaining sixty years of his life. His chief duty was to celebrate daily the Divine Mysteries and otherwise minister to the spiritual needs of the several thousand members of this

monastic colony. His gift of working miracles extended to the raising of the dead to life; and his attachment to the Orthodox Faith led to the dispersion, exile, and martyrdom of his monks. St. Macarius and other survivors were recalled from banishment by the Emperor Valens, who feared a popular uprising on their account. St. Macarius died A.D. 390.

MACARIUS, JUSTUS, and THEOPHILUS (Feb. 28)
(SS.) MM.

(3rd cent.) According to the Roman Martyrology, they suffered in Rome during the Decian persecution (A.D. 250). Some other Martyrologies describe them as having been potters by trade, and allege their place of suffering to have been Alexandria. Their relics are venerated in the Jesuit Church at Bari. Bologna also claims to possess some part of them.

MACARIUS of JERUSALEM (St.) Bp. (March 10)

(4th cent.) The thirty-ninth Patriarch of Jerusalem and a strenuous defender of the Orthodox Faith against the Arians. He was the first of the Bishops of Palestine to subscribe the Canons of the Council of Nicæa (A.D. 325). During his Episcopate the Empress St. Helena recovered the True Cross, and it was he who planned Constantine's magnificent Basilica of the Holy Sepulchre. He died about A.D. 353.

MACARIUS of CONSTANTINOPLE (St.) (April 1)

(9th cent.) The Abbot of a great monastery near Constantinople, renowned for learning and virtue, and favoured by Almighty God with the gift of healing. His zeal for the Catholic Faith was so ardent that the Iconoclast Emperor Leo the Armenian singled him out as the special object of his fury. He was put to the torture and detained in prison until the death of the tyrant. Michael the Stammerer, successor of the latter, banished him to a neighbouring island, where he died about A.D. 830.

MACARIUS of ANTIOCH (St.) (April 10)

(11th cent.) An Armenian, who in his youth was placed under the care of his relative Macarius, Archbishop of Antioch, whom he succeeded in his Patriarchal dignity. Fearing the loss of the grace of humility through the honours paid him, he resigned his charge, distributed his goods among the poor and journeyed into Palestine, where his zeal for souls exposed him to many dangers, which, however, he passed through unharmed. He next set out on a missionary journey to the West, where his labours in Bavaria and at Cologne, Mayence, Malines, Cambrai, Tournai and elsewhere were confirmed by miracles, and resulted in a marvellous harvest of souls. He died at Ghent (A.D. 1012)—a last victim of the Plague, then raging in those parts. His shrine is in one of the churches of that city.

MACARIUS (St.) Bp. (June 20)

(4th cent.) A Bishop of Petra in Palestine, associated with St. Asterius, Bishop of the other Petra in Arabia. He was a resolute defender of the Catholic doctrine of the Holy Trinity and took part in the Council of Sardica. He suffered much at the hands of the Arians, who succeeded in banishing him to Africa (A.D. 350 about), where he died. His real name (as appears from the works of St. Athanasius) was Arius; but he changed it to Macarius, on account of its being that of the heresiarch, against whom his life was a continuous struggle.

MACARIUS and JULIAN (SS.) MM. (Aug. 12)

(Date unknown). Described as Martyrs in Syria. Their names are found in most of the ancient Registers; but no date is given, nor have we any details of their martyrdom.

MACARIUS (St.) M. (Sept. 5)

(Date unknown.) A soldier who was put to death at Melitene in Armenia on the River Euphrates, with his comrades Eudoxius and Zeno, and seven hundred and four other soldiers, on account of their religion. Some say that these Christians were among the victims of the persecution under Diocletian (A.D. 302, about); others join them with St. Romulus, a Martyr of Trajan's time, nearly two centuries earlier. A detailed account of the sufferings of these Martyrs exists, but it is of late date and early accounts are lacking.

MACARIUS (St.) M. (Sept. 6)

See SS. FAUSTUS, MACARIUS, &c.

MACARIUS and OTHERS (SS.) MM. (Oct. 30)

(3rd cent.) On Oct. 30 the Roman Martyrology notes a special festival, kept in honour of the thirteen Martyrs who suffered (it would seem) at Alexandria, together with a St. Macarius, under the Emperor Decius (A.D. 250). Tradition has preserved the names of three among them, Eunus, Julian and Justus.

See St. MACARIUS (Feb. 28 and Dec. 8).

MACARIUS (St.) M. (Dec. 8)

(3rd cent.) A Christian burned alive for his religion (it is said) at Alexandria in Egypt during the Decian persecution. By many he is supposed to be identical with the St. Macarius of Feb. 28, alleged to have suffered with others in Rome, but whose death most ancient Registers place elsewhere, some at Thessalonica.

MACARIUS (St.) M. (Dec. 20)

See SS. EUGENE and MACARIUS.

***MACCALDUS** (St.) Bp. (Dec. 28)

Otherwise St. MAUGHOLD, *which see.*

***MACCALLIN** (St.) Abbot. (Jan. 21)

(10th cent.) An Irish Saint, companion of St. Cadroe. He settled at first near Laon in France, but eventually became head of a community in the neighbourhood of Dinant on the Meuse. He died A.D. 978.

***MACCULINDUS (MACCALLIN, MACALLAN)** (St.) Bp. (Sept. 6)

(5th cent.) An Irish Saint, Bishop of Lusk, who is venerated also in Scotland, which country he had visited. He died about A.D. 497.

***MACDARA** (St.)

The Saint who has given its name to St. Macdara's Island off the coast of Galway.

***MACDHOG-ÆDHAN (MOGUE)** (St.) (April 11)
Abbot.

(6th cent.) A Saint whose chief monastery was in Clonmore, where he worked many miracles. He was closely allied with SS. Onchu and Finan, and co-operated with them in promoting peaceful relations among the Irish chieftains of his time.

MACEDON (St.) M. (March 27)

See SS. PHILETUS, LYDIA, &c.

MACEDONIUS (St.) (Jan. 24)

(5th cent.) A hermit in Syria of most austere life, renowned in the East for the many miracles wrought through his intercession.

MACEDONIUS, PATRITIA and MODESTA (SS.) MM. (March 13)

(4th cent.) The names of these and those of several fellow-sufferers with them appear in most of the ancient Martyrologies. They are registered as having been put to death at Nicomedia, Diocletian's Imperial residence on the Sea of Marmora, about A.D. 304.

MACEDONIUS, THEODULUS and TATIAN (SS.) MM. (Sept. 12)

(4th cent.) Phrygian Christians who, irritated at the re-establishment of heathenism under Julian the Apostate, broke into a temple and destroyed an idol. For this, on their refusal to apostatise, they were roasted alive (A.D. 362).

MACHABEES (SS.) MM. (Aug. 1)

(2nd cent. B.C.) These Saints of the Old Testament are, by exception, specially and liturgically venerated in the Western Church. Prominent among them were the old man Eleazar, a chief of the scribes, ninety years of age, and a mother with her seven sons (2 Mach. vi. vii.). Several Fathers of the Church have left us Panegyrics preached in their praise. Their relics were by the Empress St. Helena brought to Constantinople, but afterwards translated to Rome.

***MACHABEO (GILDA-MACHAI-BEO)** (March 31)
(St.) Abbot.
(12th cent.) Born A.D. 1104, St. Machabeo entered the monastery of SS. Peter and Paul at Armagh, of which he became Abbot, and where he died in high repute of holiness, March 31, A.D. 1174.

***MACHAI** (St.) Abbot. (April 11)
(5th cent.) A disciple of St. Patrick who founded a monastery in the Isle of Bute.

***MACHAN** (St.) Bp. (Sept. 28)
(Date unknown.) A Scottish Saint, trained in Ireland and consecrated Bishop in Rome. The Aberdeen Breviary gives various traditional particulars of his miracles; but nothing is now really known about him.

***MACHARIUS** (St.) Bp. (Nov. 13)
(6th cent.) An Irish Saint, baptised by St. Colman, who became a disciple of St. Columba at Iona, and who was sent as Bishop with twelve disciples to convert the Picts. Tradition tells us of a memorable pilgrimage of his to the shrine of St. Martin at Tours.

***MACHUDD (MECHELL)** (St.) Abbot. (Nov. 15)
(7th cent.) The sainted Founder of Llanfechell (Anglesey), at one period a monastery of great importance.

MACHUTUS (MACLOVIUS) (St.) Bp. (Nov. 15)
Otherwise St. MALO, *which see.*

***MACKESSOG (KECSAG)** (St.) (March 10)
Otherwise St. KESSOG, *which see.*

MACRA (St.) V.M. (Jan. 6)
(3rd cent.) A young Christian maiden of Reims in France. At the outbreak, or rather some years before the outbreak of the persecution under Diocletian, she was arrested as a Christian (A.D. 287) and brought before the infamous Rictiovarus, the Imperial representative at Fismes in Champagne. She was constant in her confession of Christ. She is described as having been subjected to the most fiendish tortures before being burned to death. Like St. Agatha of Sicily, in art she is usually represented with a pair of pincers in her hand, in memory of one of the happenings in her torture chamber.

MACRINA THE ELDER (St.) (Jan. 14)
(4th cent.) This holy woman was the paternal grandmother of SS. Basil and Gregory Nyssen. According to St. Basil, she was a Christian, eminent for her piety, who had stored up in her memory the teachings of St. Gregory Thaumaturgus, the famous Apostle of her native city, Neo-Cæsarea in Pontus. During the persecutions under Diocletian and his colleague Galerius, she with her husband had been forced to take refuge in the forests of the province, and had remained concealed in a hiding-place on the shores of the Black Sea for seven years or more. In A.D. 311, they were able to return to Neo-Cæsarea; but at the renewal of the persecution under Licinius, they suffered so much that St. Gregory Nyssen, their grandson, was able to proclaim them "true Martyrs and Confessors of Christ." St. Basil, also her grandson, was in his boyhood committed to the care of St. Macrina, who may be said, humanly speaking, to have laid the foundations of the sanctity of this celebrated Doctor of the Church. St. Macrina passed away about the middle of the fourth century.

MACRINA THE YOUNGER (St.) V. (July 19)
(4th cent.) The sister of SS. Basil, Gregory Nyssen and Peter of Sebaste. At an early age she was betrothed to a rich and noble youth, but his sudden death determined her to renounce all worldly prospects and to consecrate herself wholly to the service of God. She helped in the training of her brothers, and later on was instrumental in the foundation of several Religious Houses, over one of which she ultimately presided as Abbess. She had for many years the consolation of the presence of her brother, St. Gregory Nyssen, with whom she spent her last hours in prayer and heavenly conversation. She died in December, A.D. 379, and was buried in the grave of her mother, St. Eumelia, in the Church of the Forty Martyrs at Cæsarea. St. Gregory Nyssen has left us a magnificent Funeral Discourse delivered at the obsequies of his holy sister. From some allusions in it the learned Bollandists are inclined to post-date the death of St. Macrina to July, A.D. 380.

MACRINA (St.) V.M. (July 20)
Otherwise St. MARGARET, *which see.*

MACRINUS (St.) M. (Sept. 17)
See SS. VALERIAN, MACRINUS, &c.

MACROBIUS (St.) M. (July 20)
See SS. SABINUS, JULIAN, &c.

MACROBIUS and JULIAN (SS.) MM. (Sept. 13)
(4th cent.) Two Christians who suffered under the Emperor Licinius (A.D. 321); but in different places. St. Macrobius, a Cappadocian, was (say the Greeks), on account of his intellectual abilities, strong character and physical beauty, a favourite of the Emperor. Disgraced on account of his religion, he was banished with other Christians into Scythia, and finally burned at the stake at Tomis on the Black Sea. St. Julian, a priest in Galatia, was after torture beheaded.

***MACULL** (St.) Bp. (April 25)
Otherwise St. MAUGHOLD, *which see.*

***MADALBERTA** (St.) V. (Sept. 7)
(8th cent.) A holy Abbess of Maubeuge, on the borders of Belgium. She is stated to have been a niece of St. Aldegonda.

***MADELGISILUS** (St.) (May 30)
(7th cent.) An Irish Saint, disciple and trusted confidant of St. Fursey. After some years of monastic life at St. Riquier, he, together with St. Pulgan, retired to a hermitage, near Monstrelet, where he passed away, famous for the miracles he had wrought (A.D. 655).

***MADEN (MADERN)** (St.) (May 17)
(Date uncertain.) A Breton Saint of Cornish descent to whom many churches are dedicated. At St. Madern's Well in Cornwall, the reputed site of his hermitage, many miracles have been wrought even in comparatively recent times.

MADIR (St.) M. (March 3)
Otherwise St. HEMETERIUS, *which see.*

***MADOES (MADIANUS)** (St.)
(7th cent.) A Saint who has left his name to a place in the Carse of Gowrie. Some identify him with St. Modocus or Ædan of Ferns. But another tradition makes of him a fellow-missionary to Scotland with St. Bonifatius Quiritinus, who appears to have been sent from Rome to preach Christianity in North Britain. It seems impossible to disentangle the facts from the accretions to the legend.

***MADRUN (MATERIANA)** (St.) (April 9)
(5th cent.) A Welsh or Cornish Saint to whom some Cornish churches are dedicated.

***MÆDOC (MODOC, ÆDAN, EDAN)** (Jan. 31)
(St.) Bp.
Otherwise St. EDAN (AIDUS, ÆDAN, AIDAN), *which see.*

***MÆL (MAHÆL)** (St.) (May 13)
(6th cent.) A disciple of St. Cadfan, with whom he came from Brittany into Wales. He became one of the Solitaries of the Isle of Bardsey.

***MÆLMUIRE (MARIANUS)** (St.) (July 3)
(13th cent.) An Abbot of Knock (Louth), best known as the composer in verse of an Irish Martyrology.

***MÆLRHYS** (St.) (Jan. 1)
(6th cent.) A Saint of the Isle of Bardsey, probably a Breton by birth, venerated in North Wales.

***MÆTHLIN (AMÆTHLIN)** (St.) (Dec. 26)
(6th cent.) An Anglesey Saint who has given his name to Llanfæthlin.

***MÆLRUBIUS (MAOLRUBHA)** (St.) (April 31)
(8th cent.) A member of St. Comgall's community at Ben-Chor, who, feeling called to a missionary life, journeyed to Iona. He

afterwards founded a church at Applecross or Apurcrossan (Isle of Skye), where his ministry was most fruitful. He lived to an advanced age, and some traditions have it that he ended by dying a Martyr's death at the hands of Danish pirates (A.D. 721).

MAGINA (St.) M. (Dec. 3)
See SS. CLAUDIUS, CRISPINUS, &c.

***MAGNOBODUS (MAINBŒUF) (St.)** Bp. (Oct. 16)
(7th cent.) A Frank of noble birth, appointed at the demand of the people, Bishop of Angers. He is celebrated for his works of charity and also for the many miracles Almighty God enabled him to perform. He died about A.D. 670.

***MAHARSAPOR (St.)** M. (Nov. 2)
(5th cent.) A Persian Christian who suffered martyrdom under the persecuting King Varanes (A.D. 421). After a three years' imprisonment, he was thrown into a pit and left to die of hunger.

MAGINUS (MAXIMUS) (St.) M. (Aug. 25)
(4th cent.) A hermit in the mountainous country round Tarragona in Spain, and a worker of miracles. He was beheaded as a Christian about A.D. 304. It is possible that the name *Magi*, still common in Tarragona, is a reminiscence of this Saint.

MAGLORIUS (St.) Bp. (Oct. 24)
(6th cent.) A kinsman of St. Samson, Bishop of Dôl in Brittany. They were both natives of South Wales, and educated in the monastery of St. Illtyd in Glamorganshire. They crossed over together into Brittany, where they became heads of two monasteries, St. Samson of Dôl and St. Maglorius of Lanmeur. On the death of St. Samson, St. Maglorius was chosen as his successor; but, because of his old age and desire of solitude, he caused St. Budoc to be accepted in his place and retired to the sea-coast, where he built himself a hut or cell. Disciples gathered round him, and a nobleman, who had benefited by his prayers, offered him the Isle of Jersey as a home. There he founded a monastery and remained until his death (A.D. 586). His relics were finally enshrined at Paris.

MAGNERICUS (St.) Bp. (July 25)
(6th cent.) The disciple and successor in the Archbishopric of Treves of St. Nicetius, whom he voluntarily attended into exile when that holy prelate was unjustly banished by King Clothair. King Sigebert, son of Clothair, recalled the Saints and, on the death of Nicetius, St. Magnericus was unanimously elected in his place (A.D. 566). His virtues and learning brought him into universal esteem. He received many marks of the Royal favour from Kings Sigebert and Childeric, and obtained from the latter the release of Theodore, Bishop of Marseilles, wrongfully accused and cast into prison. St. Magnericus was an intimate friend of St. Gregory of Tours, and specially devoted to St. Martin of Tours, the popular Saint of his age. He dedicated to St. Martin several churches and a famous Benedictine Abbey. St. Magnericus died before the end of the sixth century. His Life was written by Abbot Eberwin.

***MAGNOALDUS (St.)** Abbot. (Sept. 6)
Otherwise St. MAGNUS, *which see.*

MAGNUS (St.) M. (Jan. 1)
(Date unknown.) Beyond the entry in the Roman Martyrology and other Registers, we have no information concerning this holy Martyr.

MAGNUS (MANNUS) (St.) M. (Feb. 4)
See SS. AQUILINUS, GEMINUS, &c.

MAGNUS (St.) M. (Feb. 15)
See SS. SATURNINUS, CASTULUS, &c.

***MAGNUS (St.)** M. (April 16)
(12th cent.) A native of the Orkneys, over which he was set as Governor by the King of Norway, the then Overlord of the Islands. St. Magnus was plotted against and in the end cruelly murdered. He offered up his life for the good of his people and entered into his rest A.D. 1116.

MAGNUS (St.) M. (Aug. 6)
See SS. XYSTUS, FELICISSIMUS, &c.

MAGNUS of ANAGNI (St.) Bp., M. (Aug. 10)
(3rd cent.) Several Saints by name Magnus are commemorated on Aug. 10. The St. Magnus whose relics are at Anagni and who is registered in the Roman Martyrology, was a Bishop of Trani in Sicily. He suffered death under Decius (A.D. 250). The various accounts we have of him and of the others of the same name are confusing and contradictory, owing to the ancient scribes having often failed to distinguish the one from the other.

MAGNUS, CASTUS and MAXIMUS (SS.) MM. (Sept. 4)
(Date unknown.) No mention is made in the Roman Martyrology of the place or date of the martyrdom of St. Magnus and his two companions. However, the Bollandists are reasonably of opinion that they were of the number of seventeen Martyrs put to death at Ancyra in Galatia, and that their names were accidentally separated from those of SS. Rufinus, Sylvanus and Vitalicus in the transcription of the Martyrologies. Both entries occur on the same day.

***MAGNUS (MAGNOALDUS) (St.)** Abbot. (Sept. 6)
(7th cent.) A disciple of and fellow-missionary with the Irish Saints, Columbanus and Gallus. He founded the Abbey of Fussen in Bavaria, and passed away about A.D. 666.

MAGNUS (St.) Bp. (Oct. 6)
(7th cent.) A member of the illustrious Venetian family, *Frigeria* who became Bishop of Oderzo in the Province of Treviso on the Adriatic. Owing to the incursions of Rotari, King of the Lombards, St. Magnus transferred (A.D. 638) his See to Città Nuova, a new town then called Heraclea in honour of the Emperor Heraclius. St. Magnus was distinguished for his pastoral zeal and for his personal sanctity. He founded eight of the most prominent churches of Venice, to one of which (*San Geremia*) his body was transferred, A.D. 1206. He died at Heraclea about A.D. 660. In Italy St. Magnus is in the list of Saints styled the Fourteen Helpers.

MAGNUS (St.) Bp. (Nov. 5)
(6th cent.) Beyond the fact that he was of the family of the Trinceri and occupied the See of Milan in the early part of the sixth century, little is recorded about him in the Milanese Kalendars dating from the eleventh century. His *cultus* is ancient and constant, and his virtues are extolled in various documents. They also indicate the church of St. Eustorgius as his place of burial.

***MAGUIL (St.)** (May 30)
Otherwise St. MADELGISILUS, *which see.*

***MAIDOC (MADOC) (St.)** Bp. (Feb. 28)
There are several Welsh and Irish Saints of this name. Hardy gives the following as variants of the word: AIDNUS, AIDAN, EDAN, AIDUS, EDUS, EDA, MAIDOC, MÆDOC, MODOC, MODOG, MŒDOC, MŒG, MOGUE, MADOG. The best-known are of course St. EDAN of FERNS (Jan. 31) and St. AIDAN of LINDISFARNE (Aug. 31). The St. MAIDOC assigned to Feb. 28 may be the sixth century Bishop (or perhaps only Abbot), after whom Llanmadog in Glamorganshire is called.

***MAIDOC (MOMHÆDOG) (St.)** Abbot (March 23)
(5th cent) A holy Abbot of Fiddown (Kilkenny). Various days are assigned for his festival, owing probably to his being confused with others of the same name.

***MAILDULF (St.)** (May 17)
(7th cent.) An Irishman by birth who, coming to England, founded the great Abbey of Malmesbury, where he had St. Aldhelm among his disciples, and where he ended his holy life, A.D. 673.

***MAINE (MEVENUS, MEWAN, MEEN)** (June 21) (St.)
(7th cent.) A Welsh or Cornish Saint, disciple of St. Samson, whom he accompanied to Brittany. He founded there the great Abbey, since known as St. Méen. He was all his life in great repute of sanctity, and died at a great age (A.D. 617).

MAJOLUS (St.) Abbot. (May 11)
(10th cent.) A French Saint born about A.D. 906. He studied at Lyons under the famous Abbot Antony, and on the completion of his course was made Archdeacon; but, when chosen to fill the vacant See of Besançon, he fled to Cluny and embraced the monastic life under the Abbot Aimard, of whom he became Coadjutor. His learning, piety and merit gained him the confidence of the Emperor Otto and other princes, and he was chosen to reform the discipline of many religious communities. During one of his journeys to Paris he fell ill at Sauvigny, and died in the arms of his brethren, May 11, A.D. 994. His tomb became a famous resort of pilgrims.

MAJORICUS (St.) M. (Dec. 6)
(5th cent.) The son of St. Dionysia, who encouraged him to welcome his martyrdom and not to lose his wedding garment, which was his title of admission to the Heavenly Banquet. She embraced his corpse and buried him with thanksgiving in her own house. Both mother and son suffered martyrdom during the Arian persecution (about A.D. 490) in Africa, under Hunneric the Vandal.

MALACHI (St.) Prophet. (Jan. 14)
(5th cent. B.C.) The last of the Twelve Minor Prophets and the inspired writer of one of the Canonical Books of the Old Testament. The tradition is that he was of Sapha of the Tribe of Zabulon. He is a Post-Exilic Prophet. We have no particulars of his life or of the place of his burial. It is held by some that he is one and the same person with Esdras (Ezra), prominent among the Jews at the time of the Return from the Captivity. The Greeks keep his Feast Day on Jan. 3.

MALACHY (St.) Bp. (Nov. 3)
(12th cent.) Born at Armagh (A.D. 1095) and brought up under the care of the famous Recluse, Imhar (O'Hagan), Malachy was ordained priest by St. Celsus. He was successively Abbot of Ben-Chor, Bishop of Connor and Archbishop of Armagh (A.D. 1132). He at once set about restoring the discipline of the Church of Ireland and succeeded in raising it in great part to its former splendour. Pope Innocent II appointed him Papal Legate in Ireland. However, the holy man resigned the Primatial See and retired to that of Down, the territory of which he separated from the Diocese of Connor. He made more than one journey to Rome, and on his return from the last of these, died at Clairvaux, the great Cistercian Abbey ruled over by his friend, St. Bernard (Nov. 2, A.D. 1148). St. Bernard has left us a magnificent Panegyric of St. Malachy and his work.

MALCHUS (St.) M. (March 28)
See SS. RISCUS, MALCHUS, &c.

***MALCHUS (St.)** Bp. (April 10)
(11th cent.) A native of Ireland, trained in Winchester monastery. Chosen first Bishop of Waterford, he was consecrated by St. Anselm. He was one of the preceptors of St. Malachy, and is much eulogised by St. Bernard in his Life of that Saint. He built Waterford Cathedral, and died after A.D. 1110. There having been in Ireland in his time several Bishops who passed away in reputation of sanctity, and who had relations with him, it is difficult to disentangle certain particulars of his later life from the happenings in the career of certain of his contemporaries.

MALCHUS (St.) (July 27)
One of the SEVEN SLEEPERS, *which see.*

MALCHUS (St.) (Oct. 21)
(4th cent.) A Syrian who entered a monastery at Chalcis near Antioch (A.D. 337). After about twenty years of monastic life, while on a journey, he was seized by marauding Arabs, who sold him for a slave; nor was he able until after seven years of bondage to return to his monastery. Before his death he came to know St. Jerome, who drew up some account of him from what the Saint communicated to him (A.D. 390 about).

MALO (MACHUTUS, MACLOU) (St.) Bp. (Nov. 15)
(7th cent.) Of Welsh descent, but it is uncertain whether he was born in Wales or in Brittany. He seems to have been brought up in the monastery of St. Cadoc at Llancarvan, and, when ordained priest, to have passed into Brittany with a band of Welsh missionaries. He settled at a place called Aleth, of which he is recognised as the first Bishop. For a time he was banished from his Diocese and found a welcome awaiting him from St. Leontius, Bishop of Saintes. He returned to Aleth, his presence being insisted upon by his people; but, feeling his end draw near, he set out again to visit his friend St. Leontius. He died on the journey at a place called Archembray, about A.D. 630. The greater part of his remains were translated to St. Malo. In his Life, written by the monk Sigebert of Gemblours, very many miracles are related as wrought by him.

***MALRUBIUS (St.)** M. (Aug. 27)
(11th cent.) A Scottish hermit who met his death at the hands of heathen marauders about A.D. 1040.

***MALRUBIUS (St.)** M. (April 21)
(8th cent.) A hermit in the county of Ross in Ireland, where, when eighty years old, he was murdered by Danish pirates for attempting to preach Christianity to them (A.D. 721).

MAMAS (St.) M. (Aug. 17)
Otherwise St. MAMMAS, *which see.*

MAMELTA (St.) M. (Oct. 17)
(5th cent.) Several Martyrologies register this holy woman, who probably suffered in the fifth century. She is said to have been a heathen priestess in Persia, converted to Christianity by the instrumentality of her sister, who was a Christian. She was baptised by a Bishop; but while still wearing her baptismal robe, was seized by the Pagans, put to the torture, stoned and finally drowned in a lake.

MAMERTUS (St.) Bp. (May 11)
Otherwise St. MAMMERTUS, *which see.*

MAMILIAN (MAXIMILIAN) (St.) M. (March 12)
(3rd cent.) Some authors believe him to have suffered in Rome under Alexander Severus at the same period as St. Cecilia. Others assert that he was put to death in Numidia, about A.D. 295. He is said by the latter to have been buried on a little hill at Carthage.

MAMILLUS (St.) M. (March 8)
(Date unknown.) One of a band of Martyrs in Africa, including a Bishop by name Cyril. His companions, according to the Roman Martyrology, are Felix, Beata, Herennius, Felicitas, Urban, Rogatus and Sylvanus. In other Martyrologies, these names are verbally changed and other names are added.

MAMMAS (St.) M. (Aug. 17)
(3rd cent.) The *Acta* of this Saint are obscure and uncertain. He is said to have been of noble birth. Some even describe him as having been a Roman Senator; but both St. Basil and St. Gregory Nazianzen refer to him as having been of humble birth. The Bollandists are of opinion that two distinct Martyrs of the same name are at times confounded by the various writers. It seems likely that the St. Mammas in special veneration suffered martyrdom at Cæsarea in Cappadocia under Aurelian (A.D. 274).

MAMMEA (St.) M. (Aug. 27)
Otherwise St. MANNEA, *which see with* St. MARCELLINUS.

MAMMERTUS (St.) Bp. (May 11)
(5th cent.) The successor of St. Simplicius in the See of Vienne (France). He is looked upon as the originator or reviver of the Rogation Day Processions, which he established in his Diocese in consequence of the many calamities which at that time afflicted his people. His learning and the miracles he wrought were renowned, among the latter being the extinction of two fierce fires which threatened to destroy Vienne, and which extinction St. Avitus, his successor, in his Homily on the Rogations, calls miraculous. This St. Mammertus is said to be the Bishop Mammertus who attended the Council of Arles (A.D. 475). He died in that same year. His body was transferred from Vienne to the Cathedral of Orleans in the middle of the sixth century, but was destroyed by the Calvinists a thousand years afterwards. The Rogation devotion was gradually propagated to the whole Western Church.

MANAHEN (St.) Prophet. (May 24)
(1st cent.) The memory of this Saint, who is mentioned in the Acts of the Apostles (xiii. 1), is recalled in all the ancient Martyrologies. He was the foster-brother of King Herod Antipas, Tetrarch of Galilee. The date of his death is unknown, but he is supposed to have died at Antioch in Syria.

***MANAKUS (MANACCUS)** (St.) Abbot. (Oct. 14)
(6th cent.) A Welsh Saint, Abbot at Holyhead, connected with St. Cybi. He appears thence to have come to Cornwall, where he died. Manaccan (*Minster*), near Falmouth, is said to owe its name to him.

MANCIUS (St.) M. (March 15)
(Date uncertain.) Of Roman origin, he appears to have been bought as a slave by Jewish traders and taken to Evora in Portugal, where he fell a victim to his masters' hatred of Christianity. Churches were built and dedicated in his honour. He lived probably either in the fifth or in the sixth century.

***MANCUS** (St.) (May 31)
See SS. WINNOW, MANCUS and MYRBAD.

MANDATUS (St.) M. (June 10)
See SS. BASILIDES, TRIPODIUS, &c.

MANETTUS (S.) (Aug. 20)
(13th cent.) A Florentine merchant who became one of the Seven Founders of the Servite Order. He is known in Italy as *San Manetto d'Antella*. He changed his name from Benedetto to Manetto on his receiving the Religious habit. From Provincial of Tuscany he became General of his Order. He attended the Council of Lyons (A.D. 1246) as Procurator of the Servites, and at the request of St. Louis introduced the Order into France. In A.D. 1267 he resigned his Generalate to St. Philip Benizi, and died in the following year at Monte Senario, the chief Servite Convent.

***MANIRUS** (St.) Bp. (Dec. 19)
(Date uncertain.) One of the Apostles of the North of Scotland. His work seems chiefly to have been the promoting of good feeling and union among the newly converted Highlanders. An Office in his honour has place in the old Aberdeen Breviary.

MANNEA (St.) M. (Aug. 27)
See SS. MARCELLINUS, MANNEA, &c.

MANNUS (St.) M. (Feb. 4)
Otherwise St. MAGNUS, *which see.*

MANSUETUS (St.) Bp. (Feb. 19)
(7th cent.) A Roman by birth, he was on account of his great learning and virtue appointed to the important See of Milan (A.D. 672, about). He held a Synod at Milan, and attended that of Rome convoked (A.D. 680) by Pope St. Agatho against the Monothelites. He published a controversial treatise against these same heretics, and was in many ways, both by his writings and the example he gave of pastoral zeal, of great service to religion. He died about A.D. 681.

MANSUETUS (St.) Bp. (Sept. 6)
(Date uncertain.) A Bishop of Toul in France, popularly known as St. Mansu or Mansuy. There was a belief that he was a disciple of St. Peter the Apostle and was by him sent into Gaul, where he founded the See of Toul. But the better founded opinion is that St. Mansuetus was by birth a Scot, and that he became the first Bishop of Toul during the reign of the Emperor Constantius (A.D. 337-A.D. 350). His Apostolic labours were so successful and illustrated by so many signs of a Divine Mission that he is regarded as the Apostle of Lorraine. St. Gerard, Bishop of Toul, made a solemn Translation of his Body (A.D. 971). To save them from destruction, his relics were at the time of the great French Revolution dispersed and distributed among various churches.

MANSUETUS (St.) M. (Sept. 6)
See SS. DONATIAN, PRÆSIDIUS, &c.

MANSUETUS (St.) Bp., M. (Nov. 28)
See SS. PAPINIAN, MANSUETUS, &c.

MANSUETUS, SEVERUS, APPIAN, DONATUS, HONORIUS and OTHERS (SS) (Dec. 30)
(5th cent.) Most Martyrologies reckon these Martyrs to have been ten in number. They suffered (it would seem) at Alexandria in Egypt about A.D. 483, in connection with the troubles and persecutions raised by the Monophysite heretics.

MANUEL, SABEL and ISMAEL (SS.) MM. (June 17)
(4th cent.) Persian Martyrs; Christians instructed in sacred and profane learning and sent by their King, Baltan, to negotiate for peace with the Emperor Julian at Chalcedon. The tradition is that Julian, finding that they were Christians, had them arrested and condemned as such. They were thereupon beheaded and their bodies burned. The year A.D. 362 is given as that of their martyrdom. The Emperor Theodosius the Great dedicated a church in their honour at Constantinople.

***MAOLRUAIN** (St.) Abbot. (July 7)
(8th cent.) The Founder of the famous monastery of Tallagh in Ireland. There, he began the compilation of the Martyrology known by the name of that place. In it he was assisted by St. Ængus the Culdee. St. Maolrain died at Tallagh, A.D. 792.

MAPPALICUS and OTHERS (SS.) MM. (April 17)
(3rd cent.) Sufferers at Carthage during the persecution under Decius (A.D. 250). St. Cyprian, their contemporary, in his Epistle to the Martyrs and Confessors, presents St. Mappalicus as an example of unconquerable Faith and of triumph in argument against the sophistry of the Pagans.

MAPRILIS (St.) M. (Aug. 22)
See SS. MARTIAL, SATURNINUS, &c.

MARANA and CYRA (SS.) MM. (Aug. 3)
(5th cent.) Two Christian maidens who led an austere life near Berœa in Syria in the fifth century. They were the Prototypes of the "Anchoresses" of the Middle Ages. They observed continuous silence, admitting only women to speak with them, and that on the single day of Pentecost in each year.

MARCELLA (St.) Widow. (Jan. 31)
(5th cent.) St. Jerome, who was her guest for three years (A.D. 382), styles her "a model of widowhood and sanctity." Under his direction she studied the Scriptures and drew around her a circle of Roman ladies, among whom were SS. Paula and Eustochium. We have no less than eleven letters addressed to her by the holy Doctor of the Church. Her mansion was in Rome, and was plundered by the Goths when the Imperial city was sacked by Alaric and his barbarians (A.D. 409). The Saint herself was savagely scourged for concealing, as the Goths thought, money and treasures which in reality had been already distributed by her among the poor. The Saint died from the effects of this ill-treatment about A.D. 410.

MARCELLA (St.) M. (June 28)
See SS. PLUTARCH, SERENUS, &c.

MARCELLIANUS (St.) M. (June 18)
Otherwise St. MARCELLINUS, *which see.*

MARCELLIANUS (St.) M. (Aug. 9)
See SS. SECUNDIANUS, MARCELLIANUS, &c.

MARCELLINA (St.) V. (July 17)
(4th cent.) The sister of St. Ambrose of Milan. She was a Roman lady who appears to have taken the place of their deceased parents in regard to the upbringing of the brothers SS. Ambrose and Satyrus. Several of the writings of the holy Doctor of the Church are dedicated to his sister, and we have three of the letters he addressed to her. He also publicly referred to her in the funeral sermon he preached over the body of their brother Satyrus, wherein he dwells on the family affection which bound the three together. St. Marcellina received the veil of religion from the hands of Pope Liberius on Christmas Day, A.D. 353. She outlived both her brothers, and died about A.D. 398, but it is uncertain whether at Rome or at Milan. Her remains repose in the latter city.

MARCELLINUS (St.) M. (Jan. 2)
See SS. ARGEUS, NARCISSUS, &c.

MARCELLINUS of ANCONA (St.) (Jan. 9)
(6th cent.) A native of Ancona who succeeded St. Traso as Bishop of that See (A.D. 550). By his prayers he relieved his people from the attack of the Goths under Totila. He is also said to have extinguished with a Book of the Gospels a destructive fire which was threatening to devastate the whole town. The Sacred volume was treasured as a relic in the Cathedral of Ancona, where the remains of St. Marcellinus repose together with those of the other Patron Saints of the city.

MARCELLINUS (St.) M. (April 6)
(5th cent.) An illustrious friend of the great St. Augustine of Hippo, who dedicated to him his memorable book "Of the City of God." Marcellinus was a Secretary or Minister of the Emperor Honorius, and was commissioned by him to enforce in Africa the Imperial edict against the Donatist faction. The energy and zeal of Marcellinus so infuriated Marinus, the leader of the recalcitrants, that he falsely accused Marcellinus of complicity with the rebel Heraclion, and caused him to be arrested and to be put to death without even the formality of a trial. Honorius, in calling Marinus to account, referred to Marcellinus as a man of unblemished character. We have Funeral Discourses on the latter from the pens both of St. Augustine and of St. Jerome.

MARCELLINUS, VINCENT and DOMNINUS (SS.) (April 20)
(4th cent.) African Saints who crossed over into Gaul as missionaries. On reaching Embrun, St. Marcellinus was consecrated first Bishop of that city by St. Eusebius of Vercelli. Their labours were fruitful in the gain of souls to God. A.D. 374 is given as the date of the death of St. Marcellinus. The relics of the three Saints are venerated at Digne, in the Alps of Savoy.

MARCELLINUS (St.) Pope, M. (April 26)
(4th cent.) A Roman by birth, St. Marcellinus sat in the Chair of St. Peter from A.D. 296 to A.D. 304, during a period when the persecution of Christianity was so unrelenting that no less than seventeen thousand of the Faithful were put to death because of their religion. The Pope suffered with three others in Rome, A.D. 304; and the four bodies are said to have been left exposed in the Forum to intimidate their fellow-believers. The legend that St. Marcellinus had on one occasion yielded in the torture chamber and offered incense to an idol, afterwards repenting of his weakness, is now generally discredited.

MARCELLINUS and PETER (SS.) MM. (June 2)
(4th cent.) Peter, an Exorcist, and Marcellinus, a priest under whose direction he exercised his ministry, were prominent among Roman Christians at the beginning of the fourth century. Peter, first cast into prison, brought about by his patience the conversion of his gaoler with his family. Marcellinus baptised them. This led to his own arrest. Condemned to death, they were secretly executed in a forest at a place unknown to other Christians (A.D. 304). However, their bodies were discovered and interred in the Catacombs. Their tomb was adorned with a metrical epitaph later in the century by Pope St. Damasus, who states that he had heard the details of their Passion from the executioner who had beheaded them. Their remains, many centuries afterwards, were translated to Frankfort in Germany.

MARCELLINUS (St.) M. (June 5)
See SS. FLORENTIUS, JULIAN, &c.

MARCELLINUS (MARCELLIANUS) (St.) M. (June 18)
See SS. MARK and MARCELLIANUS.

MARCELLINUS (MARCHELM) (St.) (July 14)
(8th cent.) An Anglo-Saxon Saint who devoted himself to the evangelisation of Holland, whither he followed St. Willibrord. Together with St. Libuin, he preached Christianity to the people of Over-Yssel. He attended St. Boniface in that Saint's visit to Rome (A.D. 738). St. Marchelm died at Oldensee, but his remains were translated to Deventer and placed near those of St. Libuin.

MARCELLINUS, MANNEA, JOHN, SERAPION and PETER (SS.) MM. (Aug. 27)
(4th cent.) A husband and wife, with their three sons, arrested as Christians (A.D. 304) and done to death. It is said that they were not beheaded in the ordinary way of the execution of death sentences in the Roman Empire until after they had been first bound to stakes in an attempt to burn them alive and afterwards thrown to the wild beasts in the Amphitheatre, but miraculously respected both by the flames and by the brutes. There is some controversy as to the place of their martyrdom, whether at Oxyrynchus in Egypt, or at Tomi on the Black Sea.

MARCELLINUS of RAVENNA (St.) Bp. (Oct. 5)
(3rd cent.) The second or third Bishop of Ravenna. Most Italian authors describe him as having occupied that See in the second half of the third century, and add that, after a long and zealous Episcopate, adorned with virtues and the gift of working miracles, he died, weighed down and broken by the troublous events of his time. His shrine was transferred from the seaport of Classe to the town of Ravenna, A.D. 963.

MARCELLUS (St.) Pope, M. (Jan. 16)
(4th cent.) St. Marcellus was elected Pope A.D. 308, and occupied the Chair of St. Peter for one year only. The tyrant Maxentius, soon to be overthrown by Constantine, had, however, time to have the holy man seized, scourged, and condemned to be degraded to the position of a labourer in the Imperial stables. Rescued for a time from this degradation, he was received by the holy Christian woman Lucina into her mansion, an apartment which she had transformed into a church, he regained a little liberty. Maxentius, however, discovered him quickly and converted the church into a stable, forcing the Pontiff to take up again the wretched work to which he had sentenced him. Broken down by suffering, St. Marcellus died on Jan. 16 of the following year, A.D. 309, and was buried by Lucina in the Catacombs. His relics were later translated to the Roman church which bears his name.

MARCELLUS (St.) M. (Feb. 19)
See SS. PUBLIUS, JULIAN, &c.

MARCELLUS (St.) Bp. (April 9)
(6th cent.) A native of Avignon and younger brother of St. Petronius, Bishop of St. Dié, at whose death St. Marcellus was chosen to be his successor, although at the time only a deacon. He was consecrated by St. Mamertus, Arch-

bishop of Vienne. At first, the then King of Burgundy, an Arian, encouraged those of his sect to persecute the Saint; but the prince himself was later converted and became one of the Bishop's warmest friends and supporters. St. Gregory of Tours styles St. Marcellus "a man of eminent sanctity," and there are several Hymns which extol him as a worker of miracles. He died at the beginning of the sixth century, after an Episcopate of forty years, at an Abbey in the Diocese of Fréjus. Both St. Dié and Fréjus treasured portions of his relics until they were scattered by the Huguenots in A.D. 1562.

MARCELLUS and ANASTASIUS (June 29)
(SS.) MM.

(3rd cent.) Roman citizens who, during the persecution under the Emperor Aurelian, were sent by Pope St. Stephen into Gaul to join others in preaching and spreading the Gospel. They were put to death as Christians in the neighbourhood of Bourges. St. Anastasius expired on the rack, but St. Marcellus survived to be beheaded (A.D. 274). Their memory is preserved not only in legends and traditions, but in the monuments and ruins in the surrounding country. A church in the town still bearing the name of *Saint-Marcel* possesses their relics.

MARCELLUS of APAMEA (St.) Bp., M. (Aug. 14)

(4th cent.) A native of Cyprus who for some time fulfilled the functions of a lay magistrate. In this office he so righteously combined justice and mercy that on a vacancy occurring in the See of Apamea in Syria he was acclaimed by the people of the place their next Pastor. He was as successful and as popular as a Bishop as he had been as a magistrate. But the fervour of his zeal led to his martyrdom. The Emperor Theodosius had decreed that, throughout the Roman world all idols should be overthrown (A.D. 385); and the zealous Bishop, in seeking to have the Imperial Edict carried out in his Diocese, was murdered by assassins hired by the remaining Pagans (A.D. 389).

MARCELLUS of TREVES (St.) Bp. (Sept. 4)

(Date unknown.) Both Tongres and Treves claim this Saint as having been one of their early Bishops. We know little or nothing about him of which we can be certain. A tenth century History of the Bishops of Tongres complains that the records of many Bishops, including those of St. Marcellus, had been destroyed by the Huns in their incursions during the fifth century.

MARCELLUS of CHALON (St.) M. (Sept. 4)

(2nd cent.) A priest of Lyons who escaped from the prison into which he, with other Christians, had been thrown during the persecution under Marcus Aurelius, and betook himself to preach the Gospel to the inhabitants of the country watered by the River Saone. Here he was again arrested and put to the torture. The witnessing of his agonies was made a feature of the public games celebrated on one of the Pagan festivals. At their close, being still alive, he was buried up to the waist and left to die. We are told that he expired on the third day with the Praises of God on his lips (A.D. 178). He is variously called *St. Marcel* and *St. Marceau*, and several churches in Burgundy have him for their Title Saint.

MARCELLUS, CASTUS, ÆMILIUS and SATURNINUS (SS.) MM. (Oct. 6)

(Date unknown.) The period and place of martyrdom of these Saints is very uncertain. The Roman Martyrology refers them to Capua, but whether that city was the scene of their sufferings or whether they were (as their names seem to indicate) African Christians whose bodies were brought over to Italy, is a matter of pure conjecture.

MARCELLUS (St.) M. (Oct. 7)

See SS. APULEIUS and MARCELLUS.

MARCELLUS (St.) M. (Oct. 30)

(3rd cent.) The Official "Acts" report that during a festival at Tangier (Africa) in honour of the birthday of the Emperor Maximian Herculeus, a centurion by name Marcellus refused to take part in the religious (Pagan) rites and, declaring himself a soldier of Christ, the Eternal King, threw down his arms and insignia, and that he was thereupon arrested and imprisoned and in the end beheaded (A.D. 298). These official Acts should have been written out by St. Cassian (Dec. 3), the notary of the Court. But he was so indignant at the injustice of the sentence that he threw down his stylus and parchment and refused to write, for which action he was imprisoned and afterwards condemned to death. The Spanish tradition that St. Marcellus was the brother of St. Nona is unreliable.

MARCELLUS (St.) Bp. (Nov. 1)

(5th cent.) On the death of Prudentius, Bishop of Paris, this Saint was acclaimed his successor by clergy and people, on account of his great virtue and wonderful gift of miracles. He probably died at the beginning of the fifth century, but, according to some authors, he survived until A.D. 436. He was buried in the old Christian cemetery outside the walls of Paris, where now is the suburb of *Saint-Marceau*. His relics disappeared from the Cathedral during the great Revolution. A well-known Paris church has St. Marcellus for its Title.

MARCELLUS (St.) M. (Nov. 16)

See SS. ELPIDIUS, MARCELLUS, &c.

MARCELLUS (St.) M. (Nov. 26)

(4th cent.) A priest of Nicomedia (Asia Minor), who during the reign of the Emperor Constantius was seized by the Arians and hurled to his death from a high rock (A.D. 349).

MARCELLUS (St.) M. (Dec. 2)

See SS. EUSEBIUS, MARCELLUS, &c.

MARCELLUS (St.) Abbot. (Dec. 29)

(5th cent.) A native of Apamea in Syria who renounced his fortune in favour of his younger brother and of the poor and joined the monastic Order of the *Acœmetes*, so-called on account of their recital of the Divine Office day and night without interruption. He became Abbot of the monastery and founded several others. He attended St. Flavian's Council of Constantinople against the Eutychian heretics. His chronicler, Metaphrastes, ascribes to him all the distinguishing traits and virtues of the Prophets and Apostles. He died about A.D. 485.

MARCELLUS (St.) M. (Dec. 30)

See SS. SABINUS, EXUPERANTIUS, &c.

MARCHELM (St.) (July 14)

Otherwise St. MARCELLINUS, *which see.*

MARCIA (St.) M. (March 3)

See SS. FELIX, LUCIOLUS, &c.

MARCIA (St.) M. (June 5)

See SS. ZENAIADES, CYRIA, &c.

MARCIA (St.) M. (July 2)

See SS. ARISTON, CRESCENTIANUS, &c.

MARCIAN (St.) M. (Jan. 4)

See SS. AQUILINUS, GEMINUS, &c.

MARCIAN (St.) (Jan. 10)

(5th cent.) Although born in Constantinople, he belonged to a Roman family connected with the Imperial House of Theodosius. From his youth he devoted himself to prayer, fasting and almsdeeds, and in his charity went so far as to sell a considerable patrimony and distribute the proceeds among the poor. He also founded many churches and transformed the chapel called *Anastasia* into a vast Basilica. The Patriarch Anatolius persuaded him to receive Sacred Orders; and the Patriarch Gennadius entrusted him with the high office of Treasurer of the Church of St. Sophia. He died in the odour of sanctity about A.D. 489.

MARCIAN (St.) Bp. (March 6)

(2nd cent.) The first Bishop of Tortona in Piedmont, and Patron Saint of that city. He was a disciple of the Apostle St. Barnabas; and after an Episcopate of forty-five years,

obtained the palm of martyrdom, about A.D. 120, during the reign of the Emperor Hadrian. St. Innocent, one of his successors, enshrined his body in a church titled after him.

MARCIAN (St.) M. (March 26)
See SS. PETER, MARCIAN, &c.

MARCIAN (St.) M. (April 17)
See SS. FORTUNATUS and MARCIAN.

MARCIAN of AUXERRE (St.) (April 20)
(5th cent.) A native of Bourges, of humble birth, who was admitted as a lay-brother into the monastery of St. Germanus at Auxerre. There he discharged menial duties and had charge of the cattle on the Abbey farm. After a life of great holiness, witnessed to by the gift of working miracles, he died while devoutly keeping the Festival of Easter in some year between A.D. 466 and A.D. 477, and was buried in the church of his monastery.

MARCIAN of RAVENNA (St.) Bp. (May 22)
(2nd cent.) The fourth Bishop of Ravenna, where he is honoured with a special festival. He ruled the Diocese from about A.D. 112 until A.D. 127, when he died and was buried with his predecessor, St. Eleucadius. He is known in Italy as *San Mariano*.

MARCIAN, NICANOR, APOLLONIUS and OTHERS (SS.) MM. (June 5)
(4th cent.) Egyptian Martyrs in the persecution under Diocletian and Galerius, at the beginning of the fourth century. Some curious details are given of their sufferings. They were exposed without food or drink to the rays of the June sun, and at the same time choice viands and cooling drinks were laid out near them to be had at the price of offering incense to an Idol. They kept repeating the words of Christ: "Not in bread alone does man live"; and persevered to the end chanting the praises of God.

MARCIAN of SYRACUSE (St.,) Bp., M. (June 14)
(Date uncertain.) Said to have been the first Bishop of Syracuse and, according to the Sicilian tradition, sent there as missionary by St. Peter the Apostle himself. But, as the date of his death (which is said to have been brought about by the action of the Jews) cannot, according to the best authorities, be placed before A.D. 254 about, it is more likely that by St. Peter is meant the Pope of the time, regarded as holding the place of the Apostle. St. Marcian would thus be a third century Saint. It appears that during the Saracen invasion of Sicily the relics of St. Marcian were secretly transferred to Gaeta.

MARCIAN (St.) M. (June 17)
See SS. NICANDER and MARCIAN.

MARCIAN (St.) M. (July 11)
(3rd cent.) A youth of Iconium in Lycaonia (Asia Minor) who bravely confessed Christ, notwithstanding the savage tortures to which he was subjected. Before he was finally given over to the executioner, his tongue had been cut out to make him cease from the prayers he addressed in a loud voice to his Redeemer (A.D. 243).

MARCIAN (St.) M. (Aug. 9)
See SS. JULIAN, MARCIAN, &c.

MARCIAN (St.) M. (Sept. 16)
See SS. ABUNDIUS, ABUNDANTIUS, &c.

MARCIAN (St.) M. (Oct. 4)
See SS. MARK, MARCIAN, &c.

MARCIAN (St.) M. (Oct. 25)
See SS. MARTYRIUS and MARCIAN.

MARCIAN (St.) (Nov. 2)
(4th cent.) A Syrian hermit, for an account of whom we are indebted to the famous writer Theodoret. Marcian fled from the Imperial Court in which he had a certain prospect of advancement to the desert near Chalcis, where he built himself a hut and passed his life in prayer and penance. He soon gathered disciples about him. Among them were Eusebius, afterwards a law-giver to Solitaries, and Agapetus, who later became Bishop of Apamea. He passed away about A.D. 387. He was buried in secret at his own request in an out-of-the-way place, but his tomb was discovered after many years and became a noted place of pilgrimage.

MARCIANA (St.) V.M. (Jan. 9)
(4th cent.) A zealous Christian maiden in Mauritania (Africa) who was accused of having shattered a statue of the goddess Diana, and on her arrest, having steadily persevered in her confession of Christ, was thrown to the wild beasts at the public games in the Amphitheatre. She was, says the account we have, gored to death by a wild bull. She was one of the innumerable sufferers at the beginning of the fourth century under Diocletian and Maximian Herculeus.

MARCIANA (St.) M. (May 24)
See SS. SUSANNA, MARCIANA, &c.

MARCIANA (St.) V.M. (July 12)
(4th cent.) According to the Bollandists and others, this St. Marciana is identical with the Saint of the same name commemorated on Jan. 9 as having suffered in Africa, where she was gored by a bull in the Amphitheatre. The Roman Martyrology notes Toledo as the place of martyrdom of the Saint of July 12, but this can hardly be. There is at Toledo no tradition or other trace of such a Saint as a local heroine.

MARCIONILLA (St.) M. (Jan. 9)
See SS. JULIAN, BASILISSA, &c.

MARCIUS (MARK, MARTIN) (St.) (Oct. 24)
(6th cent.) An Italian hermit, one of the Saints whose merits are enlarged upon by St. Gregory the Great in his Book of Dialogues. Peter the Deacon, the old historian of the Abbey of Monte Cassino, describes St. Marcius (or Martin, as he calls him) as a wonder-worker, who after spending some time at Monte Cassino, retired into a cave on Mount Massicus (*Mondragone*), where he died in the odour of sanctity about A.D. 570. His relics were (A.D. 1094) translated to the town of Carinola, part of them being at the same time taken to Monte Cassino.

***MARCULPHUS (St.) Abbot.** (May 1)
(6th cent.) An Abbot at Coutances in Normandy, famous for miracles in the healing of the sick. He died A.D. 558.

MARD (St.) Bp. (June 8)
Otherwise St. MEDARD, *which see.*

MARDARIUS (St.) M. (Dec. 13)
See SS. EUSTRATIUS, AUXENTIUS, &c.

MARDONIUS, MUSONIUS, EUGENE and METELLUS (SS.) MM. (Jan. 24)
(Date unknown.) Four Christians burned alive at the stake on account of their religion in Asia Minor. Their martyrdom occurred during one of the early persecutions, but neither the precise place nor the date are now discoverable.

MARDONIUS (St.) M. (Dec. 23)
See SS. MIGDONIUS, MARDONIUS, &c.

MAREAS (St.) Bp., M. (April 22)
(4th cent.) One of the victims of the persecution of Christians instituted by King Sapor II in Persia. Together with St. Mareas, there suffered St. Bicor and twenty other Bishops, nearly two hundred and fifty Ecclesiastics, and many monks and nuns. A great number of Christian laymen laid down their lives at the same time for Christ; and the already flourishing Church of Persia was brought to the verge of extinction. The martyrdom of the Saints commemorated on April 22 took place A.D. 342, that is, in the year following the death of St. Simeon, Archbishop of Seleucia, looked up to by the Faithful in Persia as their leader.

***MARGARET of HUNGARY (Bl.) V.** (Jan. 28)
(13th cent.) A Princess of Hungary who became a Dominican nun and lived a life of sanctity in a convent she had founded near Buda-Pesth on an island in the Danube, now called after her. She died A.D. 1271.

***MARGARET of ENGLAND (St.) V.** (Feb. 3)
(12th cent.) An Englishwoman, probably related to St. Thomas of Canterbury. She appears to have shared his exile and to have died a Cistercian nun in some convent near Laon in France (A.D. 1192), twenty years after his Martyrdom.

MARGARET of CORTONA (St.) (Feb. 22)
Penitent.
(13th cent.) Born at Laviano, a small town in Tuscany (A.D. 1247), Margaret strayed from the path of virtue in her youth and led a sinful life for about nine years. But the sudden death of one with whom she had sinned startled her; and, regarding it as a judgment from Heaven, she resolved upon doing lifelong penance for her past transgressions. With this intent she repaired to Cortona and placed herself under the direction of the Franciscan Fathers. She gave herself up thenceforth to prayer and chastising of the flesh, persevering in her efforts to atone in some measure for the evil she had done until her death, which happened A.D. 1297, twenty-four years after her conversion. She died at Cortona in the odour of sanctity, and was buried in the church of St. Basil, later known as that of St. Margaret.

***MARGARET POLE (Bl.) M.** (May 28)
(16th cent.) A woman of irreproachable life, a Plantagenet of the Blood Royal of England, Countess of Salisbury, and nearly related to King Henry VIII. She married Sir Richard Pole, a knight, and became the mother of the celebrated Cardinal Reginald Pole. Her son being abroad and beyond his reach, the tyrant revenged himself on the pious and virtuous widow, ever-faithful too to the Catholic Faith. As she had committed no crime on which she could be arraigned before a jury, Henry proceeded by Bill of Attainder and had the holy woman's head struck off on Tower Hill, May 28, A.D. 1541.

MARGARET of SCOTLAND (St.) (June 10)
Queen, Widow.
(11th cent.) The grand-daughter of King Edmond Ironside, sister of Edgar Atheling, and through her mother related to St. Stephen, King of Hungary. In exile during the Danish domination in England, St. Margaret with the rest of the Royal Family lived in England during the reign of St. Edward the Confessor. After the death of the latter, St. Margaret's mother, a Hungarian princess, was compelled to seek refuge for her children and herself on the Continent from the Normans, who had become masters of England. A storm drove the ship on which she had embarked on to the coast of Scotland. They were welcomed by King Malcolm III, who made Margaret his Queen. The Saint used her influence as Queen for the good of religion and for the promotion of justice. She had especial thought for the poor, nor would suffer any to be oppressed. Among the pious foundations she made was the Abbey of Dunfermline. In her private life she was devoted to prayer. The Book of the Gospels she studied is still preserved in the Bodleian Library at Oxford. She foretold the day of her death, which occurred Nov. 16, A.D. 1093, on which day her festival is still celebrated in Scotland, though in other countries, by Papal Decree, kept on June 10.

MARGARET (St.) V.M. (July 20)
(3rd cent.) Of her Alban Butler writes: "According to the ancient Martyrologies, she suffered at Antioch in Pisidia (Asia Minor), during the last general persecution. She is said to have been instructed in the Faith by a Christian nurse, to have been prosecuted by her own father, a priest of idols; and after many torments to have gloriously finished her martyrdom by the sword." There can be no doubt about the antiquity and universality of the devotion to St. Margaret existing throughout Europe, to which the number of churches dedicated to her bear witness. Many legends have gathered about her memory, to one of which is due the practice of painters and sculptors to figure her as trampling on a dragon.

MARGARET (St.) Widow. (Aug. 27)
(14th cent.) A poor girl of a village near Ancona in Italy, who in her fifteenth year was married to a man who ill-treated her for many years. She bore with patience all that befell her, and after her husband's death passed the rest of her days in prayer and hard work. She died A.D. 1395. Many miracles have since borne witness to the sanctity of her humble and hidden life.

***MARGARET of LOUVAIN (Bl.) V.M.** (Sept. 2)
(13th cent.) A Flemish maiden who died in defence of her chastity, and whose shrine is at Louvain.

MARGARET MARY ALACOQUE (St.) V. (Oct. 17)
(17th cent.) Born A.D. 1647, this highly privileged Servant of God passed her whole life in prayer and seclusion as a nun of the Order of the Visitation, at Paray-le-Monial in Burgundy. From a Revelation made to her by Our Lord Himself, she was led to enter upon her great work, the spreading of Devotion to the Sacred Heart of Jesus. In beginning this she experienced and overcame many difficulties and much opposition. But in the course of the centuries that have elapsed since her time the devotion has become worldwide, and among those dearest to the hearts of Christian people. St. Margaret passed away A.D. 1690. She was beatified by Pope Pius IX and canonised by Benedict XV.

***MARGARET COLONNA (Bl.) V.** (Dec. 30)
(13th cent.) A Roman maiden of the princely house of Colonna, assiduous in the nursing of the sick poor, and venerated even before her death on account of her gift of contemplative prayer and of the innocence of her life. She died A.D. 1284.

***MARIANA of PAREDES (Bl.) V.** (May 26)
(17th cent.) She is called Mariana of Jesus and "the lily of Qwito (Equador)," where she was born (A.D. 1618) of noble and pious parents. From her childhood she gave signs of being destined by God to reach a high degree of sanctity; but finding that she was not called to a conventual life she practised in her own home the austerities usual in a religious community, and devoted her time to prayer and meditation. She died May 26, A.D. 1645.

***MARIANUS SCOTUS (MUREDHÆ) (Bl.)**
Abbot. (Feb. 9)
(11th cent.) An Irishman by birth who, after embracing the religious life at Dunkeld in Scotland, journeyed first to Rome, and finally founded (A.D. 1074) a monastery at Ratisbon in Germany. He was eminent for his great learning and has left many valuable writings.

MARIANUS (St.) (April 20)
Otherwise St. MARCIANUS, *which see.*

MARIANUS, JAMES and OTHERS (April 30)
(3rd cent.) The period of their martyrdom appears to have been about A.D. 259, after the death of St. Cyprian, who is mentioned in the account we have as having appeared to St. Marianus and invited him to share his crown. St. James was a deacon, but St. Marianus only a reader. They suffered at Zambessa, an ancient town in Numidia (Algiers).

MARIANUS (St.) (Aug. 9)
(6th cent.) A holy Solitary who was renowned for his austerities and miracles. His hermitage was in Berri (France), and St. Gregory of Tours relates several miracles wrought by the holy man.

MARIANUS (St.) M. (Oct. 17)
See SS. VICTOR, ALEXANDER, &c.

MARIANUS (St.) M. (Dec. 1)
See SS. DIODORUS, MARIANUS, &c.

MARINA (St.) V.M. (June 18)
(Date unknown.) In the ancient Martyrologies, this Saint is variously styled Maria,

or Mariana. It is also sometimes spelled Marianus. The place of martyrdom is set down as Alexandria, but there is no record of who the Saint was or when she lived. Some authors associate her with a St. Theonius who is equally unknown.

MARINA (St.) V.M. (July 18)
(Date unknown.) According to the Roman Martyrology this Saint was put to death at Orense in Galicia (Spain), where her relics are enshrined in a church dedicated to her, as are others at Cordova and Seville. But all records concerning this St. Marina as those concerning several others of the same or similar name are lost.

MARINUS (AMARINUS) (St.) M. (Jan. 25)
See SS. PROJECTUS and MARINUS.

MARINUS (St.) (Jan. 27)
Otherwise St. MAURUS, *which see.*

MARINUS and ASTERIUS (SS.) MM. (March 3)
(3rd cent.) Eusebius relates that Marinus, a soldier who was secretly a Christian, on being about to be promoted to the rank of centurion, was denounced by a rival candidate who had come to know of his comrade's conversion. The governor of Palestine, after, as usual in such cases, tempting the poor soldier by offers of favour and advancement to deny Christ, had him beheaded at Cæsarea, A.D. 262. Asterius, a Roman Senator who was witness of the martyrdom, took away the body of St. Marinus and gave it decent burial. His own martyrdom quickly followed upon this act of Christian charity.

MARINUS, THEODOTUS and SEDOPHA (SS.) MM. (July 5)
(Date unknown.) Martyrs who suffered as Christians at Tomis on the Black Sea. Their names occur, though variously spelled, in most of the old Martyrologies and Kalendars.

MARINUS (St.) M. (July 10)
See SS. JANUARIUS, MARINUS, &c.

MARINUS (St.) M. (Aug. 8)
(3rd cent.) An aged man, a native of Cilicia (Asia Minor), who having embraced the Christian religion and converted many other Pagans, was arrested in the persecution under Diocletian, put to the torture, and afterwards executed. The Roman Martyrology registers him as having been cast to the wild beasts in the Amphitheatre. Another account drawn up in the East states that he was beheaded. The date given is A.D. 290.

MARINUS (St.) (Sept. 4)
(4th cent.) Born of Christian parents in an island off the coast of Dalmatia, Marinus was by profession a stone-mason. Hearing that the town of Rimini (Italy) was being rebuilt, he travelled thither with a fellow artisan, St. Leo, and was astonished to find among the workmen many Christians of high birth who had been sentenced to hard labour because of their refusal to sacrifice to the gods. The two holy men sought to comfort them and to alleviate their sufferings, so far as was in their power. At the end of three years, Leo retired to Montefiascone; and St. Gaudentius, Bishop of Rimini, recognising the merits of St. Marinus, ordained him deacon, so that he might be entitled to baptise the numerous converts he was making. In his old age St. Marinus withdrew to a hermitage in the heart of a wood, about ten miles from Rimini. There he died some time in the fourth century. A town built on the spot and called after the holy man has become well known as the Republic of San Marino. The relics of St. Marinus repose in its principal church.

MARINUS (St.) M. (Dec. 26)
(3rd cent.) A Roman, son of a Senator, who laid down his life for Christ towards the close of the third century. It is related of him that he was miraculously freed from the horrors of the torture chamber; that the wild beasts of the Amphitheatre refused to harm him and licked his hands; and that, dragged into a temple, the idols fell shattered to the ground. He was in the end beheaded, and his body recovered and buried by the Christians.

MARIUS (MARIS), MARTHA, ABACHUM and AUDIFAX (SS.) MM. (Jan. 19)
(3rd cent.) A Persian nobleman who with his wife, Martha, and their two sons, Audifax and Abachum, had journeyed to Rome to visit and venerate the tombs of the Apostles. Claudius II was at the time persecuting the Christians, and the zealous Persians set themselves forthwith to the dangerous work of ministering to the Faithful in prison and of recovering and burying their bodies after martyrdom. They were soon themselves arrested, tried and condemned to death. The father and his sons were beheaded, but St. Martha was thrown into a deep well (A.D. 270). Their relics are enshrined in the church of St. Hadrian, close to the Roman Forum.

MARIUS (St.) (Jan. 27)
Otherwise St. MAURUS, *which see.*

MARK (St.) M. (March 13)
See SS. THEUSITA, HORRES, &c.

MARK (St.) M. (March 19)
See SS. QUINCTUS, QUINTILLA, &c.

MARK and TIMOTHY (SS.) MM. (March 24)
(2nd cent.) Pope St. Pius I (A.D. 158-167) mentions these two Martyrs, describing them as Priests, in a letter to Justus, Bishop of Vienne in Gaul. The Pope recalls that they had been brought up by the Apostles and exhorts all to follow the example of steadfastness they had given to the Church. Baronius is of opinion that this St. Timothy was a son of the Senator Pudens, and a brother of SS. Pudentiana and Praxedes. A.D. 148 is a probable date for their martyrdom.

MARK (St.) Evangelist. (April 25)
(1st cent.) The inspired writer of one of the Gospels. That he was of Jewish extraction may fairly be inferred from the fact that his writings abound in Hebraisms. Venerable Bede is of opinion that he was of the race of Aaron, that is, of the priestly caste. It is controverted whether he is the "John who is surnamed Mark" (Acts xii. 25) who was for some time the companion of Saul and Barnabas in the first part of their ministry. The Roman Martyrology, following the statements of several of the Fathers, styles him "the disciple and interpreter of St. Peter," and adds that he wrote his Gospel at the request of the Roman Christians under the direction of St. Peter himself. There existed even a tradition that St. Mark's Gospel was originally written in Latin rather than in Greek. It seems almost certain that he is the disciple whom St. Peter calls "my son Mark" (1 Peter v. 13). Of his after-history we know that he was sent as a missionary probably to Aquileia, whence his connection with Venice, but certainly to Egypt, where he founded the great Church of Alexandria. It was there that St. Mark suffered for Christ, dying in prison about A.D. 68. His body was in the ninth century translated to Venice, of which city St. Mark is the chief Patron Saint. In art he is represented with a lion at his feet, and often with a scroll on which are inscribed the words: "Peace be to thee, O Mark, My Evangelist."

MARK of GALILEE (St.) Bp., M. (April 28)
(1st cent.) A native of Galilee who coming over to Italy was converted and baptised by St. Peter. The Apostle sent him as missionary and Bishop into the Province of the Marsi (Abruzzi). There he by his zeal spread Christianity, driving thousands to Faith in Christ, and there in the end he suffered martyrdom (A.D. 92).

MARK and MARCELLIANUS (SS.) MM. (June 18)
(3rd cent.) Twin-brothers, Romans, who had been secretly Christians for many years before being denounced as such to the authori-

ties. They were at length arrested, but at the instance of their wives and relatives the execution was delayed till all manner of persuasions had been vainly employed to induce them to deny Christ. They bravely underwent the most appalling tortures before being beheaded (A.D. 286). As in many other cases, their heroism led to the conversion of numbers of Pagans, witnesses of their constancy in the Faith.

MARK, MUCIANUS, PAUL and ANOTHER (SS.) MM. (July 3)

(Date unknown.) Greek Martyrs, as would appear from the Oriental Menologies. Mark and Mucian were beheaded like so many other Christians; but what has helped to preserve their memory is the bravery of the little Christian boy Paul, who persisted in crying out in the Court in which they were tried that he too was a Christian. The judge at first contented himself with ordering the child to be whipped. But the boy persisted in exclaiming against idols and idolaters, until the judge, losing patience with him, ordered him to be handed over to the executioner together with another among those present who kept crying shame on the proceedings. No clue to the date or place of this martyrdom has so far been discovered.

MARK (St.) M. (Aug. 31)

See SS. ROBUSTIANUS and MARK.

MARK (St.) M. (Sept. 1)

See SS. ADJUTOR, AUGUSTUS, &c.

***MARK CRISINUS and OTHERS** (Sept. 7)

(Bl.) MM.

(17th cent.) Croatian and Hungarian Jesuits who bravely upheld the Catholic Faith against its Protestant assailants in Hungary. After torture they were put to death, Sept. 16, A.D. 1619.

MARK (St.) Bp. (Sept. 27)

(1st cent.) The St. Mark commemorated in the Roman Martyrology on Sept. 27 is the John Mark of the Acts of the Apostles (xii. 12, etc.). The tradition followed makes him to have been Bishop of Byblos, on the skirts of Mount Lebanon. There are many arguments both for and against his identity with St. Mark the Evangelist. Those who assert it aver that his Jewish name was John, superseded by the Roman name Marcus or Mark, in the same way as Saul of Tarsus became known in the West as Paul. On the whole it is more probable that he was another personage altogether.

***MARK of LUCERA (St.)** Bp. (June 14)

(4th cent.) A saintly Bishop in local veneration in the South of Italy. He died about A.D. 328.

MARK, ALPHIUS, ALEXANDER and OTHERS (SS.) MM. (Sept. 28)

(4th cent.) Various accounts are given of these ancient witnesses to Christ. They, however, agree in describing St. Mark as a shepherd of Antioch in Pisidia (Asia Minor), who by the miracles he worked effected the conversion of the brothers, Alphius, Alexander and Zozimus. Again, they agree that they had as fellow-sufferers, a number of soldiers, Nicon, Neon, Heliodorus and some thirty besides. Some Menologies add a number of other Christians of both sexes. It seems clear also that they were victims of the great persecution under Diocletian (A.D. 303 about). Some say that the soldiers were those of the guard sent to arrest St. Mark. It is further asserted that St. Alphius and his brothers were makers of the instruments of torture used to try the constancy of the Martyrs, and that they were startled into believing in Christ by seeing the metal they had fashioned, though quite cold, melt before their eyes. Lastly, it is alleged that when the head of St. Mark was brought by order of the judge into the temple of Diana, the idol fell shattered to the ground, and that this led to the conversion of Nicon and the other soldiers. The Roman Martyrology simply states that these Martyrs suffered in various places and in different manners.

MARK, MARCIAN and OTHERS (SS.) MM. (Oct. 4)

(4th cent.) Victims of the great persecution in Egypt about A.D. 304, when its horrors were extended to the Christian laity under the Cæsar Maximin Daza. The Registers contain special mention of the two brothers, Mark and Marcian; but make no attempt to catalogue the other victims, whom they describe as innumerable and as comprising victims of all ages and of both sexes. Hideous tortures appear to have preceded the execution of very many of these Christians.

MARK (St.) Pope. (Oct. 7)

(4th cent.) A Roman of noble birth who succeeded St. Sylvester on the Papal throne (A.D. 336). But his reign lasted only a few months. He died Oct. 7, A.D. 336. Many centuries afterwards the body of Pope St. Mark was translated to the church (*San Marco*) in Rome, which he himself had had built in honour of St. Mark the Evangelist. Pope St. Mark is credited by some authors with having been the first to confer on certain Archbishops the much-prized ornament known as the Pallium. He is also alleged to have introduced the practice of reciting the Nicene Creed at Mass on Sundays and festivals. But this is very doubtful. Writing some years after his death the epitaph of St. Mark, Pope St. Damasus insists on the simple-mindedness and love of prayer which characterised his holy predecessor.

MARK (St.) Bp., M. (Oct. 22)

(2nd cent.) Eusebius the historian describes this Saint as the first Bishop of Jerusalem who was not of Jewish extraction. He is said to have governed the Church of Jerusalem, at that time dispersed, for some twenty years, and to have died by martyrdom under the Antonines, perhaps about A.D. 156. Both the Greek and the Roman Martyrologies style him a Martyr; but Eusebius is silent about this, nor have we any other historical proof that he did not die a natural death. The length of his Episcopate is also a matter of conjecture.

MARK (St.) (Oct. 24)

Otherwise St. MARCIUS, *which see.*

MARK (St.) M. (Oct. 25)

See SS. THEODOSIUS, LUCIUS, &c.

MARK (St.) M. (Nov. 16)

See SS. RUFINUS, MARK, &c.

MARK (St.) M. (Nov. 22)

(4th cent.) He, with another Christian by name Stephen, bore witness to Christ at Antioch in Pisidia (Asia Minor) under the savage Galerius, one of the colleagues of Diocletian (A.D. 305).

MARK (St.) M. (Dec. 15)

See SS. FAUSTINUS, LUCIUS, &c.

***MARNANUS (St.)** Bp. (March 1)

(7th cent.) A Scottish Saint, one of the Apostles of Northumbria. He died in Annandale, A.D. 620, and was much venerated in the borderland between England and Scotland.

***MARNOC (MARNAN) (St.)** Bp. (March 1)

(7th cent.) The Saint who has given his name to Kilmarnock in Scotland. He was a disciple of St. Columba at Iona, and afterwards a missionary Bishop. Possibly he is one and the same with St. Marnoc of Annandale.

***MARNOCK (St.)** Bp. (Oct. 25)

(6th cent.) A Saint venerated in Annandale. He is said to have been a disciple of St. Brendan, and was anciently liturgically honoured in Scotland. Particulars concerning him are lacking.

***MARO (St.)** Abbot. (Feb. 14)

(5th cent.) A Syrian hermit renowned in the East for his zeal for religion and for the austerity of his life. Both St. Chrysostom and Theodoret make reverent mention of his virtues. He died A.D. 433. It is probably from him that the Catholic Christians known as Maronites take their name.

MARO (St.) M. (April 15)
(1st cent.) Together with SS. Eutyches and Victorinus, he shared the exile of the famous Roman lady, Flavia Domitilla, in the Mediterranean Island of Ponza. Recalled to Rome under the Emperor Nerva, the three Saints were ordained priests and became zealous preachers of Christianity. Under Trajan they were arrested and condemned to death as Christians. Eutyches was stabbed, Victorinus was hung head downwards over a sulphur spring, and Maro was beheaded (A.D. 99, about).

MAROLUS (St.) Bp. (April 23)
(5th cent.) He governed the important See of Milan for fifteen years (A.D. 408-A.D. 423). A poem by Ennodius celebrates his merits and virtues, to which many miracles bore witness. St. Charles Borromeo made a solemn Translation of his relics (A.D. 1574).

MAROTHAS (St.) M. (March 27)
See SS. ZANITAS, LAZARUS, &c.

MARTANA (St.) M. (Dec. 2)
See SS. EUSEBIUS, MARCELLUS, &c.

MARTHA (St.) M. (Jan. 19)
See SS. MARIUS, MARTHA, &c.

MARTHA (St.) M. (Feb. 23)
(3rd cent.) A Spanish maiden, one of the victims of the persecution under Decius (A.D. 250). Every artifice was employed to seduce her from the Faith; but all efforts being in vain, she was put to the torture and beheaded. Her relics are enshrined in the Cathedral of Astorga.

MARTHA (St.) V. (July 29)
(1st cent.) The sister of St. Lazarus and of St. Mary Magdalen, and the hostess of Our Lord in their house at Bethany (Luke x.; John xi. xii.). She is believed to have been one of the holy women who attended Christ in His Passion, and who rejoiced with Him after His Resurrection. Tradition also has it that, with her brother and sister, she crossed the sea to Marseilles and aided in the introducing of Christianity into Gaul. A popular legend ascribes to St. Martha the destruction of a dragon, said to have been the terror of the people of Tarrascon in Provence, where she fixed her abode and passed her days in the practice of virtues, especially of those by which she could benefit her neighbour. Many miracles are recorded as wrought in answer to her prayers. She is said to have died eight days after her holy sister, St. Magdalen (July 29, A.D. 84). Artists usually represent St. Martha as overcoming or perhaps taming a dragon (emblem of Paganism).

MARTHA, SAULA and OTHERS (Oct. 20)
(SS.) VV.MM.
(5th cent.) Martyrs at Cologne of the number of those who with St. Ursula suffered death at the hands of the Huns in the middle of the fifth century. Some authors consider the name Saula to be only a variant of Ursula.

MARTIA (St.) M. (June 21)
See SS. RUFINUS and MARTIA.

MARTIAL (St.) Bp. (June 30)
(Date uncertain.) The first Bishop of Limoges, and, according to St. Gregory of Tours, one of the seven missionary bishops sent from Rome to preach the Gospel in Gaul in the middle of the third century. His field of work was the country round Limoges, where his memory is held in great veneration. A life of St. Martial by Bishop Aurelian, his successor, is now regarded as spurious; but from the account it gives has arisen the popular belief that St. Martial was sent to Gaul by St. Peter himself, that he had been one of the seventy-two disciples chosen as missionaries by Our Lord, that he waited on Christ and His Apostles at the Last Supper, &c.

MARTIAL (St.) M. (July 10)
One of the Seven Sons of St. FELICITAS, *which see.*

MARTIAL, EPICTETUS, MAPRILIS and FELIX (SS.) MM. (Aug. 22)
(3rd cent.) They are known as the "Pilgrim Martyrs," and were done to death as Christians at Porto near Rome, either when on their way to Rome to visit the shrines of the Apostles or on their return journey. There were others in their company, and all shared their fate and their triumph. The precise date of their Passion is no longer ascertainable.

MARTIAL, LAURENCE and OTHERS (Sept. 28)
(SS.) MM.
(Date unknown.) African Martyrs, twenty-two in number. The names of several among them are given in various Martyrologies; but other particulars are lost.

MARTIAL (St.) M. (Oct. 13)
See SS. FAUSTUS, JANUARIUS, &c.

MARTIALIS (St.) M. (April 16)
See SARAGOSSA (MARTYRS of).

MARTIN of TONGRES (St.) Bp. (June 21)
(3rd cent.) Said to have been the seventh Bishop of Tongres, and regarded as the Apostle of that part of Belgium which in his time (end of the third century) was still steeped in Idolatry. He appears to have been a hermit until he was compelled by the people of Tongres to become their Bishop. He was in his lifetime in great fame on account of his sanctity and the gift of working miracles, with which he was endued. After his holy death (A.D. 276) many extraordinary cures took place at his tomb. St. Servatius translated his relics to Maestricht (A.D. 384).

MARTIN of VIENNE (St.) Bp. (July 1)
(2nd cent.) According to tradition, the third Bishop of Vienne in Gaul. He is alleged to have been sent as a missionary into Gaul by Pope St. Alexander (A.D. 121-132). Some writers say that this Martial was an eye-witness of the Crucifixion of Our Lord, and that he was a disciple of the Apostles. The former statement is not probable, but there may be some ground for the latter assertion.

MARTIN of TREVES (St.) Bp., M. (July 19)
(3rd cent.) The Roman Martyrology styles this holy Bishop a Martyr, and there has always been a tradition that when the Emperor Septimus Severus (A.D. 193-211) was laying waste the churches and putting Christians to death, among the many Bishops who laid down their lives for the Faith was a Martin, Bishop of Treves. We have, however, no certain record of his martyrdom. The records at Treves give him as the tenth Bishop of that See, and state that he was appointed to it at a time of great danger, and that he passed away about A.D. 210.

MARTIN (St.) (Oct. 24)
Otherwise St. MARCIUS, *which see.*

MARTIN of VERTOU (St.) Abbot. (Oct. 24)
(7th cent.) A Frank of great virtue and distinguished by his learning and talent. Ordained priest by St. Felix, Bishop of Nantes, he passed some years engaged in missionary work. He then founded and became first Abbot of the monastery of Vertou, subsequently founding other monasteries. He died at the age of seventy-four, A.D. 601. Many churches, especially in Poitou, bear his name.

MARTIN of TOURS (St.) Bp. (Nov. 11)
(4th cent.) We have ancient lives of this great Saint, who is among the best known and most popular of those in honour in the early Middle Ages, from the pens of Sulpicius Severus and of St. Gregory, one of his successors at Tours. He was born in Hungary, educated at Pavia in Italy, and at the age of fifteen enrolled in the Imperial cavalry. Very famous are his act of charity in sharing his military cloak with a poor beggar at the gates of Amiens and the subsequent heavenly vision which led to his Baptism. After five years of service in the army he revisited his native Hungary and brought about the conversion to Christianity

of his own mother. Returning to France, he placed himself in the hands of St. Hilary, Bishop of Poitiers. There he built a monastery, and eleven years later was chosen Bishop of Tours (A.D. 371). Though henceforth engaged in spreading the Gospel by his zealous labours and by his example of virtues, as well as by the exercise of his gifts of prophecy and miracle-working, he endeavoured to the end to observe monastic discipline, retiring at intervals to the neighbouring great Abbey of Marmoutier. He died Nov. 11, A.D. 397. Many churches and towns throughout Western Europe have been placed under his Patronage.

MARTIN (St.) Pope, M. (Nov. 12)
(7th cent.) A Tuscan who, after a brilliant course of studies in the schools of his time, decided to dedicate himself and his exceptional gifts to the service of the Altar, wherein his ability and sanctity raised him by degrees to the Chair of St. Peter (A.D. 649). He was distinguished for his love of the poor and other pastoral virtues, but perhaps yet more for his zealous guardianship of the deposit of the Faith. In its defence he underwent many years of living martyrdom. His hardest struggle was against the Monothelite heretics patronised by the Greek Emperor Constans II. He condemned them formally in a Council of many Bishops held in the Lateran at Rome (A.D. 649). After this, his life was attempted more than once. He was next seized and deported to the Isle of Naxos in the Ægean Sea, where he passed a whole year in sickness and sore privation. Finally, he was brought to Constantinople, imprisoned there, and subjected to every sort of ignominy. He died in exile in the Crimea (A.D. 655). His body was afterwards translated to Rome, and is enshrined in the Church which bears his name.

MARTIN (St.) Abbot. (Dec. 7)
(4th cent.) A disciple of St. Martin of Tours and Founder of an Abbey near Saintes. The historian St. Gregory of Tours celebrates the virtues which distinguished his holy life, and the many miracles by which it pleased Almighty God to bear testimony to his sanctity.

MARTINA (St.) V.M. (Jan. 1)
(3rd cent.) A Roman maiden arrested as a Christian while at prayer, some time, it would appear, during the reign of Alexander Severus, put to the torture and beheaded. Ostia, at the mouth of the Tiber, was the scene of her martyrdom; but her body was translated to Rome, where a noble church is dedicated in her honour. There she is an object of great popular veneration, and she is commemorated annually in the Liturgy of the Universal Church.

MARTINIAN (MATERNIAN) (St.) Bp. (Jan. 2)
(5th cent.) The seventeenth Bishop of Milan, to which See he was raised A.D. 423. He took part in the Council of Ephesus, and wrote an able book against the errors of Nestorius. He died A.D. 432, or, according to others, A.D. 435, and was buried in the Church of St. Stephen at Milan.

MARTINIAN (St.) M. (July 2)
See SS. PROCESSUS and MARTINIAN.

***MARTINIAN** (St.) (Feb. 13)
(4th cent.) A Palestinian hermit held in great veneration in the East. He died at Athens, A.D. 400.

MARTINIAN (St.) M. (July 27)
See THE HOLY SEVEN SLEEPERS.

MARTINIAN, SATURIANUS and OTHERS (SS.) MM. (Oct. 16)
(5th cent.) African Christians, victims of the persecuting fury of the Arian Genseric, King of the Vandals. Like others, they had been reduced to slavery by the Barbarians, who overran the Roman Province of Africa. This misfortune, however, had led to many conversions to Christianity, mainly through the zeal of a slave woman, by name Maxima. Besides Martinian and Saturianus, there were other two, their own brothers, slaves like themselves, converted with them to Catholic Christianity. They did their best to get other converts, and so drew down upon themselves the wrath of the pitiless Genseric. They were done to death by being fastened by ropes behind a chariot and dragged along till they expired from bruises and exhaustion. A.D. 450 or thereabouts is suggested as the date of their martyrdom. On this same day (Oct. 16) the Roman Martyrology commemorates two other groups of African Christians, one in number two hundred and seventy, the other three hundred and sixty-seven—victims of the same persecution; but records are scanty, details wanting, and the questions that arise, perplexing.

MARTYRIUS (MARTORY) (St.) M. (Jan. 23)
(6th cent.) A monk or Solitary who lived in the Province of Valeria (Abruzzi) in the South of Italy, whom St. Gregory the Great extols as a great servant of God, and of whom he relates the miracles wrought at his prayer.

MARTYRIUS (St.) M. (May 29)
See SS. SISINNIUS, MARTYRIUS, &c.

MARTYRIUS and MARCIAN (SS.) MM. (Oct. 25)
(4th cent.) St. Martyrius was a Subdeacon, and St. Marcian a Cantor or Reader in the Church of Constantinople in the time of the persecuted Patriarch St. Paul. They were put to death by the authorities at the instigation of the Arian usurper of the Patriarchate, Macedonius (A.D. 351), on a trumped-up charge of sedition. The historian Sozomen relates how they were later given honourable burial, and how St. Chrysostom erected a church over their tomb.

***MARTYRS (CARTHUSIAN).** (May 4)
See CARTHUSIAN MARTYRS.

***MARTYRS (ENGLISH).** (May 4)
See ENGLAND (MARTYRS of).

MARUTHAS (St.) Bp. (Dec. 4)
(4th cent.) This holy man flourished in Mesopotamia towards the end of the fourth century. His contemporaries are unanimous in their praise of his learning, virtues and miracles. Syrian chroniclers style him Bishop of Tigrit. He attended the Council of Constantinople against Macedonius (A.D. 380), and made various other journeys to the Imperial Capital to implore the intervention of the Emperors Arcadius and Theodosius the Younger between King Isdegerdes of Persia and his persecuted Christian subjects. St. Chrysostom pays a great tribute of praise to St. Maruthas for his zeal in the cause of the afflicted Church of Persia. The Saint at length gained the Royal favour, and thus was enabled to build and repair churches, to restore ecclesiastical discipline and even to convoke Synods at Ctesiphon. The concluding of a Peace between Constantinople and Persia at that difficult period is due to his tact and energy. In his Episcopal city of Tigrit, he collected the scattered relics of Persian Martyrs and enshrined there so many that it gained the name of Martyropolis (City of Martyrs). The body of St. Maruthas was soon placed among and shared the honour paid to them. Later it was translated to Egypt. St. Maruthas has written many valuable works in the Syriac language, among them a Liturgy, a Commentary on the Gospels, and some account of his own times.

MARY (THE BLESSED VIRGIN).

MOTHER OF GOD. (Aug. 15)
(1st cent.) The Virgin Mother of God is venerated with special worship by the Catholic Church as the highest of God's creatures, as the woman who was to crush the head of the old serpent (Gen. ii. 15), and as the Queen of **All Saints.** It is a dogma of Faith that she was conceived free from the taint of original sin, through the grace to be merited for her by her future Son and Saviour. In early ages

many legends were current concerning her birth and childhood. The Church accepts the tradition that her parents were two Saints, Joachim and Anne, and that, when very young, she was presented to God in the Temple of Jerusalem, where she passed several years in its service, and whence in fine she was taken to be espoused to Joseph, the carpenter of Nazareth. The Gospels relate the events of her sinless life connected with the Incarnation, Birth and early years of Her Divine Son; and they commemorate her faithfulness to Him in the hour of His Passion and Death. Dying, He commended her to the care of John, His Beloved disciple. The number of years she survived is not known. They were probably passed in Jerusalem or in its neighbourhood. A Greek belief also claims for Ephesus the honour of a prolonged sojourn of Our Blessed Lady within its walls. The Assumption (Aug. 15) is the Festival instituted by Holy Church to celebrate Mary's passing from this world to be enthroned next to Her Divine Son in Heaven; and Catholics hold that among the privileges vouchsafed her was that of the raising of her body to life eternal at the time of the entry of her pure soul into God's everlasting Kingdom. Besides the Assumption, other Feasts are kept annually in honour of the Blessed Virgin Mary. Chief among them are: Her Immaculate Conception (Dec. 8); Her Nativity (Sept. 8); Her Presentation in the Temple (Nov. 21); The Annunciation (March 25); The Visitation (July 2); The Purification (Feb. 2); and Her Seven Sorrows (Sept. 15). But invocation of Mary pervades all Catholic devotion, public and private, and there is no Christian worthy of the name but constantly implores her help and prayers.

MARY of EGYPT (St.) (April 2)

(5th cent.) It was the custom in the East to read over publicly during the Divine Office the Life of this holy penitent. The fact of her career of infamy at Alexandria, followed by her conversion at the threshold of the Holy Sepulchre at Jerusalem, and her subsequent retreat into the desert for a lifelong penance, were familiar to every Greek Christian. In her solitude she was at length discovered by the priest Zozimus, who prepared her for death. She is supposed to have passed away about A.D. 421, and her relics were shared among many principal churches both in the East and in the West. Some authors date St. Mary of Egypt a century later; but though the Greek legend cannot be fully trusted, the arguments in favour of the date it gives seem to preponderate.

MARY CLEOPHAS (St.) (April 9)

(First cent.) One of the "Three Marys" who followed Our Lord from Galilee and who stood at the Foot of the Cross on Calvary. She was the wife of Cleophas or Alpheus (John xix. 25), and the mother of the Apostle St. James the Less. Some think that she was a sister of the Blessed Virgin Mary, to whom she was certainly very nearly related. There are certain legends purporting to give an account of her after-life; but they are not sufficiently well-grounded to be of use.

***MARY OF THE INCARNATION** (April 18)

(Bl.) Widow.

(17th cent.) A French Saint, the wife of a Government official (*M. Acarie*), a woman of exceeding piety. She introduced St. Teresa's Carmelites into France, and after her husband's death, herself entered the Order. She passed away in the convent at Pontoise, A.D. 1618, and was beatified by Pope Pius VI (A.D. 1791).

MARY MAGDALEN DEI PAZZI (St.) V. (May 25)

(17th cent.) Born A.D. 1566, from her childhood she gave evident signs of sanctity to come, and in her sixteenth year entered the Carmelite Convent of Florence. In spite of weak health, she practised, all her life long, every sort of self-denial; and her wonderful humility and patience, especially during long periods of spiritual desolation, drew her ever nearer to the Foot of Christ's Cross. She was tenderly devoted to the worship of Our Lord in the Blessed Sacrament, and from time to time enjoyed heavenly consolations reaching the mysterious state of ecstasy, particularly after having received Holy Communion. Her death, preceded by three years of intense bodily suffering, occurred May 25, A.D. 1607.

MARY (St.) Widow. (June 29)

(1st cent.) One of the New Testament Saints, wherein she is mentioned (Acts xii. 12) as the mother of John, surnamed Mark. From the text it results that Mary's house was a place of assembly for the Apostles and other Christians. There is even a tradition that it was the scene of the Last Supper and of the Descent of the Holy Ghost. It was, it is said, later changed into a church. Scripture tells us nothing more about this St. Mary; but there exist some traditions alleging that she died either at Alexandria in Egypt or in the Island of Cyprus. These arose from the relationship, real or supposed, of this St. Mary to St. Mark the Evangelist, as well as to St. Barnabas, the one and the other connected with Egypt and with Cyprus. We know (Coloss. iv. 10) that Mark and Barnabas were cousins; but this Mark, the son of the St. Mary of June 29, was almost certainly other than the Evangelist.

***MARY of OIGNIES (St.)** Widow. (June 23)

(13th cent.) A holy woman of Nivelles in Brabant who, during a long widowhood, led a life of supernatural prayer at Oignies, in the neighbourhood of her birthplace, and was the means of converting many souls to God. She died A.D. 1213, and was at once popularly venerated as a Saint.

MARY MAGDALEN (St.) Penitent. (July 22)

(1st cent.) Several passages in the Gospels tell us all that we know for certain of this wonderful Saint, at one time a sinner "possessed by seven devils." According to the Catholic view expressed by the Church in her Liturgy, St. Mary Magdalen is one and the same with Mary the Sinner, Mary of Bethany, the sister of Lazarus and Martha, the Magdalen at the Foot of the Cross and at the Tomb, and the first witness to the Resurrection. The Greek tradition is that St. Magdalen afterwards retired to Ephesus with the Blessed Virgin and St. John. But Western belief is to the effect that, in company with Martha and Lazarus, she crossed the Sea to Marseilles and aided them in the work of announcing Christ to the people of Provence. The gloomy cavern known as the *Sainte-Baume*, a great resort of pilgrims, is held to have been inhabited by her during the closing years of her life, and to have been the scene of her death. It is situated on a hill near the little town of *St. Maxime*, and is now of comparatively easy access.

MARY DE SOCOS (St.) V. (Sept. 19)

(13th cent.) Said to have been born in answer to the prayers of St. Peter Nolasco, whom her childless parents had approached in their disappointment. These same parents were great benefactors of the then new Order of Mercy or of Ransom of Captives, so that when a Third branch of the same Order was founded for women by two pious widows, their already saintly daughter Mary joined the community, and in time became its Superior. So great was the charity and helpfulness to all of the Saint, that her family name of Cervellon was lost in her popular appellation of *Maria de Socos* (Mary of Help). She died A.D. 1290, and was buried in the church of her Order in Barcelona, where her tomb was the scene of many miracles.

***MARY MAGDALEN, CLOTILDE ANGELA, MARY FRANCISCA and OTHERS** (Oct. 17)

VV. MM.

(18th cent.) Fifteen French nuns (Sisters of

Charity, Ursulines and Bridgettines) guillotined at Cambrai during the Great Revolution. Their persistent refusal to cast off their Religious habit earned for them many months of imprisonment and finally the death-sentence. They, mounting one by one the scaffold, sang the Thanksgiving Hymn, *Te Deum*. They were beatified by Pope Benedict XV (A.D. 1920).

MARY SALOME (St.) (Oct. 22)
(1st cent.) One of the "Three Marys." She was the wife of Zebedee and the mother of the two Apostles, St. James the Greater and St. John the Evangelist. She was one of the holy women who followed and ministered to Our Lord at His Crucifixion and Burial, and who were witnesses to His Resurrection. Tradition brings her afterwards to the South of Gaul, and points to her tomb in an island at the mouth of the Rhone. Her relics, concealed during the dangers of the great Revolution, have been replaced in her church there.

MARY (St.) V.M. (Oct. 24)
See SS. FLORA and MARY.

MARY (St.) V.M. (Nov. 1)
(2nd cent.) During the reign of the Roman Emperor Hadrian, a certain Senator discovered that one of his slaves, by name Mary, refused at a festival to partake of viands which had been consecrated to the gods of Rome. He imprisoned her, but, being accused of harbouring a Christian, delivered her over to the populace, who were clamouring for her death. Yet these same people, witnessing her patient endurance of torture, induced her judges to remand her to prison. There she expired from the effects of her wounds (A.D. 120).

MARY (St.) M. (Dec. 2)
See SS. EUSEBIUS, MARCELLUS, &c.

MASCULAS ARCHIMIMUS (St.) (March 29)
See SS. ARMOGASTES, &c.
(In regard to this Saint, it is very probable that there is an error in the common reading of the entry in the Roman Martyrology. This runs: In Africa, the Holy Confessors, Armogastes, a Count, Masculas, Archimimus (*which may mean Chief or President of the Theatrical Company*) and Saturus, Procurator of the Royal Household, &c., &c. *The reading now suggested is:* Armogastes, a Count, the Superintendent of the Theatre at Mascula, and Saturus. *Or again:* The Superintendent of the Theatre, a native of Mascula. *Nor, even in such case, is it clear whether it is Armogastes who is noted as Chief of the Company of Actors or whether another person, unnamed, is described as such. It is contrary to the custom of these Registers to omit mention of the name of a Saint where it was ascertainable. But on the other hand, one scarcely conceives a Roman "Comes" having to be described as a Theatre Manager or as Chief of the Actors.)*

MASSA CANDIDA (SS.) MM. (Aug. 24)
(3rd cent.) The name "Massa Candida" (*White Mass*) denotes a group of three hundred Christians who suffered martyrdom at Utica in North Africa in the persecution decreed by the Emperors Gallienus and Valerian (A.D. 254-A.D. 268). Ordered to choose between sacrificing to idols and being cast into a lime-kiln, they elected at once to die for Christ. Their remains (sought as relics) were of course undistinguishable from the lime that had burned them up.

MATERNIAN (St.) Bp. (Jan. 2)
Otherwise St. MARTINIAN, *which see.*

MATERNUS (St.) Bp. (July 18)
(4th cent.) This holy Bishop of Milan occupies a prominent place in the Ambrosian Liturgy. The local records tell us how he was elected by acclamation, both clergy and people insisting on having him for their Pastor; how he was beloved even by the Pagans; how he encouraged and comforted his flock during the persecution under Diocletian; and how he himself set them an example of patience and fortitude in times of trial and calamity, especially when he was singled out as the special object of the fury of the persecutors. Enfeebled by torture and other suffering, he died in the first years of the fourth century, while Maximian Herculeus was still bent on carrying out Diocletian's policy of extirpating Christianity.

MATERNUS (St.) Bp. (Sept. 14)
(Date uncertain.) According to Baronius and the Roman Martyrology, St. Maternus received his mission to Gaul from St. Peter in person. But the Bollandists and others post-date his Episcopate to the fourth century. He was the first Apostle of Alsace, and successfully promoted the spread of Christianity in that Province and in Western Germany. The formerly accepted tradition makes him one of the seventy-two disciples chosen by Our Lord (Luke x. 1); and some mediaeval writers insist that he was the son of the widow of Naim whom Our Lord raised from the dead. That at least he lived in Apostolic times finds some confirmation in the fact of the extent to which Alsace had been converted as early as the second century.

MATHILDIS (St.) Queen. (March 14)
Otherwise St. MATILDA, *which see.*

MATHURIN (St.) (Nov. 1)
(4th cent.) A French Saint, said to have been born of Pagan parents whom he himself afterwards converted to Christianity. He attributed his own conversion to the zeal of Polycarp, Bishop of Sens. Ordained priest, he became a fervent and successful preacher, and his merits and talents led eventually to his being called to continue his work in Rome. He died there A.D. 388. His remains were later taken back to France, and his shrine until the Revolution of the end of the eighteenth century was a popular place of pilgrimage.

MATILDA (MATHILDIS, MAUDE) (St.) Queen. (March 14)
(10th cent.) A Saxon lady of high birth who was married to Henry the Fowler, Emperor of Germany. In her high position she displayed the most exalted virtue, and was distinguished for her compassionate care of the poor, for her efforts to secure the education of children, and for her zeal in the erection and adornment of churches. In her widowhood she had to suffer much at the hands of her sons, Otho and Henry, by whom she was despoiled of most of her possessions. She died at the Abbey of Quedlinburg (A.D. 968), and was buried by the side of her husband.

MATRONA (St.) M. (March 15)
(3rd cent.) The Christian serving-maid or slave of a Jewess at Thessalonica in Greece. Her mistress discovering that she was a Christian, denounced her to the authorities. It was at the outset of the persecution under Diocletian, and little mercy was inspired by the youth or sex of the offender. Matrona underwent the scourging which was the usual preliminary to execution, but died in prison from its effects.

MATRONA (St.) M. (March 20)
See SS. ALEXANDRA, CLAUDIA, &c.

MATRONA (St.) V.M. (May 18)
See SS. THEODOTUS, THECUSA, &c.

MATRONIANUS (St.) (Dec. 14)
(Date uncertain.) A native of Milan who, after spending his youth in the conscientious discharge of his public duties as a citizen, and in the practice of his religion, was inspired by Almighty God to lead the life of a hermit. The tradition is that he was led by an Angel to a place of utter solitude, and that the same Angel daily brought him food and, when his death approached, administered to him the Holy Viaticum. His body is said to have been accidentally discovered by a hunter and brought to Milan, where it was enshrined by St. Ambrose.

***MATTHEW of BEAUVAIS (St.) M.** (March 27)
(11th cent.) A citizen of Beauvais who took

part in the First Crusade. Made prisoner by the Saracens, he rightly preferred to die rather than to renounce Christ. He was beheaded A.D. 1100, or perhaps a year or two earlier.

MATTHEW (St.) Apostle and Evangelist. (Sept. 21)
(1st cent.) He was also called Levi, and was the son of Alphæus (Mark i. 14). Holy Scripture also tells us that Matthew before his conversion was a tax-gatherer at Capharnaum. Other special mention is not made of him in the New Testament. His subsequent career is uncertain, and in part legendary. St. Irenæus says that he preached the Gospel among the Hebrews, and Clement of Alexandria states that this mission lasted fifteen years. Other ancient writers make Persia, Syria, Greece, &c., the fields of St. Matthew's labours. But the most accredited opinion is to the effect that he was the Apostle of Ethiopia, and accounts of his martyrdom in Africa are extant. His shrine is at Salerno in Southern Italy, whither his relics were translated in the tenth century. St. Matthew is usually represented in art with the Book of his Gospel before him and with an Angel ministering to him.

MATTHEW (St.) M. (Nov. 12)
See SS. BENEDICT, JOHN, &c.

MATTHIAS (St.) Bp. (Jan. 30)
One of the early Bishops of Jerusalem. He flourished about A.D. 120, at a time when his flock was in great part dispersed. He underwent much persecution under the two Emperors Trajan and Hadrian, but was allowed to end his days in peace.

MATTHIAS (St.) Apostle. (Feb. 24)
(1st cent.) St. Matthias was one of the first disciples of Christ, and had been with Him from the time of His Baptism to His last days in Jerusalem (Acts i. 21, 22). He was chosen by lot by the Eleven to take the place of the traitor Judas. What further information tradition supplies as to his after-life and ministry is not always consistent. Some writers suppose him to have preached the Gospel in Judæa and afterwards in Ethiopia, and to have met his end by crucifixion. Others assert that he was stoned to death by the Jews in Jerusalem.

MATURUS (St.) M. (June 2)
See SS. PHOTINUS, SANCTUS, &c.

MAUD (MAUDE) (St.).
(*Saints of this name should be sought under other forms of the word, which is either a variant of* MECHTILDIS, MATILDA, *or a diminutive of* MAGDALEN (MAUDLIN).

***MAUGHAN (MAWGAN, MORGAN) (St.)** (Sept. 26)
Otherwise St. MEUGANT, *which see.*

***MAUGHOLD (MACCALDUS) (St.)** Bp. (Dec. 28)
(5th cent.) An Irish Saint, converted by St. Patrick, and by him sent to the Isle of Man to take up the work of SS. Romulus and Conindus. His Episcopate there was every way successful and much blessed by God. A.D. 488 is given as the date of his death.

MAURA (St.) V.M. (Feb. 13)
See SS. FUSCA and MAURA.

MAURA (St.) M. (May 3)
See SS. TIMOTHY and MAURA.

MAURA and BRITTA (SS.) MM. (July 13)
See St. BRITTA (BRIDGET); *also* SS. BAYA and MAURA (Nov. 3)

***MAURA (St.) V.** (Sept. 21)
(9th cent.) A young maiden of Troyes in Champagne, who died at the age of twenty-three (A.D. 850) after a life spent in prayer and in the doing of good works.

MAURA (St.) V.M. (Nov. 30)
(Date unknown.) Commemorated at Constantinople, where she met her death. One of the Ionian Islands is named after her. Her popularity as a Saint in the East seems to have been very great indeed; so much so that, powerless to eradicate the veneration in which she was held, Julian the Apostate proclaimed her cult to be no other than of the heathen goddess Aphrodite (Venus), disguised as a Christian Saint. The date and circumstances of her martyrdom are unknown.

MAURICE (MAURITIUS, MORITZ) and OTHERS (SS.) MM. (Sept. 22)
(3rd cent.) The town of St. Maurice-en-Valais (the ancient *Agaunum*), in the Diocese of Sion in Switzerland, takes its modern name from this Saint. He was an officer in the famous Theban Legion, which was composed almost entirely of Christian soldiers, and had been sent by the Emperor Diocletian as a division of an army intended for the coercion of the malcontents who had risen in insurrection in Gaul. In crossing the Alps, the order went out that the whole army should join in a sacrifice to be made to the gods of Rome for the success of the Imperial arms. The Christian soldiers of the Legion refused to attend, and were therefore sentenced to death, and being surrounded by other troops, massacred. The savage Maximinian Herculeus was in command, and ruthlessly had them exterminated to the last man. These Martyrs are often described as having been between six and seven thousand in number. This may be exaggerated. The Roman Martyrology mentions by name, Maurice, Exuperius, Candidus, Victor, Innocent and Vitalis; and adds, "with their fellow-soldiers of the same Legion." The date is A.D. 287. St. Eucherius of Lyons has left a graphic account of the tragedy. Objections raised in the sixteenth century against the tradition of the Theban Legion have been ably and adequately confuted by many authors, both Catholic and non-Catholic.

MAURILIUS (St.) Bp. (Sept. 13)
(5th cent.) A native of Milan, where he studied under St. Ambrose and the future St. Martin of Tours. He followed the latter into Gaul, and in due course was raised to the Bishopric of Angers (A.D. 407). The story is related of him that, fearing the responsibilities of a Pastor of souls, he fled to England, and there found employment as a gardener; but that, recognised at last, his clergy insisted on his return to his Diocese. He died A.D. 453. All the ancient Martyrologies make mention of him and of the miracles he wrought. The people of Anjou were devoted to him, both alive and dead.

MAURINUS (St.) Abbot, M. (June 10)
(Date unknown.) Of this Saint we know no more than that in the year 966, when the Abbey Church of St. Pantaleo at Cologne was being rebuilt there was discovered a tomb with the inscription, "Here lie the bones of St. Maurinus, Abbot and Martyr, who was martyred in the porch of this church on June 10." The year is not indicated. The body in the tomb bore traces of torture and signs of violent death. Many miracles (for an account of which Surius may be consulted) were wrought on those who had recourse to the prayers of the personage whose bones they were, and were accepted by the Ecclesiastical authorities as sufficient proof of the substantial accuracy of the inscription. Thus, St. Maurinus obtained a popular *cultus* at Cologne and a place in the later Martyrologies. In A.D. 1820 his relics were translated to another of the Cologne churches.

MAURITIUS (St.) M. (July 10)
See SS. LEONTIUS, MAURITIUS, &c.

***MAURONT (St.)** Abbot. (May 5)
(7th cent.) A son of St. Rictrudis and of her husband St. Adelbald. He left the Royal Court of the Merovingians to become a monk in a monastery near Douai, whence he governed several communities. He died A.D. 706, in great fame of sanctity.

MAURUS (St.) Abbot. (Jan. 15)
(6th cent.) The first disciple of St. Benedict of Nursia. Maurus was with him as a monk both at Subiaco, where St. Benedict founded the Benedictine Order, and afterwards at Monte

Cassino. The tradition is that about A.D. 528 St. Maurus was sent by St. Benedict into France to found monasteries there, and that in effect he established the great Abbey of Glanfeuil on the Loire. He is said to have resigned his position some time before his death and to have retired to a hermit's cell. He passed away A.D. 584. His relics were several times translated from church to church during the next twelve hundred years, and finally disappeared in the catastrophe of the great French Revolution.

MAURUS (St.) Bp. (Jan. 20)
(10th cent.) A Roman, the nephew of Pope John IX, who ordained him to the priesthood. Subsequently he became Bishop of Cesena (Central Italy), where he combined his active duties as Pastor of souls with intervals of retreat and contemplation, passed in a neighbouring hermit's cell. In this cell he died, and his tomb there became a place of pilgrimage and later the site of a Benedictine Abbey. St. Peter Damian records many miracles due to the intercession of St. Maurus, and attested by eye-witnesses.

MAURUS (MARIUS, MARINUS, MAY) (St.) Abbot. (Jan. 27)
(6th cent.) A native of Orleans, who became a monk in one of the monasteries of that city. He was afterwards made Abbot of Bodon, or Val-Benois, in the Diocese of Sisteron. Dynamius, his biographer, who wrote shortly after the Saint's death in the middle of the sixth century, recounts many miracles wrought through the intercession of St. Maurus.

MAURUS (St.) M. (Jan. 29)
See SS. PAPIAS and MAURUS.

MAURUS (St.) (June 16)
See SS. FELIX and MAURUS.

MAURUS, PANTALEEMON and SERGIUS (SS.) MM. (July 27)
(2nd cent.) This St. Maurus is said to have been a native of Bethlehem, and appointed by St. Peter, first Bishop of Bisceglia on the Adriatic. Imprisoned by order of the Emperor Trajan, he was placed in the custody of Sergius and Pantaleemon, two of the Imperial Bodyguards, whom he converted to Christianity. They shared his martyrdom. St. Maurus was beheaded; they were crucified (A.D. 117).

MAURUS (St.) M. (Aug. 1)
See SS. BONUS, FAUSTUS and MAURUS.

MAURUS and OTHERS (SS.) MM. (Aug. 22)
(3rd cent.) St. Maurus was a Christian who made many converts among the Pagans in the neighbourhood. He with forty-nine companions suffered death on account of their religion, most probably under Valerian, towards A.D. 260; though some modern investigators insist on dating their martyrdom in the time of Diocletian, thirty or forty years later. It is agreed that Reims in France was the scene of their martyrdom.

MAURUS (S.) Bp. (Nov. 8)
(4th cent.) The second Bishop of Verdun, memorable for the number of miracles wrought at his tomb. These were especially remarkable in the ninth century, epoch of the solemn translation and enshrinement of the Relics of the early Saint, of whom we have otherwise little or no record.

MAURUS (St.) Bp. (Nov. 21)
(7th cent.) St. Maurus, Bishop of Vienne (France), was renowned for his humility and for his care of the poor, for whose benefit he established several Houses of Refuge. Late in his life he resigned his See and retired to a hermitage, and for seven years lived a life of great austerity. It is related that, warned by an Angel, he returned to the city and entered a church where, while engaged in prayer, he tranquilly expired (A.D. 600 about); and it is added that at once the bells of all the churches began of themselves to toll, and so to announce to his former flock the news of his happy end.

MAURUS (St.) M. (Nov. 22)
(3rd cent.) This holy man, from his youth gave himself up to prayer and the exercises of the spiritual life. Coming to man's estate, he distributed all his wealth among the poor. He was a native of Africa, and like many of his Christian compatriots, was determined on making a pilgrimage to Rome. There he spent three years spreading the Christian Faith and assisting, so far as lay in his power, all who were in distress. At length he was arrested, put to the torture and beheaded. The date given is A.D. 284. The relics of the Saint were to have been carried back to his native Africa; but, in consequence of a shipwreck, they were landed in Southern Italy, and have there remained to this day.

MAURUS (St.) M. (Dec. 3)
See SS. CLAUDIUS, HILARIA, &c.

MAVILUS (St.) M. (Jan. 4)
(3rd cent.) A young African Christian, flung to the wild beasts in the arena, during the persecution under the Emperor Septimus Severus. The early and contemporary writer Tertullian makes this crime, of which he accuses in particular a Judge named Scapula, responsible for certain natural catastrophes which quickly followed, and which he attributes to the Divine vengeance.

***MAWES (MAUDITUS, MAUDEZ) (St.)** (May 17)
(6th cent.) A Cornish Saint who lived as a hermit near Falmouth. He flourished in the sixth century, and is said to have been of Irish descent. He is known in Brittany as St. Maudez. There has been an attempt to identify St. Mawes with the famous St. Malo (Machutus), but the arguments brought forward in favour of this theory are far from convincing.

***MAWGAN (St.)** (Sept. 26)
Otherwise St. MEUGANT, *which see.*

***MAXENTIA (St.) V.M.** (Nov. 20)
(5th cent.) According to tradition, an Irish Recluse, living near Senlis in France, where she suffered martyrdom. But the particulars are lost or uncertain.

MAXENTIUS (St.) Abbot. (June 26)
(6th cent.) Born at Agde in the South of France, he was educated by St. Severus and by a holy priest who lived in the neighbourhood of Poitiers. He entered a monastery of which his merits, in time, caused him to be elected Abbot. He was graced with the gift of working miracles, and was famous throughout Gaul for his sanctity. He died (A.D. 518) when in his seventieth year, and his Abbey thenceforth bore his name, *Saint-Maixeuil.*

MAXENTIUS, CRESCENTIUS, CONSTANTIUS, JUSTINUS and OTHERS (SS.) MM. (Dec. 12)
(3rd cent.) Martyrs at Troyes, who bore witness to Christ at the outset of the reign of Diocletian (A.D. 287). Their bodies, buried in the crypt of the church of St. Paulinus by St. Felix, were solemnly enshrined, A.D. 1071.

MAXIMA (St.) M. (March 26)
See SS. MONTANUS and MAXIMA.

MAXIMA (St.) M. (April 8)
See SS. JANUARIUS, MAXIMA, &c.

MAXIMA (St.) V. (May 16)
(8th cent.) The Acts of this Saint are lost. Tradition presents her as a maiden of noble birth who lived a life of eminent piety and of marvellous graces in the eighth or ninth century in the country about Fréjus in the South of France. Several villages in Provence are called after her. The Saracen Inroads are probably responsible for the destruction of all documents respecting her.

MAXIMA, DONATILLA and SECUNDA (SS.) VV. MM. (July 30)
(3rd cent.) The two Christian maidens, Maxima and Donatilla, died for Christ at Tebourba (North Africa) in the persecution carried on by Valerian and Gallienus (about A.D. 260). With them suffered a little girl of

twelve, by name Secunda. St. Augustine makes mention of these holy Martyrs in one of his Sermons.

MAXIMA (St.) M. (Sept. 2)

(4th cent.) A victim at Rome of the persecution under Diocletian (A.D. 304). She appears to have been arraigned before the judges at the same time as St. Ansanus. Both were scourged; but while Ansanus survived to be taken for execution to Siena in Tuscany, Maxima expired under the lash. The Roman scourge was often loaded with leaden balls or spiked, and it was no uncommon occurrence for its infliction to have fatal consequences.

MAXIMA (St.) M. (Oct. 1)

See SS. VERISSIMUS, MAXIMA, &c.

MAXIMA (St.) M. (Oct. 16)

See SS. MARTINIAN, SATURIAN, &c.

MAXIMIAN of BEAUVAIS (St.) M. (Jan. 8)

See SS. LUCIAN, MAXIMIAN, &c.

MAXIMIAN (St.) Bp. (Feb. 21)

(6th cent.) A Bishop of Ravenna, consecrated by Pope Vigilius (A.D. 546). He built many churches in that city, including the magnificent Basilica of St. Vitalis, which he consecrated in the presence of the Emperor Justinian and his Empress Theodora. He died about A.D. 556.

MAXIMIAN (St.) Bp. (June 9)

(6th cent.) A Sicilian by birth and a member of the monastic community St. Gregory the Great established in his family mansion on the Cœlian Hill. He served both St. Gregory and his predecessor Pelagius as their representative at the Court of Constantinople, and in Rome for a time acted as minister to St. Gregory. The latter appointed him Bishop of Syracuse and his Legate in Sicily, where the Saint died (A.D. 594) in the third year of his Episcopate. To the zeal, wisdom and virtues of St. Maximian St. Gregory bears eloquent testimony in his Letters, speaking of him as "a man of holy memory, a most faithful servant of God, a worthy Father of his Church, and after death a member of the Heavenly Choir."

MAXIMIAN (St.) (July 27)

See the HOLY SEVEN SLEEPERS.

MAXIMIAN (St.) M. (Aug. 21)

See SS. BONOSUS and MAXIMIAN.

MAXIMIAN (St.) Bp. (Oct. 3)

(5th cent.) An African, a convert from the Donatist heresy, who was appointed to the See of Bagaja, a suffragan Bishopric in the Province of Carthage. But finding his nomination displeasing to the people, he persuaded the Fathers of the Council of Milevis to accept his resignation. St. Augustine in one of his Sermons recalls this fact. Maximian afterwards fell into the power of the Donatists, by whom he was so grievously maltreated that after his death he was venerated as a Martyr. When his wounds had been healed he crossed over into Italy and stated his case to the Emperor Honorius, with the result that the latter issued a Decree restraining the violence of the heretics (A.D. 404).

MAXIMIAN (St.) M. (Oct. 16)

See SS. MARTINIAN, SATURNIAN, &c.

MAXIMILIAN (St.) M. (March 12)

Otherwise St. MAMILIAN, *which see.*

MAXIMILIAN (St.) Bp., M. (Oct. 12)

(3rd cent.) A native of Noricum (the territory between the Inn and the Danube). Promoted to the priesthood after a successful missionary career, he was elected Bishop of Lorsch (A.D. 257). But during a visit he was paying to his native town of Celeia (Cilly) he was arrested as a Christian and put to death on his refusal to offer sacrifice to the god Mars. According to most documents, his death occurred A.D. 281, but by some it is set down as having happened in the first years of the reign of Diocletian, that is, nine or ten years later. St. Rupert of Salzburg erected churches in honour of St. Maximilian. The relics of the latter are now at Passau, whither it is said they were translated early in the eleventh century.

MAXIMILIAN (St.) Bp., M. (Oct. 29)

(Date unknown.) This Saint is registered in the Roman Martyrology together with a St. Valentine, described as a Confessor, and without further comment. By many this St. Maximilian is now considered to be identical with St. Maximilian, Bishop of Lorsch (Oct. 12). Certain old documents add the word "Pataviі" as the place with which St. Maximilian was connected. By this may very well be meant "Passau," where is now the shrine of the St. Maximilian of Oct. 12. Of the St. Valentine, coupled with St. Maximilian on Oct. 29, nothing whatever is known.

MAXIMIN (St.) M. (Jan. 25)

See SS. JUVENTINUS and MAXIMIN.

MAXIMIN (St.) Bp. (March 29)

(4th cent.) Born near Loudon (Poitou), at the end of the third or beginning of the fourth century, he was a brother of St. Maxentius, Bishop of Poitiers, and one of a family of Saints. He was educated by St. Agritius of Treves, whom he succeeded in that See. St. Jerome speaks of St. Maximin as "a generous defender of the Faith and one of the most courageous Bishops of his time." He gloried in receiving the exiled St. Athanasius as his guest, and surrounded him with all the honours and state due to his Patriarchal dignity. And he extended the same hospitality to St. Paul, the similarly exiled Patriarch of Constantinople. As a champion of the Catholic Faith in the Trinity, St. Maximin was prominent in the Councils of Milan, Sardica and Cologne. He died while on a visit to his birthplace in the West of France, about A.D. 349; but his body was later taken back to Treves.

MAXIMIN (St.) M. (June 8)

(1st cent.) A tradition dating from the earliest times avers that this St. Maximin, the first Bishop of Aix in Provence, was a Palestinian, one of the disciples of Our Lord, and that he accompanied SS. Martha and Magdalen, with their brother Lazarus to the South of France. The body of St. Maximin was enshrined in the church of the small neighbouring town which bears his name; but was subsequently translated to the Cathedral of Aix. Another tradition adds that St. Maximin was the man born blind to whom Christ gave sight (John ix.).

MAXIMIN (St.) Abbot. (Dec. 15)

(6th cent.) St. Maximin (Mesmin) was the first Abbot of the famous monastery of Micy, founded near Orleans by King Clovis. His sanctity and miracles brought him many disciples, several of whom, like St. Avitus, were afterwards enrolled in the list of Saints. He died about A.D. 520.

MAXIMUS (St.) Bp. (Jan. 8)

(6th cent.) A Bishop of Pavia in Lombardy. He died A.D. 511, and is honourably mentioned in the writings of St. Ennodius and of Paul the Deacon. He took part in the Councils celebrated in Rome under Pope Symmachus. Another St. Maximin, Bishop of Pavia in the third century, is also venerated as a Saint.

MAXIMUS of NOLA (St.) Bp. (Jan. 15)

(3rd cent.) This holy Bishop, who is associated with the more famous Martyr St. Felix of Nola, was forced into exile during the persecution under Decius (A.D. 250). He had much to suffer during his long life; and eventually died worn out with old age and with the weight of the burden he had patiently borne in the cause of his Divine Master.

MAXIMUS (St.) M. (Jan. 25)

Otherwise St. MAXIMIN. *See* SS. JUVENTINUS and MAXIMUS.

MAXIMUS (St.) M. (Feb. 18)

See SS. LUCIUS, SYLVANUS, &c.

MAXIMUS, CLAUDIUS PRÆPEDIGNA and OTHERS (SS.) MM. (Feb. 18)

(3rd cent.) The story of these Holy Martyrs

is detailed in the Acts of St. Susanna. Pope Caius baptised in Rome Maximus and Claudius, with Præpedigna, the wife of the latter, and their two sons, Alexander and Cuthias. Arrested as Christians, they were all burned at the stake (A.D. 295). Their ashes were cast into the Tiber; but, recovered at least in part by the Christians, they were buried at Ostia, at the mouth of the river. They all appear in most of the Martyrologies, but with the names variously spelled.

MAXIMUS, QUINCTILLIANUS and DADAS (SS.) MM. (April 13)

(4th cent.) Maximus, a Reader and interpreter of the Scriptures, with his disciples, Quinctillianus and Dadas, was arrested, condemned and beheaded at Dorostorum in Lower Mysia (now Sillistria in Bulgaria) about A.D. 303. They were therefore among the countless victims of the great persecution under Diocletian, the tragic prelude to the Peace of the Church established by Constantine.

MAXIMUS (St.) M. (April 14)

See SS. TIBURTIUS, VALERIAN, &c.

MAXIMUS and OLYMPIAS (SS.) MM. (April 15)

(3rd cent.) The Acts of these Martyrs are included in the various accounts of the Passion of the Martyr St. Laurence. We are told that the Emperor Valerian in his unhappy invasion of Persia found various groups of Christians whom as in the West he ruthlessly persecuted. Among the victims were two nobles, Maximus and Olympias by name. Some say that they were beheaded; others that their heads were smashed with crowbars. It is recorded that during the preliminary scourging to which they were subjected they never ceased from chanting Psalms, as they were accustomed to do in church. The better known Persian Saints Abdon and Sennen, it is alleged, recovered and honourably interred their bodies (A.D. 251).

MAXIMUS (St.) M. (April 30)

(3rd cent.) A citizen of Ephesus, a merchant by profession, who on the publication (A.D. 250) of the Edict of the Emperor Decius against the Christians, publicly proclaimed himself to be one of them. He was arrested, and after a long interrogatory sentenced to be stoned to death. The sentence was duly executed. His original Acts are to be found in most hagiographies. The Greeks honour him on May 14, the anniversary of his death.

MAXIMUS of JERUSALEM (St.) Bp. (May 5)

(4th cent.) The successor in the See of Jerusalem of St. Macarius and the predecessor of St. Cyril, whom he ordained and to whom he entrusted the instruction of the catechumens. St. Maximus completed the building of the famous Basilica of the Holy Sepulchre. During the persecution at the beginning of the fourth century, Maximus, then only a priest, had had much to suffer; and it was to the honourable wounds then received by St. Maximus that St. Paphnutius called the attention of the Bishops assembled at the Council of Tyre, in which St. Maximus in his simplicity had been made a tool of the enemies of St. Athanasius. A proof of his Orthodoxy is the fact that he was the first of the Bishops of Palestine to sign the Acts of the Council of Sardica. And on the return of St. Athanasius from exile St. Maximus summoned all his Bishops to welcome and to honour the holy Doctor. He died about A.D. 350.

MAXIMUS, BASSUS and FABIUS (SS.) MM. (May 11)

(4th cent.) Three victims in Rome of the persecution under Diocletian at the beginning of the fourth century. Like others, they were put to the torture before being beheaded. They had been all three disciples of the Martyr St. Athimus, who is commemorated on the same day with them.

***MAXIMUS and VENERANDUS** (SS.) MM. (May 25)

(4th cent.) Missionaries sent from Rome by Pope St. Damasus (A.D. 366-384) to preach Christianity in the North of France, where they laid down their lives for their Master, near Evreux.

MAXIMUS (St.) Bp. (June 25)

(5th cent.) A celebrated Bishop of Turin who governed his flock wisely and successfully in the troublous times of the Barbarian inroads into Italy. In the Acts of the Council of Rome (A.D. 465) his signature follows immediately on that of the Pope, St. Hilary. His death occurred A.D. 470 at latest. Gennadius describes him as one of the brightest lights of the Church of the fifth century, by reason of his zeal and care of the spiritual and temporal well-being of his flock, and of his fervent eloquence and profound learning. His Homilies, which have been several times published, are very useful, and several of them appeal as much to the Christian mind of the twentieth century Faithful as they did that of his hearers, fourteen hundred years ago.

MAXIMUS (St.) M. (July 20)

See SS. MACROBIUS, SABINUS, &c.

MAXIMUS (St.) Bp. (Aug. 2)

(2nd cent.) The second Bishop of Padua, successor and chronicler of his predecessor, St. Prosdocimus. He worked many miracles. His *cultus* received a great impetus when his body was solemnly translated and enshrined, A.D. 1053.

MAXIMUS (St.) M. (Aug. 13)

(7th cent.) A Greek of noble birth at first attached to the Court of the Emperor Heraclius, but who retired to the monastery of Chrysopolis (Scutari) and devoted himself to Ecclesiastical studies. He was a great champion of Orthodoxy against the Monothelite heretics, and assisted at the Lateran Council of A.D. 649. By order of the Emperor, who sided with the Monothelites, or at least wished to hush up the controversy, St. Maximus was seized in Rome and taken as a prisoner to Constantinople. There, on his refusal to abate aught of his Catholic Faith, his right hand was cut off and his tongue torn out. His disciple, St. Anastasius suffered the same fate, and they both died in prison of their wounds (A.D. 662). St. Maximus was a voluminous writer, and acquired the surname of "Theologus" (The Theologian). There have been several editions of his works published in modern times.

MAXIMUS (St.) M. (Aug. 17)

See SS. LIBERATUS, BONIFACE, &c.

MAXIMUS (St.) M. (Aug. 18)

See SS. FLORUS, LAURUS, &c.

MAXIMUS (St.) (Aug. 20)

(4th cent.) A disciple of St. Martin of Tours, and probably a native of Aquitaine. He left the world for the solitude of a hermitage, but his singular sanctity becoming known, he took refuge from his admirers in a monastery. But the monks insisted on electing him to be their Abbot, on which he departed in search again of solitude. He finally settled at Chinon in Touraine. On disciples again gathering about him, he resigned himself to the inevitable, and founded a monastery for them. It was there that he died. St. Gregory of Tours enlarges at great length on his merits and virtues, and on the great services he rendered to the people in his vicinity in various troubles that came upon them.

MAXIMUS (St.) M. (Aug. 23)

See SS. QUIRIACUS, MAXIMUS, &c.

MAXIMUS (St.) M. (Aug. 25)

Otherwise St. MAGINUS, *which see.*

MAXIMUS (S) M (Sept. 4)

See SS. MAGNUS, CASTUS, &c.

MAXIMUS, THEODORE and ASCLEPIADOTUS (SS.) MM. (Sept. 15)

(4th cent.) Three Christians, natives of Marcianopolis (an ancient town in what is now Bulgaria), who were zealous in spreading a knowledge of Christianity through Thrace and

Mysia. They suffered death for their Faith at Adrianople under Maximin Galerius, probably about A.D. 310.

MAXIMUS (St.) M. (Sept. 25)
See SS. PAUL, TATTA, &c.

MAXIMUS (St.) M. (Sept. 28)
(3rd cent.) According to the best authorities, one and the same with the St. Maximus, M., registered under April 30 in the Roman Martyrology.

MAXIMUS (St.) M. (Oct. 20)
(3rd cent.) The Patron Saint of the city of Aquila in the South of Italy. He was a deacon, zealous in preaching and in drawing souls to Christ. When the persecution under Decius (A.D. 250) broke out, he was one of the first to be arrested. Indeed, according to some authorities, he voluntarily gave himself up. There is a long account of the savage tortures to which he was subjected and of the flattering offers made to him if he would but renounce Christ. The Imperial officers were the more intent on making him yield to temptation because he evidently was one of the most conspicuous and influential personages in the locality. But all attempts of the sort were vain; and in fine the death sentence came. It was carried out by casting the Martyr down from an overhanging cliff. Among pilgrims to his shrine in the course of the Middle Ages were the Emperor Otho the Great of Germany and the Pope of his time.

MAXIMUS (St.) M. (Oct. 30)
(4th cent.) The Roman Martyrology places the scene of the martyrdom of this Saint at Apamea in Phrygia, whereas there are many reasons for identifying him with a Martyr of the same name who suffered at Cuma in Southern Italy. In the one and the other case the Martyrs perished under Diocletian at the beginning of the fourth century, and their Feast days are both Oct. 30. There is, moreover, or rather there once was, a town or village in the neighbourhood of Cuma called Apamea. However this may be, we have of St. Maximus the usual account of a series of savage torturings and prolix examinations, preceding his sentence and execution.

MAXIMUS (St.) Bp. (Nov. 18)
(4th cent.) The nineteenth Bishop of Mainz or Mayence. He succeeded St. Lucius, who was strangled in Phrygia by the Arians. St. Maximus himself was again and again driven from his See by the Arian faction, but he steadily clung to his post. He was distinguished by his literary attainments, and wrote several works bearing on the controversies of his time. He seems to have been eminently successful as a Pastor of souls, and held his See for about a quarter of a century. At length, worn out with suffering and fatigue, he nominated Sidonius, a trustworthy Ecclesiastic, to succeed him and shortly afterwards passed away (A.D. 378).

MAXIMUS (St.) M. (Nov. 19)
(3rd cent.) He is registered in the Roman Martyrology as having suffered in Rome under the Emperor Valerian (A.D. 254-259). It is added that he was a priest and that he was interred in the Catacombs of St. Xystus. There is no other record of him.

MAXIMUS (St.) Bp. (Nov. 27)
(5th cent.) The second Abbot of the great island monastery of Lérins in the Mediterranean. His fame for talent and virtue led to several attempts to make him accept the charge of a Diocese. And at length the Ecclesiastical authorities prevailed upon him to take upon himself the charge of the Diocese of Riez, to which he was consecrated by St. Hilary (A.D. 434). As a Bishop, he was loved, feared and respected by all on account of his charity, vigilance and energy. He died A.D. 462, having built several churches and monasteries, which in the course of ages came to be called after him. His contemporary and immediate successor, Faustus, wrote his life.

MAXIMUS (St.) M. (Dec. 2)
See SS. EUSEBIUS, MARCELLUS, &c.

MAXIMUS (St.) Bp. (Dec. 27)
(3rd cent.) The Patriarch of Alexandria who succeeded St. Dionysius in that See (A.D. 282 about). It would seem too that in the lifetime of his predecessor, at the times when St. Dionysius found it necessary to leave Alexandria because of the fierce persecution of which he in particular was the object, St. Maximus temporarily filled his place. The latter seems to have also been a Prelate in high repute for piety and learning.

***MAYNE (CUTHBERT) (Bl.) M.** (Nov. 29)
See Bl. CUTHBERT MAYNE.

***MAZOTA (St.) V.** (Dec. 23)
(8th cent. probably.) One of a band of nine holy maidens who came over from Ireland to Scotland and founded a Religious community at Abernethy, on the Tay. Mazota seems to have been in higher repute of sanctity than the others. Her Feast was kept liturgically, and her tomb became a noted place of pilgrimage.

***MECHTILDIS (St.) V.** (Nov. 19)
(13th cent.) A nun in Germany in the Convent governed by St. Gertrude, of whom she was perhaps the sister. She has left us a marvellous volume of the Revelations made to her by Our Blessed Lord, and is remarkable as having been among the first to propagate devotion to the Sacred Heart of Jesus. Recently there has been a controversy among the learned as to whether there may not have been two contemporary Saints of the name of Mechtildis, the accounts of whom have become confused. Another German Saint of the same name, a recluse near Spanheim, flourished a century earlier.

***MEDA (St.) V.** (Jan. 15)
Otherwise St. ITA, *which see.*

***MEDANA (St.) V.** (Nov. 19)
(8th cent.) An Irish maiden who passed over into Scotland and lived a holy life in Galloway, miracles attesting her sanctity. She is possibly identical with the St. Midhnat venerated in West Meath on Nov. 18.

MEDARD (St.) Bp. (June 8)
(6th cent.) Born in Picardy, St. Medard is said to have been the twin-brother of St. Gildard, Archbishop of Rouen. St. Medard became Bishop of Vermand, which See, for greater safety from the incursions of the Northmen, he transferred to Noyon, a formidable fortress. He was also entrusted with the administration of the vacant Diocese of Tournai, a task which tested to the uttermost his wonderful zeal and fortitude. He lived to a great age, and died worn out with toil, A.D. 545. On his deathbed he was visited by King Clothair, who sought his blessing and forgiveness for the injuries he had done him. This monarch insisted that St. Medard should be buried at Soissons, his capital, where he founded a noble Basilica to commemorate his memory and merits.

MEDERICUS (St.) Abbot. (Aug. 29)
(7th cent.) Born at Autun (France), he entered a monastery of that city in his early youth. Later, he was appointed to be its Abbot. He fulfilled the duties of this office with wonderful success; but, wearying of the responsibilities of government and of having incessantly to meet crowds of people attracted to the Abbey by the fame of his virtues and miracles, he retired to a solitude in the vicinity where he built himself a cell. Later, he was obliged by his Bishop to reassume his former charge. The last we hear of him is that he made a pilgrimage to the tomb of St. Germanus of Paris, and died there (A.D. 700), on a day he had himself fore-announced. In France he is known as St. Merri or St. Merry.

***MEDRAN and ODRAN (SS.)** (July 7)
(6th cent.) Two brothers, disciples of St.

Kieran of Saghir, one of whom remained to the end with that holy man, while the other became founder and Abbot of a monastery at Muskerry.

***MEEN (St.)** Abbot. (June 21)
Otherwise St. MAINE, *which see.*

MEGINRATUS (St.) M. (Jan. 21)
Otherwise St. MEINRAD, *which see.*

MEINRAD (St.) M. (Jan. 21)
(9th cent.) A Saint of Eastern France, who became when in his twenty-fifth year a monk at Reichenau, near Lake Constance. After being ordained priest, he was employed for some years in the care of souls and in the instruction of youth. But in middle life he felt called to solitude, and at length found a resting-place in a dense forest in Switzerland, where he built a cell and a chapel, placing therein a statue of the Blessed Virgin presented to him by a Benedictine Abbess. This statue came to be called that of "Our Lady of the Hermits," and the chapel itself Einsiedeln (Hermitage). St. Meinrad, after several years passed there as a Recluse, was murdered by some ruffians, who thought to discover hidden treasures in the poor hermitage (A.D. 861). On the spot arose the celebrated Abbey of Einsiedeln, still flourishing in our own day. St. Meinrad was canonised about A.D. 1000, and is traditionally venerated as a Martyr.

***MEINULPH (St.)** (Oct. 5)
(9th cent.) A Saint of the circle of Charlemagne, who is said to have adopted Meinulph as his son. He was distinguished for his piety, meekness and humility. He died in Westphalia (about A.D. 859) in a monastery which he had founded.

***MEL (MELCHNO) (St.)** Bp. (Feb. 6)
(5th cent.) One of the earliest of the Irish Saints. He was a nephew of St. Patrick, and by him appointed first Bishop of Ardagh. There St. Mel built a great monastery and governed it as Abbot. It was he who gave the veil of religion to St. Brigid. He lived till towards the close of the fifth century. Ardagh Diocese venerates him as its Patron Saint.

***MELANGELL (MONACELLA) (St.)** V. (Jan. 31)
(6th cent.) A Saint commemorated in certain Welsh Kalendars. She lived an austere life as a recluse, in Montgomeryshire, at the end of the sixth century. Incidents in her legend are represented on the screen of the church of Pennant-Melangell.

MELANIA THE YOUNGER and PINIANUS (SS.) (Dec. 31)
(5th cent.) A Roman lady and her husband, persons of great wealth and prominent in the world of their time. Having lost by death their two children, they resolved on embracing a life of Evangelical perfection. Selling all their goods and distributing the proceeds to the poor, they established themselves in Palestine in monasteries they had founded. Among their friends they reckoned SS. Augustine and Jerome, the latter of whom in particular acted as their guide in the spiritual path they had chosen. St. Melania outlived her husband. Her death took place in A.D. 439. Their memory is in great veneration, especially in the Eastern Church. The Life of St. Melania, written by the late Cardinal Rampolla, is among the most remarkable contributions made to Hagiography in our time. St. Melania is styled the Younger to distinguish her from her paternal grandmother, whose holy life likewise led to her being numbered among Saints venerated by Holy Church.

MELANIUS (St.) Bp. (Jan. 6)
(6th cent.) A Breton Saint, made Bishop of Rennes, and a prominent prelate in his time, when the Franks were overrunning Gaul. He enjoyed the favour of their King Clovis after the latter had become a Christian. St. Melanius succeeded in almost entirely extirpating idolatry from his own Diocese of Rennes, and died in great fame of sanctity A.D. 530.

MELANTIUS (St.) Bp. (Jan. 16)
Otherwise St. MELAS, *which see.*

MELAS (MELANTIUS) (St.) Bp. (Jan. 16)
(4th cent.) A holy Bishop of a town on the borders of the desert separating Egypt from Palestine. He was one of the sufferers from the predominating influence of the Arian heretics at the Court of Constantinople, and like other Catholic Bishops underwent imprisonment and banishment during the reign of the Emperor Valens. After the death of the latter (A.D. 379) Melas was restored to his people, and died peacefully among them, some time in the reign of Theodosius. The historian Sozomen alleges that he knew St. Melas personally, as also the latter's brother and successor, St. Solon.

MELASIPPUS (St.) Bp. (Jan. 17)
Otherwise St. MELEUSIPPUS, *which see.*

MELASIPPUS (St.) M. (Nov. 7)
See SS. ANTONY, CASSINA, &c.

MELCHIADES (St.) Pope, M. (Dec. 10)
Otherwise St. MILTIADES, *which see.*

***MELDON (MEDON) (St.)** Bp. (Feb. 7)
(6th cent.) An Irish Saint of whom hardly anything is now known. He died at Peronne in France, and is the Title Saint of several churches.

MELETIUS (St.) Bp. (Feb. 12)
(4th cent.) Born at Melitene in Armenia, he became Bishop of Sebaste in that country; but was shortly afterwards elected to fill the great Patriarchal See of Antioch, at a time (A.D. 360) when that Church was struggling in the throes of a schism. This was done in the hope that his sincerity, virtues and kindly disposition might effect the reconciliation of the contending parties. But within a month the Emperor Constantius sent him into exile. Recalled for a brief space under the Emperor Jovian, he was again banished, and not fully reinstated till towards the end of A.D. 378, under Gratian. He held a Council of one hundred and fifty Bishops, and was prominent in that of Constantinople (A.D. 381). He enthroned St. Gregory Nazianzen as Bishop of the Imperial city. St. Meletius died during the sitting of the Council of Constantinople; but his body was carried back to Antioch and laid beside that of St. Babylas, the Martyr-Patron of the city. Both St. John Chrysostom and St. Gregory of Nyssa preached Panegyrics of St. Meletius; and St. John Damascene gives him the title of Martyr.

MELETIUS (St.) M. (May 24)
(Date unknown.) This Saint was an officer in the Imperial army who with two hundred and fifty-two of his soldiers, suffered the death penalty as being avowed Christians. The Roman Martyrology gives neither time nor place, and the details found in the Greek Menologies do not seem trustworthy. They aver that the Martyrs suffered at Ancyra in Galatia, but also fail to indicate any date.

MELETIUS (St.) Bp. (Sept. 21)
(Date unknown.) The Menology of Basil associates the name of this St. Meletius with that of St. Isaacius, who is styled a Martyr. They are both described as Bishops in Cyprus; but beyond ascribing to them the virtues and eminent qualities common to all saintly Bishops, the documents extant record nothing material concerning either of them, nor can any even approximate date be assigned to them.

MELETIUS (St.) Bp. (Dec. 4)
(3rd cent.) The historian Eusebius (a personal friend of this St. Meletius) relates that he gained his name of Meletius, derived from "mel Atticum," by reason of his great eloquence. He describes him as perfect in all things and resplendent with every virtue. He was a Bishop in Pontus, near the coast of the Black Sea, and took refuge with Eusebius in one of the persecutions so frequent in his time. St. Basil also speaks of the esteem in which St.

Meletius was held by all. He seems to have died in his own city before the close of the third century.

MELEUSIPPUS (St.) M. (Jan. 17)
See SS. SPEUSIPPUS, ELEUSIPPUS, &c.

MELITINA (St.) M. (Sept. 15)
(2nd cent.) A Martyr of Marcianopolis in Thrace who suffered under the Emperor Marcus Aurelius, the Philosopher, about the middle of the second century. She appears to have previously been zealous in doing her best to spread Christianity, and so to have attracted special attention. She was severely scourged and beheaded. Her remains were taken for burial to the Isle of Lemnos in the Ægean Sea by a devout Christian, who, falling ill during the voyage, was shortly afterwards interred at her side.

***MELITO (St.) Bp.** (April 1)
(2nd cent.) A Bishop of Sardis in Lydia (Asia Minor), author of an Apology or work in defence of Christianity, addressed to the Emperor Marcus Aurelius.

***MELLA (St.) Widow.** (April 25)
(8th cent.) Born in Connaught, St. Mella became the mother of two Saints, Cannech and Tigernach. After the death of her husband she embraced the Religious life and died Abbess of Lough-Melvin.

MELLANIUS (St.) Bp. (Oct. 22)
Otherwise St. MELLONUS, *which see.*

MELLION (MELLON, MULLION, MELANIUS) (St.) Bp. (Jan. 6)
Otherwise St. MELLONIUS, *which see.*

MELLITUS (St.) Bp. (April 24)
(7th cent.) A Roman monk, one of the band of missionaries sent by St. Gregory to aid St. Augustine in the work he had begun some years before in Kent, and to further spread the Gospel among the Anglo-Saxons. St. Augustine consecrated him Bishop of the East Saxons, with his See in London. Trouble with the Pagan Princes of Essex drove him into exile into France; but he soon forced his way back to his work, and on the death of St. Laurence, succeeded him in the Archbishopric of Canterbury. He governed the nascent English Church with wonderful success, despite grave bodily infirmities. He passed away A.D. 624.

MELLO (MELLON) (St.) Bp. Oct. 22nd
Otherwise St. MELLONIUS, *which see.*

MELLONIUS (St.) Bp. (Oct. 22)
(3rd cent.) This Saint, whose name the Roman Martyrology renders as "Melanius," is supposed to have been a native of Great Britain. The churches of St. Mellon and St. Mullion in Wales and Cornwall may possibly commemorate him, though other Patron Saints with similar names have been by some assigned to them. St. Mellonius is stated to have gone to Rome and to have been sent thence as a missionary by Pope St. Stephen, about the middle of the third century. He stayed in Northern Gaul, and is venerated as the Founder and first Bishop of the See of Rouen. After a long Episcopate he retired to a hermit's cell at a place called Héricourt, where he died A.D. 314.

***MELORIUS (St.) M.** (Oct. 1)
(5th cent.) A Saint venerated both in Catholic England, chiefly at Amesbury, and in Brittany. He is said to have been the son of a chieftain in Cornwall and a convert to Christianity, done to death on that account early in the fifth century. But no source of authentic information is now available.

MEMMIUS (St.) Bp. (Aug. 5
(2nd cent.) The Saint popularly known in France as St. Menge. The tradition is that he was one of the zealous men sent by St. Peter as Apostles into Gaul. The raising of the dead to life and many other miracles are said to have borne witness to the truth of his preaching. He made numberless conversions among the population. He is also credited with having systematically divided his Diocese into parishes and thoroughly organised it. A visit to Rome led to his extending the sphere of his labours into the adjoining districts. His Episcopate is said to have been a very long one, the date of his death being put as late as A.D. 126. As in similar cases regarding the planting of Christianity in Gaul, the time of his Apostolate is challenged by modern investigators.

MEMNON (St.) M. (Aug. 20)
See SS. SEVERUS and MEMNON.

MEMORIUS and OTHERS (SS.) MM. (Sept. 7)
(5th cent.) The Roman Martyrology registers this Saint as "Nemorius"; popularly he is known as St. Mesmin. He was a deacon of the Church of Troyes in France, sent by the Bishop, St. Lupus, with several companions, to the camp of Attila the Hun, who was threatening the city, to beg of him to spare it. The Barbarian leader, however, seized them and put them all to death. There are various accounts extant of the circumstances of this martyrdom, and not all of them are trustworthy. The fact of the *cultus* of the victims from the earliest ages is at least undoubted. The Relics of St. Memorius escaped the fury of the Revolutionists of 1792, and are still in popular veneration.

MENALIPPUS (St.) M. (Sept. 2)
See SS. DIOMEDES, JULIAN, &c.

MENANDER (St.) M. (April 28)
See SS. PATRITIUS, ACATIUS, &c.

MENANDER (St.) M. (Aug. 1)
See SS. CYRIL, AQUILA, &c.

MENEDEMUS (St.) M. (Sept. 5)
See SS. URBAN, THEODORE, &c.

***MENEFRIDA (St.) V.** (July 24)
(5th cent.) Of the family of Brychan of Brecknock. She is the Patron Saint of Menver (Cornwall).

***MENEHOULD (St.) V.** (Oct. 14)
(5th cent.) The Patron Saint of the French town in the Argonne called after her. With her five sisters, likewise honoured as Saints, she illustrated by her holy life the Diocese of Châlons-sur-Marne.

MENELEUS (MENEVE) (St.) Abbot. (July 22)
(8th cent.) In French the name is rendered *Menele* or *Mauvier*. He was a native of the West of France, but entered a monastery in Auvergne. Later, he founded a great Abbey at Menat near Clermont. In his declining years he appointed as his successor St. Savinien, a companion of his youth, and died A.D. 720.

MENEUS and CAPITO (SS.) MM. (July 24)
(Date unknown.) Beyond the fact that these Martyrs are commemorated in the Greek Menologies, and thence notices of them copied into the Western Martyrologies, nothing is now known of them. Meneus is often written "Hymenæus."

***MENEVIUS (St.) Abbot.** (July 22)
(8th cent.) A French Abbot in Auvergne, in which Province and in that of Anjou, in which he was born, he is in great veneration.

***MENGOLD (St.) M.** (Feb. 8)
(9th cent.) A Count of Huy on the Meuse, where he is venerated as Patron Saint. He met his death while struggling with evildoers in the cause of Christian morality.

MENIGNUS (St.) M. (March 15)
(3rd cent.) An Asiatic, by trade a fuller. He, in times of persecution, ministered to the suffering Christians to the utmost of his power. It is related that in A.D. 250, when the Decian persecution broke out, Menignus received a Divine inspiration to go before the judge and to confess the Christian Faith. This he did; and was sentenced with the rest. After the usual scourging, the tradition is that his fingers and toes were cut off before he was beheaded. Many miracles wrought at his tomb in the

neighbourhood of Constantinople attracted to it in Christian times numerous pilgrims.

***MENNA (MANNA) (St.) V.** (Oct. 3)
(5th cent.) A Christian maiden in the country now called Lorraine, related by blood to St. Eucharius and other Saints. The traditions concerning the details of her life are unfortunately very unreliable.

MENNAS (St.) Bp. (Aug. 25)
(6th cent.) This holy Patriarch of Constantinople had the privilege of being consecrated by Pope St. Agapetus, who had come to the city to preside over the Council convoked to judge the former Patriarch Anthimus. On the deposition of the latter, Mennas, then Superior of the great Hospice of St. Samson, was elected in his place (A.D. 536). Subject to Papal approbation, St. Mennas subscribed the Edict of the Emperor Justinian condemning the documents known as the "Three Chapters." For this subscription St. Mennas was, however, censured by Pope Vigilius. He of course submitted. He died A.D. 552.

MENNAS (St.) M. (Nov. 11)
(3rd cent.) An Egyptian officer in the Imperial army, serving in Asia Minor. On quitting military service he retired for a time into the Desert, intending to embrace the life of the Solitaries. Nevertheless, on the breaking out of the great persecution under Diocletian, Mennas felt himself moved to share the lot of his fellow-believers and, returning to the town of Kutahia in Phrygia, publicly declared himself a Christian. He was scourged, put to other torture, and beheaded (A.D. 296). His body was cast into a fire, but thence rescued by a fellow-countryman of the Martyr and taken back to the Egyptian desert, where it was interred and later a church erected over the grave.

MENNAS (St.) (Nov. 11)
(6th cent.) A hermit, whose cell was situated near Benevento in the South of Italy. He led a life of prayer and penance, and in life as after death was looked upon by all as a Saint. St. Gregory the Great, his contemporary, enlarges upon his virtues, his familiarity with God's creatures and his wonderful insight into the hearts of those who had dealings with him. A solemn Translation of his Relics was celebrated in A.D. 1094.

MENNAS, HERMOGENES and EUGRAPHUS (SS.) MM. (Dec. 10)
(4th cent.) St. Mennas, an Athenian by birth, though a Christian, was chosen by Diocletian's colleague Galerius to take the command of an expedition sent to quell an insurrection in Egypt. He performed his duty successfully; but afterwards, together with Eugraphus, his subordinate, set about spreading Christianity in Alexandria and its vicinity. He made many converts, among them Hermogenes, the Imperial Prefect. Galerius probably had not known that Mennas was a Christian. When he heard what was passing in Egypt (the Christian Religion being utterly proscribed at the time), he ordered Mennas, with Hermogenes and Eugraphus, to be arraigned as Christians before the Criminal Court of Alexandria. All three were in due course sentenced, tortured and beheaded.

MENODORA, METRODORA and NYMPHODORA (SS.) VV.MM. (Sept. 10)
(4th cent.) Three sisters, devout Christians of the Province of Bithynia in Asia Minor. At the time of the great persecution under Diocletian, they retired to an out-of-the-way place in the interior of the country; but they were discovered and brought before the local judge, who sentenced them to die because they despised the gods of Rome. They were beheaded A.D. 306. To shake the constancy of the two younger girls, the magistrate had the elder tortured first of the three, and forced the others to gaze on the ghastly wounds which disfigured her torn body. And he repeated this piece of savagery in the case of the second sister, thinking at least to frighten little Nymphodora. But happily all three were firm to the end in their confession of Christ. It is said that the child Nymphodora did not survive the scourging, which was to have been a preliminary to her execution.

***MENULPHUS (MENOU) (St.) Bp.** (July 12)
(7th cent.) An Irish Saint who became Bishop of Quimper in Brittany, and died in the neighbourhood of Bourges while on his return journey from a pilgrimage to Rome.

MERCURIA (St.) M. (Dec. 12)
See SS. AMMONARIA, MERCURIA, &c.

MERCURIALIS (St.) Bp. (May 23)
(5th cent.) The first Bishop of Forlì in Central Italy. He attended the Council of Rimini summoned in the heat of the struggle of the Church with the Arians. He died about A.D. 406. The records of Forlì have been again and again destroyed; and there is consequently great uncertainty as to the trustworthiness of the traditional accounts of its early Bishops. It seems, too, that more than one of these bore the name Mercurialis.

MERCURIUS (St.) M. (Nov. 25)
(3rd cent.) An Armenian soldier in the Imperial army, who by his bravery had secured advancement to a post of importance. His refusing to take part in an idolatrous ceremony betrayed him to the authorities charged to carry out the edict of persecution promulgated by Decius. Mercurius was consequently put to the torture and beheaded A.D. 250. Some of his relics are venerated in churches in the South of Italy.

MERCURIUS and OTHERS (SS.) MM. (Dec. 10)
(4th cent.) Sicilian Martyrs. They were soldiers sent to escort Christian prisoners, Mercurius being the officer commanding the detachment. The prisoners so impressed the soldiers that they too on arrival at Leontium, whither they were bound, declared themselves to be of the same religion as their charges. All alike were put to the torture and beheaded, about A.D. 320. The date appears to require reconsideration, as it is not clear how Licinius, who is named in the Roman Martyrology as the persecuting Emperor, could have been pursuing Christians in Sicily so long after Constantine had guaranteed toleration and protection to the Christians in the West.

***MEREWENNA (St.) V.** (May 13)
(10th cent.) The Abbess of Rumsey, a monastery reformed under King Edgar the Peaceful. She died about A.D. 970.

***MEREWENNA (St.) V.** (Aug. 12)
(Date uncertain.) The Patron Saint of Marham Church, near Bude. She is said to have been one of the daughters of Brychan of Brecknock, and again, is reputed by some identical with St. Morwenna, also a daughter of the famous Welsh chieftain.

***MERIADEC (St.) Bp.** (June 7)
(14th cent.) A Bishop of Vannes in Brittany, famous for the austerity of his life and for his charity to the poor. A.D. 1302 is the accepted date of his death.

***MERINUS (St.)** (Jan. 6)
(6th cent.) A disciple of Dunawd of Bangor and Patron Saint of churches in Wales and also of others in Brittany.

***MERINUS (MERRYN, MEADHRAN) (St.) Bp.** (Sept. 15)
(7th cent.) A disciple of St. Congall at Benchor, venerated as a Saint both in Scotland and in Ireland. He passed away about A.D. 620.

***MERLILAUN (MEROLILAUN) (St.) M.** (May 18)
(8th cent.) A British Saint who met his death by violence near Rheims in France while on a pilgrimage to Rome, and has since been popularly venerated as a Martyr.

MERRI (MERRY) (St.) Abbot. (Aug. 29)
Otherwise St. MEDERICUS, *which see.*

***MERRYN (MEADHRAN)** (St.) (Sept. 15)
Otherwise St. MERINUS, *which see.*

MERULUS (St.) (Jan. 17)
(6th cent.) St. Gregory the Great says of St. Merulus that he was always in prayer, except for the few moments he was constrained to set aside for sleep and for the taking of nourishment. The same holy Pope mentions the fact that St. Merulus with his fellow monks, SS. Antony and John, received from Almighty God a revelation of the day and hour in which each would be called out of this world to a better life.

***MERWENNA** (St.) V. (May 13)
(10th cent.) The first Abbess of Rumsey (Hampshire). Under her rule, it is stated that the monastery was a "veritable school of religious perfection." Probably identical with St. Merewenna, *which see.*

MESMIN (St.) M. (Sept. 7)
Otherwise St. MEMORIUS *or* NEMORIUS, *which see.*

MESMIN (St.) (Dec. 15)
Otherwise St. MAXIMINUS, *which see.*

MESOPOTAMIA (MARTYRS of) (May 23)
(4th cent.) Christians put to death on account of their religion in Mesopotamia, under the Emperor Maximian Galerius, one of the colleagues of Diocletian, about A.D. 307.

MESSIANUS (St.) M. (Jan. 8)
Otherwise St. MAXIMIAN, *which see.*

METELLUS (St.) M. (Jan. 24)
See SS. MARDONIUS, MUSONIUS, &c.

METHODIUS (St.) Bp. (March 9)
See SS. CYRIL and METHODIUS.

METHODIUS (St.) Bp. (June 14)
(9th cent.) By birth a native of Sicily, he founded a monastery on the Island of Chio in the Grecian Archipelago. Summoned thence to Constantinople by the Patriarch Nicephorus, he endured much persecution from the Iconoclasts. On the death of Nicephorus, the Empress Theodora induced Methodius to accept the vacant See, which he occupied for four years. It is said that so great was the popular opinion of his sanctity that his Festival as a Saint began to be celebrated during the Episcopate of his immediate successor, St. Ignatius. He has left several works, among which are a Book of Penitential Canons and a Panegyric of St. Dionysius the Areopagite. He died A.D. 846.

METHODIUS (St.) Bp., M. (Sept. 18)
(4th cent.) According to St. Jerome, St. Methodius was a Bishop of Olympus in Lycia (Asia Minor), and thence translated to the more important See of Tyre in Phœnicia. He is generally supposed to have suffered martyrdom at Chalcis in Greece about A.D. 311. He was a profound Theologian and a polished writer after the style of Plato. His "Symposium" is avowedly an imitation of the "Banquet" of the latter. In the controversies of his time he showed himself a vigorous opponent of the theories of Origen.

METRANUS (METRAS) (St.) M. (Jan. 31)
(3rd cent.) One of the victims of the persecution under Decius (A.D. 250). He was an Egyptian of Alexandria, and St. Dionysius, his Bishop and contemporary, describes in vivid terms the ghastly tortures which preceded his execution.

METROBIUS (St.) M. (Dec. 24)
See SS. LUCIAN, METROBIUS, &c.

METRODORA (St.) V.M. (Sept. 10)
See SS. MENODORA, METRODORA, &c.

METROPHANES (St.) Bp. (June 4)
(4th cent.) Believed to have become Bishop of Byzantium about A.D. 313. There is a tradition that the admiration cherished by Constantine for his virtues and merits had not a little to do with the choice made by that Emperor of Byzantium, henceforth Constantinople, as the seat of his government. St. Metrophanes had suffered imprisonment during the persecution under Diocletian, but his Episcopate at Constantinople was a peaceful one. He was unable on account of his infirmities to take part in the great Council of Nicæa (A.D. 325), and died in that same year.

***MEUGANT (MAWGHAN, MORGAN)** (St.) (Sept. 26)
(6th cent.) A Saint to whom several churches in Wales and Cornwall are dedicated. He appears to have been a disciple of St. Illtyd, to have lived as a hermit in several places in the West of Britain, and to have retired before his holy death to the Isle of Bardsey. He is sometimes found represented as a Bishop with mitre and crozier.

MEURIS and THÆA (SS.) MM. (Dec. 19)
(4th cent.) Two Christian maidens who suffered martyrdom at Gaza in Palestine about A.D. 307. It is not clear that these Saints are other than the St. Valentina and her anonymous fellow-sufferer, commemorated on July 25.

***MEVENNA** (St.) Abbot. (June 21)
Otherwise St. MAINE, *which see.*

***MEWAN** (St.) Abbot. (June 21)
The Cornish form of the name of St. MAINE, MEVENNA, MEEN, *which see.*

***MEWROG** (St.) (Sept. 25)
(Date uncertain.) A Denbighshire Saint, concerning whom no particulars are extant.

MICHÆAS (MICAH) (St.) Prophet. (Jan. 15)
(8th cent. B.C.) A contemporary of the Prophet Isaias. One of the Twelve Minor Prophets. His inspired Book contains the prophecy that Christ should be born in the town of Bethlehem. His prophecy is a short one. He inveighs both against Samaria and Jerusalem, but in magnificent imagery foretells the glory of the Church of the New Testament. His tomb, according to the historian Sozomen, was in the fourth century discovered in the neighbourhood of Jerusalem.

***MICHAEL CARVALHO and OTHERS** (Bl.) MM. (March 1)
(17th cent.) Portuguese Jesuits, missionaries in Japan, burned to death there at the stake (A.D. 1624).

MICHAEL (St.) Bp. (May 23)
(9th cent.) A disciple of St. Tarasius, Patriarch of Constantinople, by whom he was consecrated Bishop of Synnada in Phrygia. St. Tarasius also chose Michael as the bearer of his Synodal Letter to Pope St. Leo III in Rome. St. Michael was distinguished by his fearless opposition to the Iconoclast Emperor Leo the Armenian. He was banished into Galatia, where he went from place to place spreading everywhere the light of the Faith, in spite of continuous persecution. He died about A.D. 820.

MICHAEL THE ARCHANGEL (St.) (Sept. 29)
One of the three Angels (Michael, Gabriel, Raphael) liturgically venerated by Holy Church. Holy Scripture describes St. Michael as "one of the chief princes" (Dan. x. 13); and again as the leader of the Heavenly Host in their battle and triumph over the forces of hell (Apoc. xii. 7). He is mentioned also in the Epistle of St. Jude as "rebuking the devil." He has always been specially invoked by the Catholic Church both in the East and in the West. A second Feast is kept in his honour, that of his Apparition (May 8) on Monte Gargano in the South of Italy (fifth century). Another Apparition in France (eighth century) led to the foundation of Mont St. Michel in Brittany.

***MIDAN (NIDAN)** (St.) (Sept. 30)
(7th cent.) An Anglesey Saint who flourished early in the seventh century. We have no reliable particulars concerning him.

***MIDDLEMORE (HUMPHREY)** (Bl.) M. (June 8)
See CARTHUSIAN MARTYRS.

***MIDHNAT** (St.) V. (Nov. 18)
Otherwise St. MEDANA, *which see.*

MIGDONIUS and MARDONIUS (SS.) MM. (Dec. 23)
(4th cent.) They were high officials in the Imperial Court, either in that of Maximian Herculeus or in that of Diocletian. In the persecution (A.D. 300 about), as Christians who refused to return to heathenism, they were sentenced to the death penalty. Migdonius was burned at the stake and Mardonius drowned in a well. A Christian, by name Anthimus, was discovered conveying a letter to them while awaiting trial in their prison at Nicomedia. For this he was stoned to death.

MILBURGA (St.) V. (Feb. 23)
(7th cent.) A sister of St. Mildred of Thanet, she became Abbess of Wenlock in Shropshire. The old English historians attribute the working of many miracles to St. Milburga. She is said to have survived till about A.D. 722. Her Abbey, destroyed by the Danes, afterwards passed into the possession of Cluniac monks.

***MILDGITH** (St.) V. (Jan. 17)
(7th cent.) The youngest and least known of the three holy sisters, Milburga, Mildred and Mildgith. Mildgith was trained by her saintly mother, Ermenburga, at Minster in Thanet, and afterwards pursued the Religious life in the North of England. She passed away towards the close of the seventh century.

***MILDRED** (St.) V. (July 13)
(7th cent.) One of the three daughters of St. Ermenburga (Ebba, Domneva). Mildred was sent by her mother to be educated in the convent of Chelles in France, and on her return received the Religious habit from St. Theodore, Archbishop of Canterbury, in St. Ebba's monastery of Minster in Thanet, of which at her mother's death she became Abbess. She attended a Provincial Council in that capacity (A.D. 694). She died towards the end of the century. Her relics were translated to Canterbury (A.D. 1030).

MILLES (St.) M. (April 20)
See SS. AZADES, MILLES, &c.

MILTIADES (MELCHIADES) (St.) (Dec. 10)
Pope, M.
(4th cent.) The successor of St. Eusebius in the Chair of St. Peter (A.D. 311). He is honoured as a Martyr on account of his sufferings in early life, in the time of Diocletian. His Pontificate was short. He witnessed the triumph of Constantine over the usurper Maxentius (A.D. 312), and straightway set himself to the task of reorganising the government of the Church, laid desolate in the long years of persecution then happily at an end. He presided over the Council of Bishops from Italy and Gaul, which decided in favour of Cecilian, Bishop of Carthage, against Donatus. This decision, however, did not hinder the later development of the Donatist heresy or schism in Africa. St. Augustine describes St. Miltiades as "an excellent man, a true son of peace and a true father of Christians." St. Miltiades died Jan. 10, A.D. 314.

MINERVINUS (St.) M. (Dec. 31)
See SS. STEPHEN, PONTIANUS, &c.

MINERVUS, ELEAZAR and OTHERS (SS.) MM. (Aug. 23)
(3rd cent.) The details of the Passion of these Martyrs are wanting, and those given in the Chronicles are uncertain. It seems fairly clear that they suffered at Lyons early in the third century. With Minervus and Eleazar, eight Christian children are said to have been put to death. They are alleged to have been the children of one or other of the two Martyrs whose names have come down to us. By some scholars St. Eleazar (so-called) is believed to have been a woman, perhaps the wife of St. Minervus. In that case we have not the name in its authentic form.

MINIAS (St.) M. (Oct. 25)
(3rd cent.) A famous Florentine Martyr, one of the victims of the Decian persecution (A.D. 250). He was a soldier, and had done his best to spread the Christian Faith among his comrades. The extant Acts of his Passion describe the many tortures to which he was subjected before execution. The Italian form of his name, *San Miniato*, is the more usual.

MIROCLES (St.) Bp. (Dec. 3)
(4th cent.) The successor of St. Maternus in the See of Milan, which in his time became an Archbishopric. He is said to have been the originator of the Ambrosian Liturgy and Chant, afterwards improved and defined by the holy Doctor whose name it bears. St. Mirocles died A.D. 318. Both St. Ambrose and St. Ennodius of Pavia speak in terms of admiration of his life and works.

MISACH (MISAEL) (St.) (Dec. 16)
One of the three Hebrew youths cast into the fiery furnace by King Nabuchodonosor, and miraculously delivered unscathed therefrom (Dan. iii.).

MITRIUS (St.) M. (Nov. 13)
(4th cent.) A Greek by birth, slave of a hard master in the South of Gaul. The latter, a Pagan and a hater of Christianity, ill-used Mitrius savagely on account of his religion. The cruelty was lifelong for both, since Mitrius quickly followed his persecutor to the tomb (A.D. 314). St. Mitrius is in especial honour at Aix in Provence. The French call him *Saint-Mitre*, also *Merre* or *Metre*.

MNASON (St.) (July 12)
Otherwise St. JASON, *which see.*

***MOCHÆMHOG (MOCHŒMOC, VULCANIUS, PULCHERIUS)** (St.) Abbot. (March 13)
(7th cent.) He was born in Munster and brought up by his aunt, St. Ita. He then became a disciple of St. Comgall. Later he built cells for his own monks at Anatrim, and finally established himself as head of a community at Liath. Great miracles are recorded of him, especially his having raised the dead to life. The precise year of his death is uncertain.

***MOCHELLOC (CELLOG, MOTTELOG, MOTALOGUS)** (St.) (March 26)
(7th cent.) The Patron Saint of Kilmallock (Limerick). Authentic particulars of his life are lacking.

***MOCHTEUS** (St.) Bp. (Sept. 19)
(5th cent.) The first Bishop of Louth, to which See he is said to have been appointed by St. Patrick himself, which would give the fifth century as his date, though by some he is placed a century later. He would appear to have been born either in England or in Scotland. St. Adamnan styles him a "Briton."

***MOCHUA** (St.) Abbot. (Jan. 1)
Otherwise, either St. CLUANUS *or* St. CRONAN, *which see.*

***MOCHUDA** (St.) Bp. (May 14)
Otherwise St. CARTHAGE THE YOUNGER, *which see.*

***MODAN** (St.) Abbot. (Feb. 4)
(7th cent.) An Abbot of Mailros who preached the Faith in Stirling and at Falkirk, retiring in his old age to a solitude near Dumbarton.

***MODANIC** (St.) (Nov. 14)
(Date unknown.) A Scottish Bishop whose Feast as a Saint was kept at Aberdeen, but of whom we have no reliable particulars.

***MODERAN (MORAN)** (St.) (Oct. 22)
(8th cent.) A saintly Bishop of Rennes in Brittany who renounced his See and, passing into Italy, finished his life as a hermit in the Apennines (A.D. 730).

MODESTA (St.) M. (March 13)
See SS. MACEDONIUS, PATRICIA, &c.

MODESTA (St.) V. (Nov. 4)
(7th cent.) A great deal of controversy exists about the identity of this holy Abbess,

but the most probable opinion is that she was closely allied with St. Gertrude of Nivelle, and that she was the first Abbess of Œreo (Horren) at Treves, the monastery founded by St. Modoald. The name of St. Modesta appears in numerous Litanies, local Martyrologies, &c., and she is specially venerated in the Diocese of Treves. She seems to have died about A.D. 680 and to have been succeeded at Horren by St. Erminia, daughter of King Dagobert.

MODESTUS (St.) M. (Jan. 12)
See SS. ZOTICUS, ROGATUS, &c.

MODESTUS (St.) M. (Feb. 12)
(4th cent.) A Martyr of the persecution under Diocletian (about A.D. 304), either at Beneventum in Italy, or, as others maintain, in Rome itself. The ancient Lections read in his Festival Office describe him as a deacon, by birth a native of Sardinia; and add that, after enduring much torture, he was scalded to death by being thrown into a bath of boiling water.

MODESTUS and JULIAN (SS.) MM. (Feb. 12)
(Date unknown.) St. Modestus is described as a Carthaginian Martyr. He has been chosen as the Patron Saint of Cartagena in Spain. St. Julian, according to the best authorities, suffered at Alexandria in Egypt. Why they are associated in the Martyrologies is not apparent.

MODESTUS and AMMONIUS (SS.) MM. (Feb. 12)
(Date unknown.) Martyrs at Alexandria in Egypt. They are said to have been mere children. Nothing is really now known about them.

MODESTUS (St.) Bp. (Feb. 24)
(5th cent.) The successor of St. Miletus in the See of Treves (A.D. 486). He had a difficult task to perform in restoring the discipline and morals of his flock, which had been utterly disorganised by the incursions of the Pagan Franks. His zeal and success are subjects of admiration among contemporary historians. He passed away A.D. 489.

MODESTUS (St.) M. (June 15)
See SS. VITUS, MODESTUS, &c.

MODESTUS (St.) M. (Nov. 10)
See SS. TIBERIUS, MODESTUS, &c.

***MODOALD (St.) Bp.** (May 12)
(7th cent.) Archbishop of Treves from A.D. 622 to A.D. 640. He had previously been at the Court of the Merovingian King Dagobert; and, as Archbishop, one of his achievements was the conversion of the monarch from a life of dissipation to one conformable to Christian principles. His Diocese prospered greatly under his administration. When he died (A.D. 640) his remains were laid by the side of those of his sister, St. Severa (an Abbess at Autun) in the Abbey Church of the latter.

***MODOC (St.) Bp.** (Jan. 31)
Otherwise St. ÆDAN of FERNS, *which see.*

***MODOMNOCK (DOMNOC) (St.)** (Feb. 13)
(6th cent.) An Irish Saint who, with others, became a disciple of St. David in Wales. Returning to his own country, he lived a holy life as a hermit in the neighbourhood of Kilkenny. He fell asleep in Christ A.D. 550.

***MODWENNA (St.) V.** (July 5)
(9th cent.) An Irish Saint who, coming to England, founded the Abbey of Polesworth in Warwickshire. Most probably she flourished in the ninth century, but there is much confusion in Ecclesiastical history between her and other holy women of the same or similar name.

***MŒLIAI (MŒLRAY) (St.) Abbot.** (June 23)
(5th cent.) An Irish Saint, baptised by St. Patrick, and by him set over the newly founded monastery of Nendrum, where he had SS. Finnian and Colman among his disciples. He died about A.D. 493.

***MOGUE (St.) Abbot.** (April 11)
Otherwise St. MACDOGH-ÆDAN, *which see.*

***MOLAGGA (LAICIN) (St.) Abbot.** (Jan. 20)
(7th cent.) An Irish Saint, brought up in Wales under the discipline of St. David. He founded a monastery at Fulachmhin (Fermoy). He was distinguished for his exceptional learning as well as for his piety and for his Christian charity. He seems to have survived the great pestilence of A.D. 664. He is much venerated in the South of Ireland. There are several Saints of the same name (Irish Hagiologists enumerate no less than twelve), and it is often difficult to disentangle their Acts.

***MOLAISRE (St.) Bp.** (April 18)
Otherwise St. LASERIAN, *which see.*

***MOLLING (MYLLIN) (St.) Bp.** (June 17)
(7th cent.) Born in Wexford, he became a monk at Glendalough. Later, he succeeded St. Ædan in the Bishopric of Ferns, but resigned his See some years before his death, which took place June 17, A.D. 697. Giraldus calls St. Patrick, St. Columba, St. Molling, and St. Braccan, the "Four Prophets of Ireland."

***MOLOC (St.) Bp.** (June 25)
(6th cent.) An Irish Saint, disciple of St. Brendan, who passed over to Scotland, the field of his labours for Christ. He lived chiefly in the Hebrides. His memory is also associated with that of St. Boniface of Ross. He was consecrated Bishop, but to what See is not clear. Throughout his life, he was famous for his missionary zeal. A.D. 592 is given as the probable date of his death.

***MOLONACHUS (St.) Bp.** (June 25)
(7th cent.) A disciple of St. Brendan who became Bishop of Lismore in Argyle. Little or nothing is now known about him.

***MOLUA (St.) Abbot.** (Aug. 4)
Otherwise St. LUANUS, *which see.*

***MONACELLA (St.) V.** (Jan. 31)
Otherwise St. MELANGELL, *which see.*

***MONAN (St.) M.** (March 1)
(9th cent.) A Saint trained up by St. Adrian of St. Andrews, and a missionary in the country about the Firth of Forth. With six thousand other Christians he was slain by the heathen Danes (A.D. 874). His shrine was famous for the miracles wrought there.

MONAS (St.) Bp. (Oct. 12)
(3rd cent.) A native of Milan who in his youth attracted the attention of the Archbishop St. Callimerus. The latter trained him for the priesthood, with the hope that Monas might one day succeed to his own See. This wish was realised, it is said, by a miraculous intervention at the moment of the election. Monas gathered together his flock, scattered by the persecutions so frequent and so ruthless of the third century, organised parishes, and converted numberless Pagans to Christianity. The conjectural conversion of the Emperor Philip is affirmed by the biographers of St. Monas, and attributed to his prayers and wholesome influence. He died after fifty-nine years of Episcopate, March 25, A.D. 249.

MONEGUNDIS (St.) (July 2)
(6th cent.) A pious woman of Chartres (France), who on the death of her two children, with the consent of her husband, betook herself to a hermitage, where she spent the rest of her life in the practices of prayer, self-denial and work for the good of others. Round her deathbed (A.D. 570) were gathered several pious women who had adopted her mode of life. Mention is made of her as a Saint by her contemporary, St. Gregory of Tours.

***MONESSA (St.) V.** (Sept. 4)
(5th cent.) The daughter of an Irish chieftain, converted by St. Patrick. The tradition is that on coming out of the Baptismal Font she straightway winged her way to Heaven (A.D. 456).

MONICA (St.) Widow. (May 4)
(4th cent.) The saintly mother of St. Augustine of Hippo, who owed his conversion

from a life of error and dissipation to Christianity and high sanctity to her prayers and tears. She was of Christian parentage in Africa, though married to a Pagan, whom, however, she had the comfort to see die a Christian. She accompanied her son and his fellow-converts to Italy, where she superintended their quasi-monastic establishment. In her old age she was seized with a longing to return to her native Africa. On the way, at the port of Ostia, she fell mortally ill and expired there May 4, A.D. 387, in the presence of her son. Most people will remember the pathetic words in which St. Augustine in his "Confessions" enlarges on his mother's virtues and describes the manner of her passing away.

***MONINNA (St.)** V. (July 6)

(6th cent.) An Irish Saint of Sliabh Cuillin, where she closed a saintly life with a happy death, A.D. 518.

MONITOR (St.) Bp. (Nov. 10)

(5th cent.) The twelfth Bishop of Orleans. He flourished towards the end of the fifth century. He is always described as a Saint in the Orleans documents, but nothing further is recorded of him. His relics were transferred to the Abbey of St. Aignan, under King Robert of France, A.D. 1020.

***MONON (St.)** M. (Oct. 18)

(Date uncertain.) A Scottish Saint who crossed over to the Continent and lived as a hermit in the Forest of the Ardennes, where he was done to death by men of evil life. He is famous for miracles.

MONTANUS, LUCIUS, JULIAN, VICTORICUS, FLAVIAN and OTHERS (SS.) MM. (Feb. 24)

(3rd cent.) Some of the many Christians, disciples of St. Cyprian of Carthage, who were put to death during the fierce persecution of Christianity under the Emperor Valerian (A.D. 259). The story of their imprisonment is told by themselves, and that of their martyrdom by eye-witnesses.

MONTANUS (St.) M. (June 17)

(4th cent.) Some have thought that this Martyr, a Christian soldier, suffered under Hadrian in the second century, but the opinion now prevails that he was one of the victims of the fury of Diocletian. He was, after a period of imprisonment, taken over to the Island of Ponza, and there thrown into the sea, with a heavy stone tied round his neck. The Christians recovered his body and enshrined it at Gaeta.

***MORE (THOMAS) (Bl.)** M. (July 6)

See Bl. THOMAS MORE.

***MOROC (St.)** Bp. (Nov. 8)

(9th cent.) A Bishop of Dunblane in Scotland who appears to have left his name to several churches, and who was venerated with a solemn Office in the old Scottish Rite.

***MORWENNA (St.)** V. (July 8)

(5th cent.) A Cornish Saint to whom we owe some place-names. She is often confused with St. Modwenna, who flourished two centuries later. There is also an Irish Saint Monynna, and in her case also the similarity of names has led to mistakes.

MOSES (St.) Bp. (Feb. 7)

(4th cent.) An Arab by birth who retired into the Desert about Mount Sinai, and became renowned far and wide for his virtues and for the miraculous answers to his prayers he obtained. He was raised to the Episcopate with the charge of an Arab flock. After converting many Pagans and being the instrument of the preservation of peace between his people and the Romans, he passed away A.D. 372.

MOSES (St.) M. (Feb. 14)

See SS. AGATHO, CYRIO, &c.

MOSES (St.) (Aug. 28)

(4th cent.) He was an African Negro of Abyssinia, and hence is styled the "Ethiopian Hermit." Born in slavery, he had developed such vicious inclinations that his master drove him from his household. He then became a highway robber, and, at the head of a band of brigands, was the terror of the country round the frontiers of Egypt. But a miraculous conversion ensued. Touched by Divine Grace, Moses became a model of penitence, and after some time gained admittance to the monastery of the Solitaries at Scete in Lower Egypt. There, his austere life and the heavenly favours he received placed him in the first rank among the Fathers of the Desert. Theophilus, Patriarch of Alexandria, raised him to the priesthood. He died at the close of the fourth century, when in his seventy-fifth year, surrounded by his many disciples.

MOSES (St.) Patriarch. (Sept. 4)

(12th cent. B.C.) The Hebrew leader and lawgiver. What we know of him we learn from the inspired text of Holy Scripture, especially from the Book of Exodus. He died at the age of one hundred and twenty years, on the borders of the Promised Land. Where he was buried no man knows. The Epistle of St. Jude speaks of the altercation of the devil with St. Michael concerning the body of Moses. He is one of the few Saints of the Old Law whom the Catholic Church includes by name in her Kalendars and Martyrologies.

MOSES (St.) M. (Nov. 25)

(3rd cent.) A Roman priest, of such world-wide renown as a champion of the Faith that even from Carthage St. Cyprian addressed to him a letter full of praise and encouragement, which he received while in prison on the charge of leading Romans astray from the worship of the gods. On this occasion he was after a time released, and soon after we find Pope St. Cornelius commending him for his zeal in converting Idolaters and in confuting the crafty subtleties of the Novatian heretics. He was again arrested and imprisoned, and in fine gained the crown of martyrdom. He was beheaded A.D. 251.

MOSEUS and AMMONIUS (SS.) MM. (Jan. 18)

(3rd cent.) Two Christian soldiers arrested as Christians in the Province of Pontus in the Decian persecution (A.D. 250). Their sentence was at first only to forced labour for life in the mines; but it appears to have been revised by the Imperial authorities, and they were adjudged to undergo capital punishment, like the greater part of their co-religionists. They were burned alive in the following year.

MOUNT ARARAT (MARTYRS of) (SS.) MM. (June 22)

(Date uncertain.) The tradition exists that in one of the old persecutions under the Roman Emperors, ten thousand of the Faithful won the Crown of Martyrdom in a general massacre of Christians in the country round Mount Ararat in Armenia. But no reliable record of their sufferings now exists.

MOYSETES (St.) M. (Dec. 18)

(Date unknown.) An African Martyr. He probably was one of the victims of the persecution under Decius (A.D. 250).

MUCIAN (St.) M. (July 3)

See SS. MARK and MUCIAN.

MUCIUS (St.) M. (April 22)

See SS. PARMENIUS, HELIMANAS, &c.

MUCIUS (St.) M. (May 13)

(4th cent.) A Martyr at Constantinople, where the Emperor Constantine built a church over his tomb. He was a native of that city, born of Christian parents who had come thither to settle from Rome. He became a priest, and in his zeal is said to have overturned a Pagan altar, scattering the offerings on the ground. This, it appears, whether the accusation was true or false, occurred at Heraclea, and entailed the death penalty. He was put to the torture and beheaded in Constantinople itself (A.D. 311). Several Odes and Canticles in honour of St. Mucius were composed by the Greeks, and some of them are still sung in their churches.

***MUIRCHU (MACCUTINUS) (St.)** (June 8)
(7th cent.) An Irish Saint, son of Cogitosus, who wrote the Life of St. Bridget and one of those of St. Patrick. He appears to have been an important personage in his time, but materials for even sketching out his own Life are altogether lacking.

MULLION (St.) Bp. (Jan. 6)
Otherwise St. MELANIUS, *which see.*

***MUMBOLUS (MOMLEOLUS) (St.)** Abbot. (May 9)
(7th cent.) A disciple of St. Fursey, probably like that Saint of Irish origin. For many years he presided over St. Fursey's monastery at Lagny in the North of France, but in his old age he retired into a hermitage. The date of his death cannot be given with any precision.

***MUMMOLIN (St.)** Bp. (Oct. 16)
(7th cent.) A French Saint, successor of St. Eligius or Eloy as Bishop of Noyon. He died A.D. 680 about.

***MUN (St.)** Bp. (Feb. 6)
(5th cent.) One of the four nephews of St. Patrick, who consecrated him Bishop over his converts in the present County of Longford. He ended his days as a hermit in an island in Lough Ree.

***MUNCHIN (St.)** Bp. (Jan. 2)
(5th cent.) A Prince of the Blood of the chieftains of North Munster. As Abbot of Mungret he ruled over a community of fifteen hundred monks. Of these, five hundred were devoted to preaching; five hundred to the chanting of the Psalmody, which it was sought to make unceasing through the day and the night; and five hundred to the doing of other good works to the Glory of God and advantage of man. St. Munchin is the Patron Saint of Limerick City and Diocese, of which he is venerated as the first Bishop. He died late in the fifth century.

***MUNDE (St.)** Abbot. (April 15)
(10th cent.) A Scottish Saint, head of a great monastery in Argyle. He was a zealous missionary and a man of prayerful and austere life. He died A.D. 962. The dedications of various churches perpetuate his holy memory.

***MUNGO (St.)** Bp. (Jan. 13)
Otherwise St. KENTIGERN, *which see.*

***MUNNU (MUNDUS) (St.)** (Oct. 21)
Otherwise St. FINTAN, *which see.*

***MURA (MURAMES) (St.)** (March 12)
(7th cent.) An Abbot, Patron Saint of Fahan in the county of Derry. The staff of St. Mura and his bell were held to have miraculous powers, and were in great veneration. The year of his death in the seventh century is unknown.

***MUREDACH (St.)** Bp. (Aug. 13)
(5th cent.) A disciple of St. Patrick, who consecrated him first Bishop of Killala. St. Muredach ended his holy life as a hermit in the island of Innismurray.

***MUREDHAE (St.)** (Feb. 9)
Otherwise Bl. MARIANUS SCOTUS, *which see.*

MURITTA (St.) M. (July 13)
See SS. EUGENIUS, SALUTARIS, &c.

MUSONIUS (St.) M. (Jan. 24)
See SS. MARDONIUS, MUSONIUS, &c.

MUSTIOLA (St.) M. (July 3)
See SS. IRENÆUS and MUSTIOLA.

***MYLLIN (St.)** Bp. (June 17)
The Welsh form of the name MOLLING *or* MOLINGUS, *which see.*

***MYRBAD (St.)** (May 31)
See SS. WINNOW, MANCUS and MYRBAD.

MYRON (St.) Bp. (Aug. 8)
(4th cent.) A Bishop in the island of Crete, famous for his miracles. He died about A.D. 350, a centenarian. The author of his Life declares that two hundred years after his death his body was found to be still incorrupt.

MYRON (St.) M. (Aug. 17)
(3rd cent.) A priest in charge of a church in Greece. At the coming of Imperial officers, under Decius (A.D. 250), to wreck the sacred building and arrest such Christians as they might find about it, Myron boldly faced them and made his protest against the iniquitous law of the Pagan Emperor. The Saint was subjected to torture on the spot, but was sent for execution to Cyzicus on the Sea of Marmora.

MYROPE (St.) M. (July 13)
(3rd cent.) A Christian woman, native of the Island of Chio in the Grecian Archipelago, whence she used to make pilgrimages to the shrines of the Martyrs and other holy places. Accused of having hidden the body of the Martyr St. Isidore, she admitted the having done so. She was scourged and died in prison from the effects of the punishment (A.D. 251).

***MUSA (St.)** V. (April 24)
(6th cent.) A child in Rome, much favoured by Almighty God with visions and supernatural contemplation. She is spoken of by St. Gregory the Great, her contemporary, and locally was honoured as a Saint from soon after her holy death.

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***NAAL (St.)** Abbot. (Jan. 27)
Otherwise St. NATALIS, *which see.*

NABOR (St.) M. (June 12)
See SS. BASILIDES, CYRINUS, &c.

NABOR (St.) M. (July 10)
See SS. JANUARIUS, MARINUS, &c.

NABOR and FELIX (SS.) MM. (July 12)
(4th cent.) Martyrs under Diocletian at Milan, about A.D. 304. They owe their celebrity in the Universal Church to their solemn Translation and enshrinement by the great St. Ambrose, nearly a century later.

NAHUM (St.) Prophet. (Dec. 1)
(7th cent. B.C.) One of the Minor Prophets, supposed to have been a native of Northern Palestine. His short prophecy of three chapters is directed against Ninive, the great city of the Assyrians, by whom his compatriots of the Ten Tribes were shortly after led into captivity. He lived to see come to pass the destruction of Ninive, which he had foretold.

NAMPHARION and OTHERS (SS.) MM. (July 4)
(2nd cent.) African Martyrs, so celebrated in ancient times that St. Namphario (the name is of Punic or Carthaginian derivation) was styled the Arch-Martyr, and reputed one of the first who suffered for the Faith in Africa (perhaps A.D. 180). Mention is made of him in the Letters of St. Augustine.

***NAPOLEON (St.)** M. (Aug. 15)
(4th cent.) One of the victims of the persecution under Diocletian at the beginning of the fourth century. He appears to have been an Egyptian, and to have suffered at Alexandria. He was put to the torture, and so horribly maimed thereby that he expired while being carried back to his dungeon.

NARCISSUS (St.) M. (Jan. 1)
See SS. ARGEUS, NARCISSUS, &c.

NARCISSUS and FELIX (SS.) MM. (March 18)
(4th cent.) A holy Bishop and his deacon, who were put to death together as Christians at Gerona in Catalonia (Spain), in the persecution under Diocletian, about A.D. 303. St. Narcissus is also famous at Augsburg (Germany) and in Switzerland, as having, while preaching in those parts, brought about the conversion of the celebrated penitent St. Afra.

NARCISSUS and CRESCENTIO (SS.) MM. (Sept. 17)
(3rd cent.) These Saints were among the victims of the Decian persecution continued under the Emperor Valerian (A.D. 254-261). Narcissus was a Christian in whose house many of the Faithful had found a refuge, and one of those charged by St. Laurence with the distribution of the moneys of the Church to the

poor. Crescentio was a blind man, to whom by a miracle St. Laurence gave back his sight. The little we know of either is drawn from the Acts of St. Laurence compiled from oral tradition.

NARCISSUS (St.) Bp. (Oct. 29)
(3rd cent.) A Bishop of Jerusalem, an account of some of whose miracles is given by the historian Eusebius. St. Narcissus is said to have been considerably more than one hundred years old when he died. Though already in his eightieth year when made Bishop, he was energetic as a Pastor of souls, and even (A.D. 195) presided over a Council of the Bishops of Palestine.

NARCISSUS (St.) M. (Oct. 31)
See SS. AMPLIATUS, URBAN, &c.

NARNUS (St.) Bp. (Aug. 27)
(1st cent.) The tradition concerning St. Narnus is that he was consecrated first Bishop of Bergamo in the North of Italy by St. Barnabas the Apostle, that he governed his Church ably and holily, and in his extreme old age committed the charge of it to St. Victor of Brescia.

NARSES (St.) M. (March 27)
See SS. ZANITAS, LAZARUS, &c.

NARSEUS (St.) M. (July 15)
See SS. PHILIP, ZENO, &c.

NARZALES (St.) M. (July 17)
See SCILLITAN MARTYRS.

NATALIA (St.) M. (July 27)
See SS. GEORGE, FELIX, &c.

NATALIA (St.) (Dec. 1)
(4th cent.) A devout Christian woman of Nicomedia, the residence of the Emperor Diocletian, who bravely ministered to the Martyrs imprisoned during the persecutions, the worst of which she survived, dying peacefully at Constantinople about A.D. 311. She had been a servant in the household of the Martyr St. Hadrian (Sept. 8), and the loyal service she rendered him in prison and in the torture chamber is touchingly narrated in his Acts.

***NATALIS (St.) Abbot.** (Jan. 27)
(6th cent.) The Founder of monasticism in the Northern parts of Ireland, and associated with St. Columba. St. Natalis ruled the Abbeys of Cill, Naile and Daunhinis. His holy well is still venerated.

***NATHALAN (St.) Bp.** (Jan. 8)
(7th cent.) A celebrated Bishop of Aberdeen, famous for his learning, zeal in spreading the Faith and charity to the poor. He died Jan. 8, A.D. 679.

NATHANAEL (St.) Apostle. (Aug. 24)
Otherwise probably St. BARTHOLOMEW, *which see.*

***NATHY (St.) Bp.** (Aug. 9)
(6th cent.) Son of a chieftain in Connaught and disciple of St. Finnian of Clonard. He founded a monastery at Achonry and was consecrated Bishop. He was famous for his austerity of life but much more for his loving kindness to the poor. He died at a great age about A.D. 600.

NAVALIS (St.) M. (Dec. 16)
See SS. VALENTINE, CONCORDIUS, &c.

NAZARIUS (St.) M. (June 12)
See SS. BASILIDES, CYRINUS, &c.

NAZARIUS and CELSUS (SS.) MM. (July 28)
(1st cent.) St. Nazarius's father was a heathen; but his Christian mother, Perpetua was probably a disciple of St. Peter. Leaving Rome, the Saint went to Milan, where, under Nero, he was beheaded with his companion, the youth Celsus, about A.D. 60. Their bodies, separately buried, were discovered by St. Ambrose (A.D. 395), and in the tomb of St. Nazarius, a vial of blood, fresh as if recently shed.

***NEACHTAIN (St.)** (May 2)
(5th cent.) A near kinsman of St. Patrick, at whose holy death, according to tradition, the Saint was present. The memory of St. Neachtain has always been held in much veneration.

***NECTAN (St.) M.** (June 17)
(6th cent.) The Patron Saint of Hartland in Devonshire. He was one of the descendants of the famous prince, Brychan of Brecknock. The circumstances of his death, which have justified his being accounted a Martyr, are not now known.

***NELSON (JOHN) (Bl.) M.** (Feb. 3)
See Bl. JOHN NELSON.

NEMESIANUS, FELIX, ANOTHER FELIX, LUCIUS, LITTEUS, POLYANUS, VICTOR, JADER, DATIVUS & OTHERS (SS.) Bps., MM. (Sept. 10)
(3rd cent.) African Bishops, seized in the persecution under Valerian, scourged and otherwise tortured, finally condemned to servitude in the mines (A.D. 260). In the works of St. Cyprian will be found a magnificent and consoling Epistle addressed by that Holy Martyr-Bishop to these his suffering brethren.

NEMESIS (St.) M (Feb. 20)
See SS. SYMPHOROSA and HER CHILDREN.

NEMESIS (St.) M. (Dec. 19)
(3rd cent.) An Egyptian, one of the Martyrs at Alexandria under Decius (A.D. 250). He suffered about the same time as St. Macarius (Dec. 8), and, to make his Passion more humiliating, he was burned at the stake between two thieves. Eusebius the historian had these and other particulars from an account written by St. Dionysius, Patriarch of Alexandria, contemporary of the Martyrs.

NEMESIUS (St.) (Aug. 1)
(Date uncertain.) A Saint venerated near Lisieux in the North of France, but of whose life we have no reliable account.

NEMESIUS and LUCILLA (SS.) MM. (Aug. 25)
(3rd cent.) Nemesius, a Roman deacon, with his daughter Lucilla, was among the Christians put to death in Rome by the Emperor Valerian (A.D. 254-260). Various Popes interested themselves in the fitting enshrinement of their sacred remains. Hence, separate commemoration is made of them in the Martyrologies.

NEMORIUS (MEMORIUS, MESMIN) and OTHERS (SS.) MM. (Sept. 7)
(5th cent.) A deacon of Troyes in France, who was cruelly put to death by Atilla the Hun when ravaging Gaul (A.D 451). With him suffered many other inoffensive Christians. The prayers of Bishop St. Lupus safeguarded his city of Troyes, and soon after the Roman General Ætius happily destroyed the army of the Huns in the Plains of Chalons.
See also St. MEMORIUS.

***NENNIUS (St.) Abbot.** (Jan. 17)
(6th cent.) An Irish Saint, disciple of St. Finnian of Clonard, reckoned as one of the "Twelve Apostles of Ireland." The particulars of his life are lost.

***NENNOC (NENNOCHA, NINNOC) (St.) V.** (June 4)
(5th cent.) A British Saint, one of the children of Brychan of Brecknock, said to have followed St. Germanus of Auxerre back to France and to have become Abbess of one or more monasteries in Armorica (Brittany). A.D. 467 is given as the date of her holy death.

***NENNUS (NENUS, NEHEMIAS) (St.)** (June 14)
Abbot.
(7th cent.) An Irish Saint, the successor of Saint Eudeus in the government of the monasteries of the Isles of Arran and Bute.

NEOMISIA (St.) V. (Sept. 25)
See SS. AURELIA and NEOMISIA.

NEON (St.) M. (April 24)
See SS. EUSEBIUS, NEON, &c.

NEON (St.) M. (Aug. 23)
See SS. CLAUDIUS, ASTERIUS, &c.

NEON (St.) M. (Sept. 28)
See SS. MARCUS, ALPHEUS, &c.

NEON (St.) M. (Dec. 2)
See SS. EUSEBIUS, MARCELLUS, &c.

NEOPHYTUS (St.) M. (Jan. 20)
(4th cent.) A Christian youth, not yet fifteen years of age, who was put to the torture, and in the end executed at Nicæa (Asia Minor), in the persecution under Diocletian (A.D. 310).

NEOPOLUS (St.) M. (May 2)
See SS. SATURNINUS, NEOPOLUS, &c.

***NEOT (St.)** (July 31)
(9th cent.) Tradition tells us that St. Neot was a monk at Glastonbury Abbey who lived in the ninth century; that he was a councillor of King Alfred, and that he retired to a hermitage in Cornwall, where he gathered round him a small band of disciples. His remains, it is further said, were afterwards translated to the place called St. Neots in Huntingdonshire.

NEOTERIUS (St.) M. (Sept. 8)
See SS. AMMON, THEOPHILUS, &c.

NEREUS and ACHILLEUS (SS.) MM. (May 12)
(1st cent.) Two famous Roman Martyrs, baptised by St. Peter the Apostle, and household servants of the noble lady St. Flavia Domitilla. With her they were banished as Christians to the Isle of Ponza. Ultimately they were beheaded under Trajan, about A.D. 100. Unfortunately, the extant Acts of these Saints are far from reliable.

NEREUS (St.) M. (Oct. 16)
See SS. SATURNINUS, NEREUS, &c.

NERSAS and OTHERS (SS.) MM. (Nov. 20)
(Date uncertain.) Both Latins and Greeks agree that this band of Martyrs were Persians, and that St. Nersas was a Bishop. Nothing else is known for certain about them.

NESTABUS (St.) M. (Sept. 8)
See SS. EUSEBIUS, NESTABUS, &c.

NESTOR (St.) Bp., M. (Feb. 26)
(3rd cent.) A Bishop of Perge in Pamphylia (Asia Minor) crucified as a Christian under the Emperor Decius (A.D. 250).

NESTOR (St.) Bp., M. (March 4)
See SS. BASIL, EUGENIUS, &c.

NESTOR (St.) M. (Sept. 8)
(4th cent.) One of the Martyrs at Gaza in Palestine under the apostate Emperor Julian. He was quite a youth and showed himself a veritable hero in the torture-chamber. While being dragged half-dead with the others to the place of execution, outside the city walls, the crowd, moved by a sort of pity, insisted rather on his being left to die by the wayside. There, he was found by Christians and given shelter. But while being tended he expired (A.D. 362).

NESTOR (St.) M. (Oct. 8)
(4th cent.) A youthful Martyr at Thessalonica, at the beginning of the fourth century, under Diocletian. A singular tale concerning his voluntarily undertaking a gladiatorial fight in the Arena is given in the Greek Acts, but there is no need to accept it. His cult was from the outset far spread in the East, and it was only much later that it was extended to the Western Church.

***NEWDIGATE (SEBASTIAN) (Bl.) M.** (June 18)
See CARTHUSIAN MARTYRS.

NICÆUS (St.) Bp. (June 22)
(5th cent.) A holy Bishop mentioned by several ancient writers as presiding over the See of "Romatia," a place unknown, but which is now supposed to be another name for Aquileia in Upper Italy, near the Adriatic. St. Nicæus is further thought to be the Nicæus addressed to whom are Epistles from St. Jerome and St. Leo the Great. A.D. 458 is sometimes given as the year of his death.

NICÆUS and PAUL (SS.) MM. (Aug. 29)
(Date uncertain.) Set down as Syrian Martyrs who suffered at Antioch. Nothing more is now known of them.

NICANDER (St.) M. (March 15)
(4th cent.) An Egyptian Martyr at the beginning of the fourth century under Diocletian. He had previously distinguished himself by his charity in ministering to his brethren in prison and by his diligence in collecting and honourably interring the remains of those who had died for Christ. He was, according to custom, put to frightful torture before being beheaded.

NICANDER and MARCIAN (SS.) MM. (June 17)
(2nd cent.) Martyrs in the South of Italy. They appear to have been officers in the Imperial army, or, as others say, high civil functionaries. The date of their death is also much disputed. Some put it as late as the reign of Diocletian (A.D. 300 or thereabouts). With the Bollandists we give A.D. 173 as the more likely year of their execution.

NICANDER and HERMAS (SS.) MM. (Nov. 4)
(Date uncertain.) St. Nicander was a Bishop and St. Hermas a priest. They were put to death at Myra in Lycia (Asia Minor). Nothing certain is now known about them.

NICANDER (St.) M. (Nov. 7)
See SS. HIERO, NICANDER, &c.

NICANOR (St.) M. (Jan. 10)
(1st cent.) A Jew by birth, one of the seven deacons chosen by the Apostles (Acts vi. 5). The tradition is that after the stoning of St. Stephen, their chief, they dispersed and went as missionaries among the Gentiles. St. Nicanor came to Cyprus, where, years afterwards, under Vespasian (A.D. 76 about), he suffered death for Christ.

NICANOR (St.) M. (June 5)
See SS. MARCIAN, NICANOR, &c.

NICASIUS, QUIRINUS, SCUBICULUS and PIENTIA (SS.) MM. (Oct. 11)
(3rd cent.) St. Nicasius, a Bishop, is said to have been one of the first missionaries sent from Rome to the Pagans of the North of France, where he, with the others enumerated above, was put to death as a Christian. As in many other cases, there is a great doubt as to whether the old tradition that these and other holy missionaries came into Gaul in the Apostolic Age or centuries later can be maintained. The Bollandists prefer A.D. 286 as the date of the martyrdom of St. Nicasius.

NICASIUS, EUTROPIA and OTHERS (SS.) MM. (Dec. 14)
(5th cent.) St. Nicasius was a Bishop of Rheims and had with him his sister Eutropia. All agree that they, with a multitude of other Christians, suffered death at the hands of Barbarian invaders of Gaul; but some would date their martyrdom as early as A.D. 407, while others, with greater probability, maintain that it took place nearly half a century later at the time of the inroad of the Huns.

NICEPHORUS (St.) M. (Feb. 9)
(3rd cent.) A Syrian Christian put to death for his Faith at Antioch under the Emperor Valerian, A.D. 260. This is the holy Martyr of whom it is related in an official account by contemporaries that he took the place of Sapricius, who, through unwillingness to forgive Nicephorus some injury, lost the grace of fortitude and apostatised before the heathen Judge who was trying him as a Christian. St. Nicephorus then of his own accord came forward and received the Martyr's crown forfeited by the other.

NICEPHORUS (St.) M. (Feb. 25)
See SS. VICTORINUS, VICTOR, &c.

NICEPHORUS (St.) M. (March 1)
See SS. LEO, ABUNDANTIUS, &c.

NICEPHORUS (St.) Bp., M. (March 13)
(9th cent.) A Patriarch of Constantinople who sacrificed himself in defence of the practice of the veneration of pictures and statues during the persecution under the Emperor Leo the Armenian. He died in exile in the fifteenth year of his banishment, A.D. 828.

NICERAS (St.) V. (Dec. 27)
(5th cent.) A devout woman of Constantinople, so intent on good works that the historian Sozomen writes of her that he knew of no woman of his time who surpassed her in

virtue. Loyal to St. John Chrysostom, she left Constantinople when he was banished from his See, and seems to have died in exile early in the fifth century.

NICETA and AQUILINA (SS.) MM. (July 24)
(Date uncertain.) All that we know of these sufferers for Christ is drawn from the traditional account of St. Christopher. They were two women in Lycia (Asia Minor) converted from an evil life as heathens to Christianity by the holy Martyr, and were soon themselves privileged to die for their Faith.

NICETAS (St.) Bp. (Jan. 7)
(4th cent.) A Bishop in Dacia (by which would be meant a district bordering on the Lower Danube), remarkable for his missionary zeal. He was also in his age famous for his learning and eloquence. He assisted at the Council of Capua (A.D. 392). By many moderns he is reputed the author of the incomparable Hymn, *Te Deum laudamus*.

NICETAS (St.) Bp. (March 20)
(8th cent.) A Bishop in Asia Minor, one of those who, in defence of the Catholic practice of venerating the pictures and statues of the Saints, suffered persecution and exile. He died about A.D. 735.

NICETAS (St.) Abbot. (April 3)
(9th cent.) He governed a monastery at the foot of Mount Olympus in Bithynia, and endured a long imprisonment in the cause of the Sacred Images; but after the death of the wretched Emperor Leo the Armenian, he returned to die in peace in a hermitage near Constantinople (A.D. 824).

NICETAS (St.) M. (Sept. 15)
(4th cent.) A Goth, one of the victims of the fury of King Athanaric, who ruled towards the end of the fourth century over those of the nation then settled about the Danube. He had been converted to Christianity by the celebrated Ulphilas, translator of the Bible into the Gothic language. St. Nicetas was burned to death about A.D. 378.

NICETIUS (NIZIER) (St.) Bp. (April 2)
(6th cent.) For twenty years Archbishop of Lyons. He died A.D. 577, and many miracles worked at his tomb have borne witness to his eminent sanctity.

NICETIUS (St.) Bp. (Dec. 5)
(6th cent.) A French Benedictine monk who became Archbishop of Treves and distinguished himself by his courage in rebuking the semi-barbarous princes of his time for their crimes and cruelty. He died A.D. 570.

NICETUS (St.) Bp. (May 5)
(4th cent.) The fifteenth Bishop of Vienne in Gaul. Little or nothing is now known of him.

***NICHOLAS of FLUE (Bl.) Hermit.** (March 21)
(15th cent.) A holy man in Switzerland who at the death of his wife retired to a hermit's cell and passed the last twenty years of his life in solitude. He died March 21, A.D. 1487, at the age of seventy, and many miracles were wrought at his tomb.

NICHOLAS ALBERGATI (Bl.) Bp. (May 10)
(16th cent.) Born at Bologna in Italy, and afterwards Cardinal Archbishop of that city, who by his skill in negotiations between the Holy See and Christian princes rendered great services to the Church, and by his successful Episcopate did much good to souls. In his old age he resigned all his dignities to perfect his sanctity by becoming a Carthusian monk. He passed away May 10, A.D. 1443.

NICHOLAS (St.) (June 2)
(11th cent.) A Greek by birth who lived a saintly life in various solitudes, mostly in the South of Italy, whence his surname "Peregrinus" the pilgrim). He worked many miracles and was canonised by Pope Urban II in less than five years after his holy death (A.D. 1094).

NICHOLAS of TOLENTINO (St.) (Sept. 10)
(14th cent.) A holy Friar of the Order of St. Augustine who closed a life of humility and heroic patience by a saintly death at Tolentino in Central Italy (A.D. 1306), and was canonised in the following century.

NICHOLAS (St.) M. (Oct. 13)
See SS. DANIEL and FRANCISCAN MARTYRS.

NICHOLAS (St.) Pope. (Dec. 13)
(9th cent.) One of the most remarkable men of his age. He ably governed the Church during nine dark years of the ninth century. Many of his letters are extant and testify to his learning and holiness. Missionaries sent by him effected the conversion of the Bulgarians. He died A.D. 867.

NICHOLAS (St.) Bp. (Dec. 6)
(4th cent.) An Archbishop of Myra in Asia Minor who from the innocence of his own life and the devotedness with which he, as a Bishop, watched over the young, has come to be regarded as the Patron Saint of children. He died in the middle of the fourth century, and some hundred years later his holy relics were translated to Bari in Italy. The familiar "Santa Klaus" is a corrupt form of his name.

NICODEMUS (St.) M. (Aug. 3)
(1st cent.) The Saint whom Our Lord styled "a Master in Israel," and who shared with St. Joseph of Arimathæa the privilege of laying Him in the tomb. On August 3, the Feast of the Finding of his Body with that of St. Stephen is kept. He is also in some places commemorated on March 27.

NICOMEDES (St.) M. (Sept. 15)
(1st cent.) A Roman priest associated with SS. Nereus and Achilleus (May 12), and St. Petronilla (May 31), to the last of whom he administered the Sacraments of the Dying. St. Nicomedes was scourged to death under Domitian about A.D. 90.

NICOMEDIA (MARTYRS of) (March 18)
(4th cent.) Nicomedia on the Hellespont, the residence of the Emperor Diocletian, had a large Christian population. It was there he initiated his fierce persecution. The number of Martyrs at that place is variously estimated from ten thousand to twenty-three thousand. They were for the most part put to death in the first years of the fourth century, though from other entries in the Martyrology it may be reasonably inferred that the commemoration of March 13 refers specially to those who underwent capital punishment previously to A.D. 300. Again, among the Martyrs are rightly reckoned Christians, victims in massacres carried out by the Pagan multitude irrespectively of the Imperial Law. Such massacres were encouraged or at least tolerated by the authorities.

NICOMEDIA (MARTYRS of) (June 23)
(4th cent.) Numerous Christians of Nicomedia who, while the persecution under Diocletian was raging, had taken refuge in the forests and mountain ravines in the neighbourhood. They were hunted out and in great numbers sealed their Faith with their blood (A.D. 303).

NICOMEDIA (MARTYRS of) (Dec. 23)
(4th cent.) The victims of an atrocious massacre of Christians perpetrated at Nicomedia, the Imperial residence on the Hellespont (A.D. 301), by order of the Emperor Diocletian. The Greeks estimate that some twenty thousand of the Faithful perished in the indiscriminate slaughter of men, women and children.

NICOMEDIA (MARTYRS of) (Dec. 25)
(4th cent.) Many hundreds of Christians who, assembled in a church, perished through the building being surrounded by soldiers and set on fire by order of the Emperor Diocletian.

NICON and OTHERS (SS.) MM. (March 23)
(3rd cent.) A band of one hundred Italian Martyrs whom modern investigation has proved to have suffered in Sicily and not in Palestine, as registered by mistake in the Roman Martyrology. The record of St. Nicon is singular.

He was a Roman soldier of some distinction. Then, while travelling in the East, he became a Christian, and in company with others embraced the monastic life. Because of the persecution threatened in Palestine, they took refuge in Sicily, and were there, every one, put to death under Decius (A.D. 250).

NICON (St.) M. (Sept. 28)
See SS. MARCUS, ALPHIUS, &c.

NICON (St.) (Nov. 26)
(10th cent.) An Armenian monk who travelled (chiefly in Greece) as a missionary, preaching and converting many both by his eloquence and by the holiness of his life. He died in his own country, A.D. 998.

NICOSTRATUS, ANTIOCHUS and OTHERS (SS.) MM. (May 21)
(4th cent.) A cohort of Roman soldiers put to death at Cæsarea Philippi (Palestine) in the persecution under Diocletian (A.D. 303). St. Nicostratus was their Tribune or commanding officer. They appear to have suffered at the same period as St. Procopius, Martyr.

NICOSTRATUS (St.) M. (July 7)
See SS. CLAUDIUS, NILCOSTRATUS, &c.

NICOSTRATUS (St.) M. (Nov. 8)
See SS. CLAUDIUS, NICOSTRATUS, &c.
(*This group includes the Saints of July 7, adding others to their number.*)

***NIDAN (St.)** (Sept. 30)
Otherwise St. MIDAN, *which see.*

***NIGHTON (St.)** (June 17)
Otherwise ST. NECTAN, *which see.*

NILAMMON (St.) (June 6)
(5th cent.) An Egyptian monk of holy life whom the inhabitants of a neighbouring city insisted on having as their Bishop. The Patriarch was asked by the reluctant Nilammon to consent to a delay while he prayed. Then, kneeling down and representing his reluctance to Almighty God, he suddenly passed from this life, A.D. 403.

NILUS (St.) M. (Feb. 20)
See SS. TYRANNIO, SYLVANUS, &c.

NILUS (St.) M. (Sept. 19)
See SS. PELEUS, NILUS, &c.

NILUS (St.) Abbot. (Sept. 26)
(10th cent.) A Greek of Southern Italy, and the founder of the well-known Greek monastery of Grotta Ferrata near Rome. In his youth he had committed a sin he deemed so heinous as to call for a lifelong penance. First as a hermit and afterwards as the head of a Religious community, he faithfully carried this out. He died at the age of ninety-five, universally venerated, about A.D. 1000.

NILUS (St.) Abbot. (Nov. 12)
(5th cent.) A learned Eastern monk, surnamed by his contemporaries "Sapiens" or the Wise. He made his home with the Solitaries of Mount Sinai and emerged into public life mainly as a supporter of the persecuted St. John Chrysostom. Most of his works, which are chiefly ascetic, are still extant. He died at Constantinople some time after A.D. 430.

NIMMIA (St.) M. (Aug. 12)
See SS. HILARIA, DIGNA, &c.

NINIAN (St.) Bp. (Sept. 16)
(5th cent.) The Apostle of Cumberland and of the Southern Picts of Scotland. He was a Briton by birth, but educated in Rome, and thence sent on his mission to the island of his birth. Having founded the Episcopal See of Withern or "Candida Casa" (so-called because St. Ninian's Cathedral was built of white stone, the first to be so in Britain), St. Ninian entered into eternal rest A.D. 432. The See of Withern is now represented by that of Galloway.

***NISSEN (St.) Abbot.** (July 25)
(5th cent.) A convert in Ireland made by St. Patrick, who set him over a monastery at Montgarth (Mountgarret) in the present county of Wexford.

***NITHARD (St.) M.** (Feb. 3)
(9th cent.) One of the early Christian missionaries to Sweden. He was put to death by the Pagan inhabitants of that country A.D. 840.

***NIVARD (St.) Bp.** (Sept. 1)
(7th cent.) An Archbishop of Reims who died about A.D. 670, and is there venerated as a Saint.

NIZIER (St.) Bp. (April 2)
Otherwise St. NICETIUS, *which see.*

NOMINANDA (St.) M. (Dec. 31)
See SS. DONATA, PAULINA, &c.

NONNA (St.) Widow. (Aug. 5)
(4th cent.) The mother of St. Gregory of Nazianzum, a matron of exemplary life, who obtained the conversion of her husband by her prayers. She was the model of a Christian mother, and a helper to all in poverty and distress. The touching Panegyric or Funeral Discourse pronounced over her remains by her son St. Gregory does equal credit to the heads and hearts of both. St. Nonna lived to a great age, dying at Nazianzum (Asia Minor) about A.D. 375.

***NONNITA (NONNA) (St.)** (March 3)
(6th cent.) The mother of St. David and consequently a Saint of the first half of the sixth century. She retired into a Convent and came into such repute of sanctity that churches were dedicated to her after her death. Some have it that she, like so many others of her fellow-countrymen of that age, ended her days in Brittany. There is a Cornish St. Nonna or Nonnita, venerated as a Virgin-Martyr, confused sometimes with the mother of St. David, but materials for unravelling the historical puzzle are altogether lacking.

NONNOSUS (St.) Abbot. (Sept. 2)
(6th cent.) An Abbot of a monastery near Rome to whose virtues and miracles St. Gregory the Great bears witness. By his Faith he literally moved mountains. He appears to have lived somewhat earlier in the sixth century than the great Pope who has written concerning him.

NONNUS (St.) Bp. (Dec. 2)
(5th cent.) A Syrian Bishop of Edessa, best known for having by his eloquent preaching converted the famous St. Pelagia, the sinner of Antioch. That he was a man of God is evident from all that we read in the records left of his holy penitent. St. Pelagia died A.D. 457, and St. Nonnus probably about the same year.

NORBERT (St.) Bp. (June 6)
(12th cent.) Born in Lorraine (A.D. 1080) of a noble family, St. Norbert for some years led a worldly life at the Court of the Emperor Henry IV. Miraculously converted to God, he founded the Order of Canons Regular, known from the name of their first monastery as Premonstratensians, and later became Archbishop of Magdeburg in Saxony. He revived popular devotion to the Blessed Sacrament of the Altar and strenuously resisted the heresies which in his age impugned the Catholic Doctrine of the Real Presence. He died A.D. 1134, famous throughout Europe for his zeal and holiness of life.

NOSTRIANUS (St.) Bp. (Feb. 14)
(5th cent.) A Bishop of Naples remarkable for his zeal and skill in defending Catholic doctrine against the subtle issues raised by the Arian heretics of his age. He probably died about A.D. 450.

***NOTHBURGA (St.) V.** (Sept. 14)
(14th cent.) A Tyrolese Saint, a poor servant girl, whose only delight upon earth was the helping, as she could, those even poorer than herself. Her shrine at Eben in the mountains is a much frequented place of pilgrimage.

***NOTHELM (St.) Bp.** (Oct. 17)
(8th cent.) A saintly Archbishop of Canterbury, friend and helper in his historical labours of Venerable Bede, and much esteemed by St. Boniface, Apostle of Germany. St. Nothelm died A.D. 740.

***NOTKER BABULUS (Bl.)** (April 6)
(10th cent.) A famous monk of the Abbey of St. Gall in Switzerland. Though his utterance was such as to have earned him the name of Babulus (Stammerer), he was the greatest musician of his age, and successfully reformed the Church chant. He introduced what are called Sequences into the Liturgy, and he himself composed both the words and the music of many of them. Though in high favour with the great men of his time, he ever lived a zealous and humble monk. He died at St. Gall A.D. 912.

NOVATUS (St.) (June 20)
(2nd cent.) The son of Pudens the Senator, he was the brother of SS. Praxedes and Pudentiana, and like them venerated from the earliest ages as a Saint. He is believed to have died about A.D. 151.

***NOYALA (St.) V.M.** (July 6)
(Date uncertain.) A Saint greatly venerated in Brittany, said to have been of British birth. She suffered martyrdom at the hands of infidel robbers.

NUMERIANUS (MEMORIANUS) (St.) Bp. (July 5)
(7th cent.) A Bishop of Treves in Germany, where he succeeded St. Modwaldus. The records of his Pastoral work have been lost. He died, according to some, A.D. 658, according to others, eight years later.

NUMIDICUS and OTHERS (SS.) MM. (Aug. 9)
(3rd cent.) The number of Martyrs included by the Roman Martyrology as fellow-sufferers with St. Numidicus is unknown. They were Africans, and perished at the stake, probably A.D. 252, as victims of the Decian persecution, though the Roman Martyrology attributes their Passion to the edicts of Valerian. Numidicus, it is stated, was dragged still breathing, out of the ashes of the funeral pyre, and lived for some years afterwards as one of the clergy of the Church of Carthage.

NUNILO and ALODIA (SS.) VV.MM. (Oct. 22)
(9th cent.) Two sisters, Christian virgins, put to death because of their religion by the Moors while masters of Spain, at Huesca in that country (A.D. 851). We know of them through St. Eulogius of Cordova, their contemporary.

NYMPHA (St.) V. (Nov. 10)
See SS. TRYPHON, RESPICIUS, &c.

NYMPHODORA (St.) M. (March 13)
See SS. THEUSETAS, HORRES, &c.

NYMPHODORA (St.) V.M. (Sept. 10)
See SS. MENODORA, METRODORA, &c.

O

OBDULIA (St.) V. (Sept. 5)
(Date uncertain.) The Feast of this Saint is kept on Sept. 5 at Toledo in Spain, and is so registered in the Roman Martyrology, but it has been found impossible to identify her. The most probably conjecture is that St. Obdulia is really St. Odilia, one of the Christians put to death with St. Ursula, and that her relics were in early times translated into Spain.

OCEANUS (St.) M. (Sept. 4)
See SS. THEODORE, OCEANUS, &c.

OCTAVIAN and OTHERS (SS.) MM. (March 22)
(5th cent.) A multitude of Catholic Christians, numbering many thousands, put to death (A.D. 485) in Africa by Hunneric, the Arian King of the Vandals, one of the most ferocious of the persecutors of the Church. St. Octavianus, chief deacon of the Church of Carthage, is venerated as leader and spokesman of the victims.

OCTAVIUS, SOLUTOR and ADVENTOR (SS.) MM. (Nov. 20)
(3rd cent.) Patron Saints of the city of Turin. They were soldiers in the Theban Legion, massacred, as being formed of Christians, by order of Maximian Herculeus (A.D 297). Among those who succeeded in temporarily escaping were Octavius and his two comrades. They reached Turin, but were there seized and put to death. They are specially eulogised in Homilies of St. Ennodius of Pavia and of St. Maximus of Turin.

***ODA (St.) Widow.** (Oct. 23)
(8th cent.) A French Princess, married to the Duke of Aquitaine. In her widowhood she devoted herself to the care of the poor and suffering. She passed away A.D. 723. Her shrine is at Amay, near Liége.

***ODGER (St.)** (Sept. 10)
(7th cent.) A disciple of St. Wiro and of St. Plechelm. He accompanied them from England to Holland, where the three Saints lived in retirement and gave themselves up to penance and prayer. The relics of St. Odger are enshrined at Ruremonde.

***ODHRAM (ORAM) (St.) Abbot.** (Oct. 27)
(6th cent.) An Abbot of Iona and also of an Irish monastery in Meath, commended for his holiness by St. Columba. He died about A.D. 563, and has given his name to Oronsay.

ODILO (St.) Abbot. (Jan. 1)
(11th cent.) A French Saint, Abbot of the famous Benedictine monastery of Cluny, and distinguished for the exceeding gentleness of his rule and for the great holiness to which, taught and encouraged by him, his disciples attained. He introduced into the Kalendar of the Church the beautiful annual commemoration of the Faithful Departed, known as All Souls' Day. He passed away in the night of the New Year, A.D. 1049.

***ODO (St.) Bp.** (June 2)
(10th cent.) The Bishop of Sherborne who, during the great Battle of Brunanburg at which he was present, contributed by his persevering prayer to the obtaining of the important English victory over the Danes. He was received into the Benedictine Order by St. Abbo of Fleury, and, when promoted to the Archbishopric of Canterbury, became, by his piety, zeal and charity, known as "Odo the Good." After his holy death (A.D. 959) many miracles attested his sanctity.

***ODO (Bl.) Bp.** (June 19)
(12th cent.) Born at Orleans in France, he became one of the most learned men of his age. He embraced the Religious life, but later was appointed Archbishop of Cambrai. He distinguished himself by his defence of the rights of the Holy See against the usurpations of the powerful Emperor Henry IV of Germany. Having laboured hard to heal the wounds caused by the Civil Wars of the time, he died in his old monastery, A.D. 1113.

ODO (St.) Bp. (July 7)
(12th cent.) A Bishop of Urgel in Spain, distinguished for his love of the poor and for his care of the widows and orphans of his flock. He died A.D. 1122.

ODO (St.) Abbot. (Nov. 18)
(10th cent.) A Frenchman of noble birth who renounced a canonry at Tours in order to embrace the Religious Life among the Cluniac Benedictines, then in the first fervour of their famous Reform. Elected Abbot, he by his piety and wisdom shone as a bright and shining light amid the darkness of the age in which he lived. Having rendered priceless services both to his Order and to the Church at large, he was called to his reward A.D. 940.

***ODRAN (St.) M.** (Feb. 19)
(5th cent.) The chariot-driver of St. Patrick, who about A.D. 452 gave his life for that of the Apostle, taking his place when the latter was murderously attacked by Pagans.

***ODRAN (St.)** (July 7)
(6th cent.) The brother of St. Medran and a disciple of St. Kieran of Saghir. Later he became head of a monastery at Muskerry.

***ODRIAN (St.) Bp.** (May 8)
(Date uncertain.) One of the early Bishops

of Waterford in Ireland, but no particulars concerning him are now extant.

***ODULPH (St.)** (June 12)
(9th cent.) A native of Brabant who, after a long and fruitful missionary life in the first half of the ninth century, passed away at Utrecht in Holland. His relics were translated to Evesham Abbey (A.D. 1034), to which the fame of the many miracles wrought by the intercession of the Saint drew numerous pilgrims.

***ODUVALD (St.)** Abbot. (May 26)
(7th cent.) A Scottish nobleman, a monk and afterwards Abbot of Melrose. He was a contemporary of St. Cuthbert. He died A.D. 698.

***OGMUND (St.)** Bp. (March 8)
(12th cent.) A Bishop in Iceland and disciple of St. Isleph, one of the Apostles of that island. St. Ogmund died A.D. 1121.

OLALLA (St.) V.M. (Dec. 10)
Otherwise St. EULALIA of MERIDA, *which see.*

OLAVE (OLAUS, TOOLEY) King, M. (July 29)
(11th cent.) A famous King of Norway, distinguished as a successful leader in war, who, yet a Pagan, came to England (A.D. 1013), helped King Ethelred in his struggle with the Danes, and returned to Norway, a convert to Christianity, together with priests and monks destined to evangelise his people. In this they were successful; but the Pagans rose against their noble monarch, drove him into exile, and in the end killed him in battle near Drontheim (A.D. 1030) in the sixteenth year of his reign. He was forthwith and rightly venerated as a Martyr to the Christian Faith.

***OLAVE of SWEDEN (St.)** King, M. (July 30)
(9th cent.) A Saint other than the famous St. Olave, King of Norway. He lived a century earlier and was done to death by his rebellious heathen subjects for refusing to sacrifice to idols at the spot where since Stockholm has been built.

***OLCAN (St.)** Bp. (Feb. 20)
Otherwise St. BOLCAN, *which see.*

***OLCANUS (St.)** Bp. (April 18)
(5th cent.) A Briton by birth who worked in Ireland under St. Patrick, and was by him made Bishop of Derkan in Antrim.

OLIVA (OLIVE) (St.) V. (June 3)
(Date uncertain.) A holy nun at Anagni, some miles South of Rome, famous for her life of prayer and penance.

***OLIVER (St.)** (Feb. 3)
(13th cent.) A holy man of whom little is known save that, while on a pilgrimage to Rome, he entered at Ancona a Religious Order, and died there A.D. 1273.

***OLIVER PLUNKET,** Bp., M. (July 1)
(17th cent.) Born in 1629 and ordained priest in 1654, this Irish Saint devoted himself to the saving of souls. Consecrated (A.D. 1669) Archbishop of Armagh, he laboured successfully in restoring the discipline of the Irish Church, laid waste by the continuous persecuting of Catholicism in that age. He was arrested on a charge of complicity in one of the sham plots of the time, and brought for trial to London. The notorious Jeffries, not yet a Judge, was the prosecuting counsel. Chief Justice Pemberton, "whose conducting of the trial (writes Lord Campbell) was a disgrace to himself and his country," in condemning the Martyr to death, said: "Your treason is of the highest nature. A greater crime cannot be committed against God than for a man to endeavour to propagate your religion." Blessed Oliver was hanged, drawn and quartered at Tyburn (A.D. 1681). The words: "I desire to be dissolved and to be with Christ" are his last recorded utterance. His body is now enshrined at Downside Abbey, near Bath. He was beatified by Pope Benedict XV (A.D. 1920).

OLLEGARIUS (St.) Bp. (March 6)
(12th cent.) An Archbishop of Tarragona in Spain, previously an Augustinian Canon Regular and Bishop of Barcelona. He literally restored the Church of Tarragona, neglected and decayed during the Moorish domination. He took part in the Lateran Council of A.D. 1123, and in that of Clermont (A.D. 1130). He passed away full of merits, A.D. 1137.

OLYMPIAS (St.) M. (April 15)
See SS. MAXIMUS and OLYMPIAS.

OLYMPIAS (St.) M. (Dec. 1)
(4th cent.) A Roman of Consular rank who was converted to Christianity, and on that account tortured to death at Ameria (Central Italy), A.D. 303.

OLYMPIAS (St.) Widow. (Dec. 17)
(5th cent.) A lady of noble birth at Constantinople who lost her husband after only twenty months of married life, and thenceforward devoted herself to works of religion and charity. She was appointed a deaconess of the Church at Constantinople, and, devotedly attached as she was to the cause of the exiled St. John Chrysostom, was herself persecuted on his account. Several Greek Fathers of her time speak in her praise. She passed away, as would seem, soon after A.D. 400.

OLYMPIUS (St.) Bp. (June 12)
(4th cent.) An Eastern Bishop persecuted and driven into exile by the Arians some time in the fourth century. His Acts have been lost.

OLYMPIUS (St.) M. (July 26)
See SS. SYMPHRONIUS, OLYMPIUS, &c.

OMER (St.) Bp. (Sept. 9)
Otherwise St. AUDOMARUS, *which see.*

***ONCHO (ONCHUO) (St.)** (Feb. 8)
(6th or 7th cent.) An Irish pilgrim and Saint, who was also a poet, a guardian of sacred traditions and a collector of holy relics in Ireland. While pursuing his search for memorials of the Saints, he died at Clonmore monastery, then governed by St. Maidoc, and his body was there enshrined together with the Relics he had gathered together in life.

ONESIMUS (St.) Bp., M. (Feb. 16)
(1st cent.) The slave in behalf of whom St. Paul wrote his Epistle to Philemon. According to tradition, the Apostle afterwards appointed him Bishop of Ephesus in succession to St. Timothy. Accounts vary as to the length of his Episcopate, but agree that he was put to death in Rome as a Christian. This probably happened towards the end of the first century.

ONESIPHORUS and PORPHYRIUS (SS.) MM. (Sept. 6)
(1st cent.) What Holy Scripture tells us of Onesiphorus is to be read in St. Paul's Second Epistle to Timothy (ii. 16-18). St. Porphyrius was a member of his household. They laboured in the work of spreading the Gospel until towards the end of the first century. Then, tradition alleges that they were seized by agents of the persecuting Emperor Domitian somewhere on the Hellespont, tied to wild horses and so torn to pieces.

ONUPHRIUS (HUMPHREY) (St.) (June 12)
Hermit.
(4th cent.) A famous Egyptian Solitary who lived alone for sixty years in the Desert of the Thebais (Upper Egypt). St. Paphnutius, another celebrated Solitary, has left us a detailed and graphic account of a visit he paid to St. Humphrey. He relates too how he assisted at the Saint's holy death and reverently interred his remains. This event must have happened late in the fourth or early in the fifth century.

***OPPORTUNA (St.)** V. (April 22)
(8th cent.) A sister of St. Chrodegang and Abbess of a monastery near Seez. She died after a life of great piety and self-denial in A.D. 770. The Translation of a part of her relics to Paris has led to her being specially venerated in that city.

OPTATIAN (St.) Bp. (July 14)
(6th cent.) A Bishop of Brescia in Lombardy.

His name appears as one of the signatories to a Synodical letter of the time. He died about A.D. 505.

OPTATUS (St.) M. (April 16)
See SARAGOSSA (MARTYRS of).

OPTATUS (St.) Bp. (June 4)
(4th cent.) An African Bishop of Milevis, and one of the Fathers of the Church. He was especially zealous in crushing the Donatist heresy; and the great Doctor St. Augustine reckons him, with St. Cyprian, Lactantius and others, as most excellent among Christian writers. His works, still extant, are often referred to by Theologians. A.D. 372 is given as the probable date of his death.

OPTATUS (St.) Bp. (Aug. 31)
(6th cent.) A Bishop of Auxerre (France) who died about A.D. 530 in the second year of his Episcopate. He is noted as conspicuous for his holiness of life, but details concerning him are now lacking.

***ORAN (St.) Abbot.** (Oct. 27)
Otherwise St. ODHRAN, *which see.*

ORENTIUS and PATIENTIA (SS.) MM. (May 1)
(3rd cent.) Saints venerated at Huescar in Aragon (Spain), but of whom we have little or no reliable information. It is a belief, common in Spain, that they were the father and mother of the great Martyr St. Laurence of Rome.

ORESTES (St.) M. (Nov. 9)
(4th cent.) A Cappadocian (Asia Minor) Saint, noted for his zeal in making converts to Christianity. He was arrested under Diocletian and literally tortured to death (A.D. 304).

ORESTES (St.) M. (Dec. 13)
See SS. EUSTRATIUS, AUXENTIUS, &c.

ORGONNE (St.) V. (Jan. 30)
Otherwise St. ALDEGUNDIS, *which see.*

ORICULUS and OTHERS (SS.) MM. (Nov. 18)
(5th cent.) A group of African Catholics put to death by the Vandals about A.D. 430. Place, number and other particulars are wanting.

ORIENTIUS (St.) Bp. (May 1)
(5th cent.) A French hermit in the Pyrenees whom, on account of his sanctity, the people of Auch insisted on having for their Bishop. He ruled his Church with success for over forty years, and was famous alike for his virtues and for his miracles. He passed away about the middle of the fifth century.

***ORINGA (Bl.) V.** (Jan. 10)
(14th cent.) A poor servant girl, born in Tuscany, who passed her whole life as a domestic and reached a great height of sanctity. When she died (A.D. 1310) at the age of seventy, the bystanders were awed at seeing her face radiant with a supernatural light.

ORONTIUS (St.) M. (Jan. 22)
See SS. VINCENT, ORONTIUS, &c.

***OSANNA (St.) V.** (June 18)
(7th or 8th cent.) A Princess of Northumbria, perhaps daughter of King Altfrid and St. Cuthburga. She was buried at Hoveden or Howden, in Northumberland, and miracles were wrought at her tomb.

***OSANNA (St.) V.** (Sept. 9)
Otherwise St. ARIAGA, *which see.*

***OSBURGA (St.) V.** (March 28)
(11th cent.) The Abbess, as some say, first set over his foundation at Coventry by King Canute, and after her death, about A.D. 1016, held in veneration as a Saint by the inhabitants of the district, who in the fifteenth century were authorised to keep her Feast liturgically. But she may be a Saint of much earlier date. No particulars about her are extant.

OSEE (HOSEA) (St.) Prophet. (July 4)
(8th cent. B.C.) Osee seems, among the Ten Tribes, to have been a contemporary of Isaias in Judæa. His prophecy was directed to his compatriots of Samaria, of which he foretells the destruction.

***OSITH (St.) V.M.** (Oct. 7)
(7th cent.) An Anglo-Saxon Princess, Abbess of the monastery of Chich in Essex, who suffered death for the Christian Faith in an incursion of heathen Danes or other pirates. This event is said to have taken place about the middle of the seventh century, but both the date and the particulars are open to controversy. It is also possible that two or more saintly personages of the same name have been confused into the one St. Osith, V.M.

***OSMANNA (St.) V.** (Sept. 9)
(7th cent.) An Irish Saint who, crossing to Brittany, lived a holy life in a solitude near Saint-Brieuc.

OSMUND (St.) Bp. (Dec. 4)
(11th cent.) A Norman noble attached to the Court of William the Conqueror. He was made Chancellor of England; but even in the world, undistracted by business, he lived the life of a Saint. Raised to the Bishopric of Sarum or Salisbury, he showed himself a model Prelate until his holy death, Dec. 2, A.D. 1099, at Old Sarum. Thence, many years later, his relics and Episcopal See were translated to Salisbury. He is especially remembered on account of his skilful arrangement of the Roman Breviary and Missal, so as to include the traditional rites peculiar to the Norman and Anglo-Saxon Church.

OSTIANUS (St.) (June 30)
(Date uncertain.) A Saint venerated at Viviers (South of France), said to have been a priest, but of whom nothing is now known.

***OSWALD (St.) Bp.** (Feb. 28)
(10th cent.) The nephew of St. Odo, Archbishop of Canterbury. He became a monk at Fleury on the Loire, and was later, through the wise advice of St. Dunstan, made Bishop or Worcester, whence he was promoted to the Archbishopric of York. He accomplished much for the revival of religious discipline in Anglo-Saxon England. He passed away A.D. 992, at Worcester, where his relics were enshrined.

OSWALD (St.) King, M. (Aug. 6)
(7th cent.) The successor of King Edwin on the throne of Northumbria in the time of the Heptarchy. He was converted to Christianity during his exile among the Scots. He governed his people wisely and well, labouring above all to reclaim them from heathenism. He perished in the Battle of Maserfield (A.D. 642) against Penda and his Pagans of Mercia. The head of St. Oswald was eventually recovered and placed in the same shrine at Durham with the body of St. Cuthbert.

***OSWIN (St.) King, M.** (Aug. 20)
(7th cent.) A Prince of extraordinary holiness of life in which he had for his master St. Aidan. He succeeded St. Oswald on the throne of Deira (a part of Nothumbria). In a war with King Oswy of Bernicia he was traitorously slain (A.D 651) near Richmond in Yorkshire, and has since been honoured as a Martyr. A solemn Translation of his Relics took place A.D. 1065.

***OSYTH (St.) V.M.** (Oct. 7)
Otherwise St. OSITH, *which see.*

OTHILIA (ODILIA, ADILIA) (St.) V. (Dec. 13)
(8th cent.) A maiden of noble birth in Alsace who, embracing the life of the cloister, gathered round her more than three hundred nuns. Most austere in her life, she may be said to have passed her days in continuous prayer. She died in her monastery of Hohenburg, about A.D. 720.

OTHMAR (St.) Abbot. (Nov. 16)
(8th cent.) Of Teutonic origin and already a priest, he was (A.D. 720) appointed Abbot of the monastery of St. Gall in Switzerland. In it he restored the observance of the Rule of St. Columban (later replaced by that of St. Benedict). He was remarkable for his charity to the poor and for his patience in suffering and persecution. He ended his holy life A.D. 759, as a hermit in an island of the Rhine.

OTHO (St.) M. (Jan. 16)
See SS. BERARDUS, PETER, &c.

OTHO (St.) Bp. (July 2)
(12th cent.) Bishop of Bamberg and Apostle of Pomerania. Born of noble parents in South Germany, he by his talents obtained great influence at the Court of the hapless Henry IV, and did much to stifle the schism which that Prince, by the appointment of Anti-Popes, sought to set up. Besides his successful Pastorate at Bamberg, he, invited by the King of Poland, who had conquered Pomerania, made two missionary journeys to that province, and practically converted its population to Christianity. St. Otho died at Bamberg, June 30, A.D. 1139.

***OTTERAN (St.)** (Oct. 27)
(6th cent.) A disciple of St. Columba at Iona, where he himself ended his labours for Christ. So great was the veneration in which he was held that in a later age, when the Bishopric of Waterford was established, St. Otteran was chosen by the people as its Patron Saint.

***OUDACEUS (St.) Bp.** (July 2)
(6th cent.) Son of Budic, Prince of Brittany, but brought up in Wales by St. Teilo, whose successor as Bishop of Llandaff he became. He was remarkable as a pastor of souls for his zeal and charity. A.D. 564 is given as the date of his death.

OUEN (OWEN) (St.) Bp. (Aug. 24)
Otherwise St. AUDOENUS, *which see.*

***OWEN (St.)** (March 3)
(7th cent.) An Anglo-Saxon monk who accompanied St. Chad from the North of England in his mission to the Mercians and served him at Lichfield. A man of most holy life, favoured by God with many heavenly visions and other supernatural favours. He passed away about A.D. 680.

OYAN (St.) Abbot. (Jan. 1)
Otherwise St. EUGENDUS, *which see.*

OYE (St.) M. (Dec. 11)
Otherwise St. EUTYCHIUS, *which see.*

***OYS (St.)** (April 22)
Otherwise St. AUTHAIRE, *which see.*

P

***PABO (St.)** (Nov. 9)
(6th cent.) Surnamed "Post-Prydain (Prop of North Britain)". He was the son of a chieftain on the Scottish Border, and at first a soldier. Later he came to Wales and founded the monastery called after him, Llanbabon, in Anglesey. He died about A.D. 510.

PACHOMIUS (St.) Abbot. (May 14)
(4th cent.) One of the most celebrated of the "Fathers of the Desert." He was a hermit in the Thebaid (Upper Egypt) from soon after his conversion to Christianity, and there became a disciple of the Abbot Palæmon. St. Pachomius founded several monasteries governed by a very austere Rule, which he himself had compiled. He seems to have been the first to group Religious Houses subject to one Rule under the jurisdiction of a Father General or Head Abbot. At the time of his holy death (A.D. 348) seven thousand monks were in this manner governed by him.

PACHOMIUS (St.) Bp., M. (Nov. 26)
See SS. FAUSTUS, DIDIUS, &c.

PACIANUS (St.) Bp. (March 9)
(4th cent.) A Spaniard, Bishop of Barcelona, and one of the Fathers of the Church. St. Jerome speaks of him in terms of high praise. He lived to a great age, and appears to have written many theological Treatises, but unfortunately only three of his Epistles have survived to our age.

PACIFICUS (St.) (Sept. 25)
(18th cent.) A Franciscan Friar in Italy, known from his native village as of San Severino. In prey all his life long to intense bodily pains, he sought for comfort and relief in God alone, and was by Him favoured with marvellous supernatural graces and with the gift of working miracles. He passed away at San Severino, near Ancona, Sept. 24, A.D. 1721.

PADARN (St.) Bp. (April 16)
Otherwise St. PATERNUS, *which see.*

PALÆMON (St.) Abbot. (Jan. 11)
(4th cent.) One of the earliest of the Egyptian hermits. He took refuge in Upper Egypt during the persecution under Diocletian, and there passed a long life in the practices of austerity and in the study of Holy Scripture. He died in the arms of St. Pachomius, the best beloved of his disciples, A.D. 325.

PALATIAS and LAURENTIA (SS.) MM. (Oct. 8)
(4th cent.) Palatias was a lady of Ancona in Italy, converted to Christianity by her slave Laurentia. They both fell victims to the fury of the persecution under Diocletian, and were executed (A.D. 302) at Fermo, a town not far distant from Ancona. It is at Fermo that their relics are enshrined.

PALATINUS (St.) M. (May 30)
See SS. SYCUS and PALATINUS.

PALESTINE (MARTYRS of) (SS.) (May 28)
(5th cent.) A number of monks who early in the reign of Theodosius the Younger (A.D. 408-450) fell victims to the fury of Arabs and other Pagans invading Palestine. The Palestinian Martyrs of the persecutions under the Roman Emperors from Nero to Diocletian and Licinius are commemorated separately on other days or mentioned as fellow-sufferers with some Christian hero.

PALESTINE (MARTYRS of) (SS.) (June 22)
(7th cent.) Fourteen hundred and eighty Christians massacred at Samaria or in its neighbourhood (A.D. 614) during the war between the Greek Emperor Heraclius and the Pagan Chosroas of Persia.

PALESTINE (MARTYRS of) (SS.) (Aug. 16)
(Date unknown.) Thirty-three Martyrs registered as such in the ancient Martyrologies and by Greek tradition. They are said to have suffered in Palestine, but modern research has so far failed to trace them.

PALESTINE (MARTYRS of) (SS.) (May 16)
(7th cent.) Forty-four monks of the monastery of St. Sabbas massacred by Pagan Arabs during an inroad into Palestine (A.D. 614). Some writers, however, hold that they were among the victims of the Persian invasion during the reign of the Emperor Heraclius. The dates hardly differ.

PALESTINE (MARTYRS of) (SS.) (Feb. 19)
(6th cent.) A number of monks and laymen massacred in an inroad of heathens, styled by old writers, Saracens, into Palestine, about A.D. 509.

PALLADIA (St.) M. (May 24)
See SS. SUSANNA, MARCIANA, &c.

PALLADIUS (St.) (Jan. 28)
(4th cent.) A famous hermit in Syria who is held in great veneration by the Greeks. He is quite other from the better known Palladius, Bishop of Helenopolis, author of the Lausiac History.

***PALLADIUS (St.) Bp.** (July 7)
(5th cent.) A deacon of the Roman Church, consecrated by Pope St. Celestine I, first Bishop of the Scots. After founding several churches in Ireland, he laboured long and successfully in North Britain. He died about A.D. 450, and was buried at Fordun near Aberdeen.

PALMATIUS (St.) (May 10)
See SS. CALEPODIUS, PALMATIUS, &c.

PALMATIUS and OTHERS (SS.) MM. (Oct. 5)
(3rd cent.) Martyrs at Treves under Maximian Herculeus, the Emperor Diocletian's savage colleague. They suffered just before the outbreak of the general persecution. They appear to have been very numerous and at

least in great part to have been Christian soldiers in the Imperial army. Possibly this massacre had some connection with that nearly simultaneous of St. Maurice and the Theban Legion. The date given for the Martyrdom of St. Palmatius is A.D. 287.

***PAMBO (St.)** Abbot. (Sept. 6)
(4th cent.) A disciple of St. Antony and one of the most celebrated of the Fathers of the Egyptian Desert. Among the many who had recourse to him for spiritual counsel were St. Melania and the great St. Athanasius himself. A.D. 385 is probably the date of the death of St. Pambo.

PAMMACHIUS (St.) (Aug. 30)
(5th cent.) A Roman nobleman, the husband of Paulina, daughter of St. Paula. He thus came into the circle of St. Jerome, who esteemed him greatly, as we gather from the correspondence still extant. After the death of his wife, St. Pammachius took Holy Orders and served the Church with great zeal. His Translations of Origen's works are of considerable value. He closed his holy and useful life, A.D. 410.

PAMPHILUS (St.) Bp. (April 28)
(8th cent.) A holy Prelate in the South of Italy, renowned for miracles wrought at his prayer, and distinguished for his love of the poor. His relics are venerated at Sulmona.

PAMPHILUS and OTHERS (SS.) MM. (June 1)
(4th cent.) Palestinian Martyrs under Galerius, the colleague of Diocletian. St. Pamphilus was a priest. He with his deacon and ten others, after long imprisonment, suffered at Cæsarea in the Holy Land (A.D. 308).

PAMPHILUS (St.) Bp. (Sept. 7)
(4th or 5th cent.) A holy Bishop of Capua in the South of Italy, venerated there as a Saint from ancient times, but all records of whom have long since perished.

PAMPHILUS (St.) M. (Sept. 21)
(Date unknown.) A holy Martyr in veneration from ancient times in Rome, and certainly other than St. Pamphilus of Cæsarea (June 1). But of him nothing is now otherwise known.

PANCHARIUS (St.) M. (March 19)
(4th cent.) A victim at Nicomedia in Asia Minor of the cruelty of Diocletian, of whom previous'y he had been a favourite and advanced to a high post at the Imperial Court. Seduced by the Emperor from the Faith of Christ, he, moved by the prayers of his mother and sisters, soon repented of his apostasy, and, heroically confessing Christ, was scourged and beheaded (A.D. 302).

PANCRAS (St.) M. (May 12)
(4th cent.) A celebrated Roman Martyr in the great persecution under Diocletian. He is said to have been a mere boy of fourteen when he bravely gave his life for Christ. A present sent by Pope St. Vitalian in the seventh century of part of his relics to one of the Anglo-Saxon kings led to great popular devotion and to the dedication of many churches to him in England.

PANCRATIUS (St.) Bp., M. (April 3)
(1st cent.) A disciple of St. Peter the Apostle, sent by him as missionary Bishop into Sicily, where he laid down his life for Christ at Taormina.

***PANDONIA (St.)** V. (Aug. 26)
Otherwise St. PANDWYNA, *which see.*

***PANDWYNA (St.)** V. (Aug. 26)
(9th cent.) Born in Scotland or Ireland, she was the victim of a persecution which forced her to take refuge in England. There she lived a holy life in the nunnery of Ettisley in Cambridgeshire. The parish church at that place is dedicated to her. A.D. 904 is given as the date of her death.

PANNONIA (MARTYRS of) (SS.) (April 9)
(Date unknown.) Seven Christian Martyrs have been venerated on April 1, in Hungary, as having shed their blood for Christ, but modern research has not availed to find any particulars concerning them.

PANTÆNUS (St.) (July 7)
(3rd cent.) One of the Fathers of the Church of Alexandria in Egypt, celebrated as the Master of Clement of Alexandria, and Founder of the School of which Origen was the great luminary. He is extolled as a most learned and holy man by St. Jerome and others. Tradition attributes to him a missionary journey into Hindostan. He died A.D. 216.

PANTAGAPES (St.) M. (Sept. 1)
See SS. DIOMEDES, JULIAN, &c.

***PANTALUS (St.)** Bp., M. (Oct. 12)
(6th cent.) An alleged Bishop of Basle who perished at the hands of Pagans. Portions of his relics are venerated in various churches, but the traditions regarding his life and martyrdom are too vague to be serviceable.

PANTAGATHUS (St.) Bp. (April 17)
(6th cent.) Bishop of Vienne in Gaul, celebrated for his learning and for his beneficial influence on the government of King Clovis and his first successors. He appears to have died at the age of sixty-five, A.D. 540, and to have received at once the *cultus* given to Saints.

PANTALEEMON (St.) M. (July 27)
See SS. MAURUS, PANTALEEMON, &c.

PANTALEON (St.) M. (July 27)
(4th cent.) A physician by profession and reckoned with St. Luke the Patron Saint of medical men. His Acts, as handed down to us, are of very doubtful authority. It is certain that he suffered martyrdom at the Imperial residence of Nicomedia between A.D. 303 and A.D. 305. He has always been greatly honoured throughout Christendom, more especially by the Greeks.

PAPAS (St.) M. (March 16)
(3rd cent.) A saintly Christian of Lycaonia in Asia Minor who was tortured and put to death for the Faith at the outbreak of the great persecution under Diocletian at the close of the third century.

PAPHNUTIUS (St.) Bp. (April 19)
(Date uncertain.) A Christian put to death for the Faith at Jerusalem, concerning whom no particulars have come down to us.

PAPHNUTIUS (St.) Bp. (Sept. 11)
(4th cent.) An Egyptian Saint who lost an eye when put to the torture as a Christian under the Emperor Galerius. Later he was consecrated Bishop and gained the favour of the Emperor Constantine. He is said to have taken part (A.D. 325) in the Council of Nicæa. Throughout his life he strenuously opposed the Arian heresy. Neither the name of his See nor the precise date of his death are known.

PAPHNUTIUS and OTHERS (SS.) MM. (Sept. 24)
(4th cent.) Martyrs in Egypt under Diocletian. The Greeks have long and detailed accounts of their sufferings, but they are far from being trustworthy and are of late date.

PAPHNUTIUS (St.) (Sept. 25)
(5th cent.) The father of St. Euphrosyne and afterwards a hermit in Egypt. He died A.D. 480, and is in great veneration in the East.

PAPIAS and MAURUS (SS.) MM. (Jan. 29)
(4th cent.) Roman soldiers who had been converted and baptised by Pope St. Marcellus. They were scourged to death about A.D. 303 under the Emperor Maximian, and buried in the Roman Catacombs.

PAPIAS (St.) Bp. (Feb. 22)
(2nd cent.) A celebrated Bishop of Hierapolis in Phrygia (Asia Minor), perhaps a disciple of St. John the Evangelist, but certainly a friend of St. Polycarp of Smyrna. He lived to a great age and wrote much, but of his writings only fragments are extant. On the authority of Eusebius he was at one time believed to have been an upholder of the Millenarian error (that of the thousand years Earthly Kingdom of Christ), but modern research has freed him from that charge.

PAPIAS (St.) M. (Feb. 25)
See SS. VICTORINUS, VICTOR, &c.

PAPIAS, DIODORUS, CONON and CLAUDIAN (SS.) MM. (Feb. 26)
(3rd cent.) Poor shepherds, natives of Pamphylia (Asia Minor), who were tortured and put to death as Christians under the Emperor Decius (A.D. 250).

PAPIAS (St.) M. (Nov. 2)
See SS. PUBLIUS, VICTOR, &c.

PAPIAS (St.) M. (June 28)
(4th cent.) A Martyr, possibly in Sicily, who suffered under Diocletian. But we have no satisfactory evidence of particulars.

PAPIAS (St.) M. (July 7)
See SS. PEREGRINS, LUCIAN, &c.

PAPINIANUS and MANSUETUS (SS.) Bps., MM. (Nov. 28)
(5th cent.) Victims with many other holy Prelates of the persecution of Catholics carried on in Africa by the Arian Genseric, King of the Vandals, who had overrun the Roman Province. The Saints appear to have been burned to death.

•**PAPULIUS (PAPOUL) (St.)** M. (Nov. 3)
(3rd cent.) A priest who worked as a missionary in company with St. Saturninus in the South of France, and who like him won the crown of martyrdom under Diocletian, about A.D. 300. His shrine is at Toulouse.

PAPYLUS (St.) M. (April 13)
See SS. CARPUS, PAPYLUS, &c.

PARAMON and OTHERS (SS.) MM. (Nov. 29)
(3rd cent.) A group of three hundred and seventy-five Martyrs venerated, especially by the Greeks, as having suffered in one day during the Decian persecution (A.D. 250).

PARASCEVES (St.) M. (March 20)
See SS. PHOTINA, JOSEPH, &c.

PARIS (St.) Bp. (Aug. 5)
(4th cent.) A Greek, the first Bishop of Teano in Southern Italy, and venerated as Patron Saint of that city. A.D. 346 is given as the probable date of his death, but an authentic account of his holy life is lacking.

PARISIUS (St.) (June 11)
(13th cent.) A native of Bologna in Italy, and a monk of the Camaldolese Order. He passed a long and prayerful life as chaplain to a convent of nuns at Treviso. He died, aged eighty-seven, A.D. 1267 and many miracles attested his sanctity.

PARMENAS (St.) M. (Jan. 23)
(1st cent.) One of the seven deacons ordained by the Apostles (Acts vi. 5). Tradition says that after a long life spent in preaching the Gospel in Asia Minor he was put to death as a Christian at Philippi in Macedonia, under the Emperor Trajan, about A.D. 98.

PARMENIUS and OTHERS (SS.) MM. (April 22)
(3rd cent.) Martyrs in Persia under King Sapor I, about the time of the Decian persecution (A.D. 250) in the Roman Empire. St. Parmenius and two others were priests, and with them suffered two deacons.

PARTHENIUS (St.) M. (May 19)
See SS. CALOCERUS and PARTHENIUS.

PASCHAL I (St.) Pope. (May 14)
(9th cent.) A Roman by birth, Abbot of a monastery there, and elected Pope A.D. 817. He was distinguished in the Dark Age in which he lived for holiness of life and great learning. Zealous and eloquent, he did much to combat simony and to reform Church discipline, while bravely resisting the Oriental heresy of the Image-breakers. His recovery and enshrining of the bodies of St. Cecilia and other Martyrs has earned him the gratitude of posterity. He passed away A.D. 824.

PASCHAL BAYLON (St.) (May 17)
(16th cent.) A Spanish Saint, born of poor parents, who became a lay-brother among the Reformed Franciscans. His life of humility, penance and prayer was such as to attract the veneration of all who knew him even during his lifetime, and after his holy death (A.D. 1592) many miracles attested his sanctity. His singular devotion to the Most Holy Sacrament of the Altar has singled him out as the Saint of the Eucharist. He was canonised A.D. 1690.

PASCHASIUS (St.) Bp. (Feb. 22)
(4th cent.) An Archbishop of Vienne in France, distinguished for his holiness of life, who appears to have flourished towards the close of the great persecution under Diocletian; but like others in Gaul and Britain, to have been spared, thanks to the lenity of the Cæsar, Constantius Chlorus. No particulars concerning him have come down to us.

PASCHASIUS (St.) (May 31)
(6th cent.) A saintly Roman deacon, mentioned by St. Gregory the Great, and the author of some theological Tracts. He died about A.D. 512.

•**PASCHASIUS RADBERT (St.)** (April 26)
(9th cent.) A learned French monk, Abbot of the great monastery of New Corbie in Saxony. He was conspicuous for his zeal and piety; but he is best known by the works he has left establishing the Catholic Doctrine of the Holy Eucharist. We have also a Commentary on the Gospels and other useful Treatises from his pen. He died about A.D. 865, his last wish being that no one should write his life. This humble desire was unfortunately attended to by his contemporaries.

PASCHASIUS (St.) M. (Nov. 13)
See SS. ARCADIUS, PASCHASIUS, &c.

PASICRATES, VALENTIO and OTHERS (SS.) MM. (May 25)
(Date unknown.) Martyrs in one of the early persecutions in Mysia (Asia Minor). St. Pasicrates was only twenty-two years of age. Two others, besides St. Valentio, suffered with him.

PASTOR, VICTORINUS and OTHERS (SS.) MM. (March 29)
(Date uncertain.) Eastern Martyrs, seven in number, who gave their lives for Christ at Nicomedia in Asia Minor, probably under Diocletian, at the beginning of the fourth century. But all particulars are lacking.

PASTOR (St.) Bp. (March 30)
(Date uncertain.) Tradition assigns him to the sixth century and describes him as Bishop of Orleans in Gaul, but the catalogue of Bishops of that city do not contain his name. The old Martyrologies, however, commemorate him as such on the above date.

PASTOR (St.) (July 26)
(2nd cent.) A saintly Roman priest, associated in his work with SS. Pudentiana and Praxedes. He has left his name to the Title or Parish of St. Pudentiana in Rome.

PASTOR (St.) M. (Aug. 6)
See SS. JUSTUS and PASTOR.

PATAPIUS (St.) (Dec. 8)
(Date uncertain.) An Egyptian Saint who passed his life as a hermit in the suburbs of Constantinople and is much venerated in the East.

PATERIUS (St.) Bp. (Feb. 21)
(7th cent.) A Roman monk, disciple of St. Gregory the Great, who was made Bishop of Brescia in Lombardy and has left us Commentaries on both the Old and the New Testaments. He passed away (A.D. 606) in great fame of sanctity.

PATERMUTHIAS, COPRES and ALEXANDER (SS.) MM. (July 9)
(4th cent.) Egyptians burned to death as Christians under Julian the Apostate (A.D. 363). St. Copres had yielded an instant to the seductions of the idolaters, but was reconverted on witnessing the courage of St. Patermuthias and fastened to the stake with him. The relics of these Martyrs are venerated in Rome, whither they were translated from Alexandria.

PATERNIAN (St.) Bp. (July 12)
(5th cent.) Nothing is now known with any certainty about this holy name, except that he was a fifth century Bishop of Bologna in Italy,

and of such merit and fame for holiness of life that his flock from the time of his death has always venerated him as a Saint. His Church of Bologna has up to the present day celebrated July 12 as the anniversary of his departure from this life as a Festival. It seems clear that he is other than the St. Paternian venerated at Fermo and elsewhere on Nov. 13.

PATERNUS (PADARN) (St.) Bp. (April 16)

(6th cent.) There is great difficulty in unravelling the history of this Saint, celebrated in Wales as the Founder of Llan-patero-vaur. He appears to have been a Breton by birth, and after studying in Ireland, to have settled as a hermit in Wales. Thence he passed over into Normandy, where in his old age he was made Bishop of Avranches. Famous for his care of the poor as much as for the austerity of his life, he passed away about A.D. 550.

PATERNUS (St.) M. (Aug. 21)

(3rd cent.) An Egyptian Christian who, coming as a pilgrim to Rome during the reign of either Decius or Valerian, that is, in some year between A.D. 250 and A.D. 260, was arrested in a neighbouring town on account of his religion, and expired in the dungeon into which he was thrown.

PATERNUS (St.) Bp., M. (Sept. 23)

(6th cent.) The Roman Martyrology assigns Coutances in Normandy as the place of the death of this St. Paternus, but it would seem erroneously. It is also likely that he should not be described as a Martyr. The Bollandists identify him with St. Paternus of Avranches of April 16 (*which see*). The mistake, if there be one in the Roman record, originated with the old writer, Usuardus.

PATERNUS (St.) M. (Nov. 12)

(Date unknown.) He appears to have suffered at Sens in France, and to have been a monk, but nothing authentic concerning him has come down to our times.

PATIENS (St.) Bp. (Jan. 8)

(2nd cent.) Venerated as the fourth Bishop and as the Patron Saint of Metz. He is celebrated on account of the miracles wrought at his intercession, but nothing reliable concerning the particulars of his life has come down to us.

PATIENS (St.) Bp. (Sept. 10)

(5th cent.) An Archbishop of Lyons of whom St. Sidonius Apollinaris, his contemporary and admirer, testifies that, despite the austerity of his life, he made himself "all things to all men." He played his part zealously in repressing the heresies of his time; but his memory remains in especial benediction among the poor and distressed, not only of his own Diocese, but of other parts of Gaul. To their relief he devoted all his revenues.

PATIENTIA (St.) M. (May 1)

See SS. ORENTIUS and PATIENTIA.

***PATRICIAN (St.)** Bp. (Oct. 10)

(5th cent.) A Scottish Bishop driven from his See by heathen invaders. He finished his life in the Isle of Man.

PATRICK (St.) Bp. (March 17)

(5th cent.) Lives of the great Apostle of Ireland are in the hands of all, and his writings have again and again been published and translated. There is a controversy as to the date (4th cent.) and place of his birth. In his sixteenth year he was carried into captivity, together with other clients and slaves of his father, Calphurnius, and taken to Ireland. Here he was admonished in vision of his future work. Escaping from his captors, he travelled through Britain, Gaul and Italy, and in Rome received his mission from Pope St. Celestine (A.D. 423-432). Coming to Ireland, he devoted himself entirely to the work thus set him. He converted numberless heathens to Christianity, and, by establishing various Bishoprics and holding several Councils, organised the Church of the country. He died and was buried at Down in Ulster, but his titular See he had long before fixed at Armagh. The precise year of his entering into everlasting rest is somewhat uncertain. Butler gives A.D. 464 as most probable.

***PATRICK (St.)** Abbot. (Aug. 24)

(5th cent.) This St. Patrick would be the controverted Sen-Patrick (Patrick the Elder) whom several traditions mention as a kinsman and contemporary of the Apostle of Ireland. Some have it that Sen-Patrick died at Ruis-dela (Kilkenny), others at Glastonbury in England. The whole matter is altogether obscure. There is also a St. Patrick, Abbot of Nevers in France, likewise commemorated on August 24. It is likely, however, that the coincidence in names of several distinct personages is responsible in part for the confusion. St. Gildard, a priest, is in certain documents registered in connection with one or other of the above.

PATRITIA (St.) M. (March 13)

See SS. MACEDONIUS, PATRITIA, &c.

PATRITIA (St.) V. (Aug. 25)

(Date uncertain.) A Christian maiden of Constantinople, who, while on a pilgrimage to the Holy Places of Rome and Jerusalem, passed away at Naples, where a church was built in her honour. The particulars traditional about her are unreliable and in some instances contradictory.

PATRITIUS (St.) Bp. (March 16)

(Date unknown.) Registered as Bishop of the people of Auvergne. But no similar name is to be found in the Catalogues of the Sees of Auvergne. Modern opinion tends to identify him with St. Patrick of Ireland and to attribute the mistake of the Martyrologies to some copyists writing "Arvernis" for "Hibernis."

PATRITIUS, ACATIUS, MENANDER and POLYÆNUS (SS.) MM. (April 28)

(Date uncertain.) A group of Martyrs of Prusa (Broussa) in Bithynia in Asia Minor. They probably suffered in the second century, but no reliable account of them exists.

PATROBAS (St.) (Nov. 4)

See SS. PHILOLOGUS and PATROBAS.

PATROCLUS (St.) M. (Jan. 21)

(3rd cent.) A Christian of Troyes in Gaul nobly born and very rich, who, living himself an austere life of penance, had given all his goods to the poor. Summoned to answer the charge of being a Christian before (it is said) the Emperor Aurelian in person, he bravely underwent torture and death rather than deny his Master. He suffered about A.D. 274.

***PATTO (St.)** Bp. (March 30)

(8th cent.) Inflamed with zeal for the salvation of souls, St. Patto left Ireland some time in the eighth century. He became Abbot of a monastery at Amarbaric (Saxony), and later Bishop of Werden. His remains were exhumed (A.D. 1630), and many miracles bore witness to his sanctity.

PAUL, THE FIRST HERMIT (St.) (Jan. 10)

(4th cent.) The Life of this Saint, written by St. Jerome, tells us that he was an Egyptian of good birth and well educated. Still a youth, he fled into the desert country about Thebes to escape the persecution then raging. Delighted and helped by solitude he persevered in the Eremitical life even after the Peace of the Church, and is said to have passed ninety years in the Desert, where he died A.D. 342, comforted at the end by a visit from St. Antony, the Father of Monks.

PAUL, GERONTIUS, JANUARIUS, SATURNINUS, SUCCESSUS, JULIUS, CATUS, PIA and GERMANA (SS.) MM. (Jan. 19)

(Date unknown.) African Martyrs of possibly the second century, mentioned in ancient writings, but of whom we have no particulars.

PAUL (St.) Bp. (Feb. 1)

(5th cent.) A holy Bishop of the place now called *Trois-Chateaux* in Dauphiné (France),

where he died about A.D. 410. He took part in the Council of Valence (A.D. 374), and is venerated as the worker of many miracles.

***PAUL JOHN and JAMES (Bl.) MM.** (Feb. 5)
(16th cent.) Three native Christians in Japan who had entered the Society of Jesus and were among the first to shed their blood for Christ in that country. They were crucified at Nangasaki, Feb. 5, A.D. 1597.

PAUL, LUCIUS and CYRIACUS (SS.) MM. (Feb. 8)
(Date unknown.) Roman Martyrs whose relics have been venerated in Rome from early times, but the Acts of whose martyrdom have long since perished.

PAUL OF VERDUN (St.) Bp. (Feb. 8)
(7th cent.) A French Saint, said to have been the brother of St. Germanus of Paris. From being a monk he was raised to the See of Verdun, where by his zeal and charity he did much for the good of his flock. A.D. 647 is given as the date of his holy death.

PAUL, HERACLIUS, SECUNDILLA and JANUARIA (SS.) MM. (March 2)
(Date unknown.) Described in the Roman Martyrology as having suffered at Porto at the Mouth of the Tiber. Nothing further is known about them.

***PAUL NAVARRUS and OTHERS (Bl.) MM.** (March 5)
(17th cent.) Japanese Martyrs of the Society of Jesus. Bl. Paul, a Portuguese, was burned to death in November, A.D. 1622, he being then over sixty years of age. With him suffered three native Christians.

PAUL (St.) Bp. (March 7)
(9th cent.) A Bishop of Prusa in Bithynia (Asia Minor), a courageous opponent of the Iconoclasts. He died A.D. 840 in Egypt, whither he had been banished many years previously.

PAUL THE SIMPLE (St.) (March 7)
(4th cent.) One of the most eminent of the disciples of St. Antony in Egypt, and a Solitary especially distinguished for his supernatural gifts. Palladius and the historian Sozomen enlarge on his wonderful meekness and patience. He passed away A.D. 339.

PAUL DE LEON (St.) Bp. (March 12)
(6th cent.) One of the most illustrious of the galaxy of Saints (David, Samson, Gildas, &c.) educated in the School and Monastery of St. Illtyd at Llantwith-Major. After years of training in the monastic life St. Paul, responding to a Divine call, crossed over into Brittany with twelve companions. He there founded Religious communities and was himself consecrated Bishop of a See fixed at Ocismor or Leon (*Lyonesse*), now called after him, *St. Pól*, in the present Diocese of Quimper. He was favoured by God with many supernatural gifts and was indefatigable in the discharge of his Pastoral duties. Previous to his holy death (A.D. 570), he had retired anew to his monastery in an island off the Breton coast.

PAUL (St.) M. (March 10)
See SS. QUADRATUS DIONYSIUS, &c.

PAUL (St.) M. (March 17)
(8th cent.) A Catholic, burned at the stake by the Iconoclasts (A.D. 762), either at Constantinople, or, as recent research has shown, more probably in the Island of Cyprus. St. John Damascene (or the Author of the Life of St. Stephen, the Younger) makes mention of this St. Paul as one whose example and courage gave heart to the Constantinopolitan Martyrs of the period.

PAUL, CYRIL, EUGENE and OTHERS (SS.) MM. (March 20)
(Date unknown.) A group of seven Christians registered in the Martyrologies as having suffered in Syria in one of the early persecutions, but the Acts of whose martyrdom have long since perished.

PAUL of NARBONNE (St.) Bp. (March 22)
(1st cent.) Tradition identifies this Saint with the Pro-Consul Sergius Paulus of Cyprus, a prudent man who desired to hear the word of God (Acts xiii. 7). It is said that later St. Paul the Apostle converted him and sent him as a missionary into the South of Gaul, where he became first Bishop of Narbonne. Many miracles are attributed to his intercession, but authentic particulars of his life are lacking.

PAUL of CORDOVA (St.) M. (April 17)
See SS. ELIAS, PAUL, &c.

PAUL OF THE CROSS (St.) (April 28)
(18th cent.) The Founder of the Passionist Order and one of the most illustrious Saints of his Age. He was a Piedmontese of noble birth, and from his youth upwards remarkable for his spirit of austere piety. Having received the Religious habit from the hands of his Bishop, he journeyed to Rome, where he was ordained priest and favourably received by Pope Benedict XIII. He soon gathered numerous disciples and, aided by them, converted countless souls to God. Wonderful supernatural graces bore witness to his sanctity. He died at an advanced age, Nov. 18, A.D. 1775.

PAUL (St.) M. (May 15)
See SS. PETER, ANDREW, &c.

PAUL (St.) M. (May 17)
See SS. HERADIUS, PAUL, &c.

PAUL (St.) M. (May 28)
See SS. CRESCENS, DIOSCORDES, &c.

PAUL (St.) M. (June 1)
See SS. VALENS, PAUL, &c.

PAUL (St.) M. (June 1)
See SS. REVERIANUS, PAUL, &c.

PAUL (St.) M. (June 3)
See SS. LUCILLIAN, CLAUDIUS, &c.

PAUL (St.) Bp., M. (June 7)
(4th cent.) A celebrated Archbishop of Constantinople, strenuous upholder of the Catholic Faith against the Arians, and in the end victim to the bigotry of the Emperor Constantius. St. Paul was ever true to the infallible guidance of the Roman Church and was held in high esteem by Pope St. Julius and by the great St. Athanasius. Banished to a forsaken little town in Cappadocia, he was there left without food for six days and then strangled (A.D. 350).

PAUL and CYRIACUS (SS.) MM. (June 20)
(Date unknown.) Martyrs registered in the ancient Martyrologies and other lists as having suffered at Tomes on the Black Sea, but of whom nothing more is now known.

PAUL (St.) M. (June 26)
See SS. JOHN and PAUL.

PAUL I (St.) Pope. (June 28)
(8th cent.) The brother and successor of Pope Stephen II. He ruled the Church with wisdom and zeal for ten years; and he strenuously defended the Catholic doctrine of the veneration due to pictures and statues of Christ and the Saints against the Greek Emperor Constantine Copronymus. In Rome he restored and beautified the churches and enshrined the relics of many Saints. He passed away, amid the tears of his flock, June 22, A.D. 767.

PAUL THE APOSTLE (St.) (June 30)
(1st cent.) The New Testament puts St. Paul vividly before us. We have his part in the Stoning of St. Stephen; his miraculous conversion; his Apostleship of the Gentiles; his travels; the hardships and persecutions he underwent; and his arrival in Rome. The narrative is from the inspired pen of St. Luke, the Apostle's companion and friend, and is told in the Acts of the Apostles. In Rome, St. Paul worked for Christ and spread the Christian Faith till A.D. 67, when, on the same day as St. Peter, he gained the crown of martyrdom. He was beheaded outside the walls of Rome on the Ostian Way. His tomb has ever since been the resort of pilgrims, and a magnificent Basilica covers his shrine. What St. Paul was as a Saint is best gathered from his fourteen

Epistles, which form no inconsiderable part of the text of the New Testament.

PAUL (St.) M. (July 3)
See SS. MARK, MUCIANUS, &c.

PAUL (St.) M. (July 20)
(9th cent.) A Spanish deacon of Cordova, zealous in ministering to his fellow-Christians, persecuted, imprisoned and done to death by the Mohammedan Moors, then masters of Spain. At last he himself was called upon to give his life for Christ (A.D. 851). Some days after his execution the Christians succeeded in rescuing his remains and in giving them honourable burial.

PAUL (St.) M. (July 25)
(4th cent.) A Martyr in Palestine under the Emperor Galerius(one of Diocletian's colleagues). Before laying his head on the block (A.D. 308) he obtained a few minutes respite for prayer, and interceded, first for his fellow-courtrymen, then for the spread of the Christian religion among both Jews and Gentiles, next for the crowds gathered to see him die, and lastly for his judges and executioners. This is the account given by the historian Eusebius, contemporary of the Holy Martyr.

PAUL and JULIANA (SS.) MM. (Aug. 17)
(3rd cent.) Martyrs in Palestine, either A.D. 257, under Valerian, or A.D. 275, under Aurelian. They were brother and sister, and patiently endured savage torture before being beheaded.

PAUL (St.) M. (Aug. 29)
See SS. NICÆAS and PAUL.

PAUL, TATTA, SABINIAN, MAXIMUS, RUFUS and EUGENE (SS.) MM. (Sept. 25)
(Date unknown.) Syrian Martyrs, put to death at Damascus. Paul and Tatta were husband and wife, the others were their sons. All the family were fervent Christians. Further particulars have been lost.

PAUL (St.) M. (Oct. 3)
See SS. DIONYSIUS, FAUSTUS, &c.

PAUL (St.) M. (Dec. 19)
See SS. DARIUS and OTHERS.

***PAUL of LATRA (St.)** (Dec. 20)
(10th cent.) A holy hermit in Greece, spiritual father of many monks and in great honour in the East. He died A.D. 956.

PAUL (St.) M. (Dec. 24)
See SS. LUCIAN, METROBIUS, &c.

PAULA (St.) Widow. (Jan. 26)
(5th cent.) Of this Saint we have the Life written by St. Jerome, her contemporary and spiritual adviser. She was a Roman lady of noble birth, married to a certain Toxotius who like her was of Patrician descent. They had five children, one of whom, St. Eustochia, St. Jerome styles "the precious jewel of the Church." In her widowhood, St. Paula embraced the Religious life, and for twenty years presided over the Sisterhood founded by St. Jerome at Bethlehem in the Holy Land. To all and throughout her whole life she gave abundant evidence of her eminent sanctity. St. Jerome bears witness to this in the words of the Epitaph he composed for her tomb at her death, A.D. 404.

PAULA (St.) V.M. (June 3)
(3rd cent.) A Christian maiden of Byzantium who had devoted herself to the service of her co-religionists committed to prison for their Faith in Christ. At length, after ministering to St. Lucillian, condemned to die at the stake, she was herself arrested, put to the torture, and in the end beheaded (A.D. 273).

PAULA (St.) V.M. (June 18)
See SS. CYRIACUS and PAULA.

PAULA (St.) M. (July 20)
See SS. SABINUS, JULIAN, &c.

PAULA (St.) V.M. (Aug. 16)
See SS. BASSA, PAULA, &c.

PAULILLUS (St.) M. (Nov. 13)
See SS. ARCADIUS, PASCHASIUS, &c.

PAULILLUS (St.) M. (Dec. 19)
See SS. CYRIACUS, PAULILLUS, &c.

PAULINA (St.) M. (June 6)
See SS. ARTEMIUS, CANDIDA, &c.

PAULINA (St.) M. (Dec. 2)
See SS. EUSEBIUS, MARCELLUS, &c.

PAULINA (St.) M. (Dec. 31)
See SS. DONATA, PAULINA, &c.

***PAULINUS of AQUILEIA (St.) Bp.** (Jan. 28)
(9th cent.) A celebrated Patriarch of Aquileia, whence the See has since been translated to Venice. He was a favourite of the Emperor Charlemagne and an intimate friend of the learned Alcuin. He was distinguished for his energy in repressing the Adoptianist heresy and for his missionary work in the Tyrol and adjacent provinces. He died A.D. 804.

PAULINUS (St.) Bp. (April 29)
(5th cent.) A Bishop of Brescia in Lombardy who passed to his rest A.D. 428.

PAULINUS (St.) M. (May 4)
(Date unknown.) A Martyr whose relics are enshrined at Cologne, but of whose date and history we have only conjectures.

PAULINUS (St.) M. (May 26)
See SS. FELICISSIMUS, HERACLIUS, &c.

PAULINUS (St.) Bp. (June 22)
(5th cent.) Born at Bordeaux in France, Paulinus grew up to become one of the most cultured men of his time. He was the friend of St. Ambrose, St. Martin and other eminent contemporaries. He had for his master the poet Ausonius. Bent on entering the Ecclesiastical state, he retired to live the life of a Solitary at Nola near Naples, but was soon compelled to accept the Bishopric of that town. In the irruption of the Goths Nola was taken and the Saint held prisoner by the Barbarians. Twenty years later (A.D. 431) he passed from this life, to the great grief of his flock, and in universal repute as a Saint. His poems are still extant.

PAULINUS and OTHERS (SS.) MM. (July 12)
(1st cent.) St. Paulinus is venerated as the First Bishop and Patron Saint of Lucca in Tuscany. He is said to have been sent thither from Rome by St. Peter the Apostle. With other Christians, he was put to death for the Faith at Lucca at about the same time (A.D. 67) as SS. Peter and Paul in Rome.

PAULINUS of YORK (St.) Bp. (Oct. 10)
(7th cent.) A Roman monk sent to England with SS. Mellitus and Justus (A.D. 601) by Pope St. Gregory the Great, to aid St. Augustine, the Apostle of the country, in his labours. Consecrated Bishop by St. Justus (A.D. 625), St. Paulinus accompanied the Kentish Princess Ethelburga, who had espoused King Edwin of Northumbria, to the North of England, and as first Archbishop of York, baptised the King and an immense number of his subjects. He moreover planted Christianity at Lincoln and elsewhere in the Midlands. On the death of Edwin, Paulinus again attended his widow on her return to Kent. He died (A.D. 644) as Bishop of Rochester.

PAULINUS of CAPUA (St.) Bp. (Oct. 10)
(9th cent.) A native of Great Britain who, while on a pilgrimage to Jerusalem, made a stay at Capua in Italy, and was constrained by the inhabitants, who were edified by his piety and virtuous life, to become their Bishop. During his eight years of Episcopate he proved himself a model prelate. He endeared himself the more to his flock by his self-sacrifice and ability in dealing with the needs of his people when tried by a terrible famine. He died about A.D. 838.

***PAULINUS (POLIN, PEWLIN, PAUL HEN) (St.)** (Nov. 23)
(5th cent.) A famous Welsh Abbot, pupil of St. Illtyd, celebrated both for piety and learning. At his monastery, Whitland (Caermarthen) he had among his disciples St. David and St. Tello. He died at a great age some time in the sixth century.

PAUSIDES (St.) M. (March 24)
See SS. TIMOLAUS, DIONYSIUS, &c.

PAUSILIPPUS (St.) M. (April 15)
See SS. THEODORE and PAUSILIPPUS.

***PAYNE (JOHN) (Bl.) M.** (April 2)
See Bl. JOHN PAYNE.

***PEBLIG (PUBLICUS) (St.)** (July 3)
Otherwise St. BIBLIG, *which see.*

***PEGA (St.) V.** (Jan. 8)
(8th cent.) The sister of St. Guthlac. She lived the life of a Solitary, near her brother's monastery at Croyland in Lincolnshire, and after his death went on a pilgrimage to Rome, where she died (A.D. 720).

PEGASIUS (St.) M. (Nov. 2)
See SS. ACINDYNUS, PEGASIUS, &c.

PELAGIA (St.) M. (March 23)
See SS. DOMITIUS, PELAGIA, &c.

PELAGIA (St.) V.M. (May 4)
(3rd cent.) A young girl of Tarsus in Cilicia (Asia Minor), who of herself sought and obtained Baptism from the Bishop of that city. Diocletian had chosen her to be the future bride of one of his sons. The latter, on learning that she had become a Christian and thereby one of the proscribed, committed suicide. St. Pelagia was arrested and cast into prison. In due course she was sentenced to death, but she expired in the torture chamber. Her martyrdom must be dated some years before A.D. 300.

PELAGIA (St.) V.M. (June 9)
(4th cent.) A Christian maiden of Antioch in Syria who suffered in the great persecution under Diocletian, in the first years of the fourth century. SS. Ambrose and Chrysostom have both left us Panegyrics of her. What is singular in her martyrdom is that, while she welcomed the death sentence, rather than undergo the loss of her virginity (for to that she was also, according to Roman Law, condemned), she voluntarily threw herself from a great height to the ground, and so met her death. Butler thinks that she hoped to escape by this suicidal act, but writers on Theology should be consulted as to its intrinsic lawfulness.

PELAGIA (St.) M. (July 11)
See SS. JANUARIUS and PELAGIA.

PELAGIA (St.) Penitent. (Oct. 8)
(5th cent.) A public sinner of Antioch in Syria, who, chancing to hear some words of a Sermon preached there by St. Nonnus, Bishop of Edessa, was struck with remorse on account of her evil life. She forthwith begged for Baptism, retired to Jerusalem, and passed the remainder of her life in the practice of penance in a cave on Mount Olivet. That she dressed herself in man's clothes and passed as a hermit (a fancy of one of her biographers) is against all evidence. A.D. 457 is the most likely date of her death.

PELAGIA (St.) V.M. (Oct. 19)
See SS. BERONICUS, PELAGIA, &c.

PELAGIUS (St.) Bp. (March 25)
(4th cent.) A Bishop of Laodicea in Asia Minor. He was a zealous defender of the Catholic Faith against the Arians, and on that account was banished into Arabia by the heretic Emperor Valens. Later he was restored to his See, and is by some thought to have taken part in the Ecumenical Council of Constantinople (A.D. 381).

PELAGIUS (St.) M. (April 7)
(Date unknown.) A priest of Alexandria in Egypt, who is commemorated as a Martyr in the Martyrology of St. Jerome, but of whom nothing more is known.

PELAGIUS (St.) M. (June 26)
(10th cent.) A boy of ten or eleven years of age of Cordova in Spain, kept in prison for three years by the Mohammedan Arabs as a hostage, and finally, on his persistent refusal to deny Christ, put to the torture. After enduring this for six hours, he passed to the enjoyment of eternal life (A.D. 923).

PELAGIUS (St.) M. (Aug. 28)
(3rd cent.) The Patron Saint of Constance on the Swiss Lake of that name. Little is known of him save that, though a mere youth, he was put to the torture and died heroically for the Christian Faith in the reign of the Emperors Carinus and Numerian, about A.D. 283.

PELEUS (St.) Bp., M. (Feb. 20)
See SS. TYRANNIO, SILVANUS, &c.

PELEUS, NILUS, ELIAS and OTHERS (SS.) MM. (Sept. 19)
(4th cent.) Three Egyptian Bishops with many priests and clerics, burned to death for the Faith, in Palestine, in the persecution under Diocletian and his colleagues, about A.D. 307. They appear, previously to their execution, to have been made to work for some years in the mines, and to have undergone the most incredible hardships.

PELINUS (St.) Bp., M. (Dec. 5)
(4th cent.) A Martyr at Corfinium (a town now destroyed) in the South of Italy, who suffered death in the persecution under Julian the Apostate, about A.D. 361. There are now no reliable documents available from which to sketch his career.

***PEPIN of LANDEN (Bl.)** (Feb. 21)
(7th cent.) A powerful prince, ancestor of the Carolingian dynasty of French kings. He was the father of St. Gertrude and of St. Begga, and appears to have been a wise and magnanimous ruler. He died A.D. 640. His body is enshrined at Nivelle with that of St. Gertrude, and he has always been in local veneration as a Saint.

***PERCY (THOMAS) (Bl.) M.** (Aug. 22)
See Bl. THOMAS PERCY.

PEREGRINUS (St.) (May 1)
(14th cent.) He was a member of the noble family of the Lazioli in Central Italy, and early in life embraced the life of the Servite Brethren. He passed a long and most holy life in the Servite convent of Forli, where he died at the age of eighty (A.D. 1345). A wonderful miracle by which he was instantaneously cured of a cancer, which he had long patiently borne with, attracted popular veneration to him, even during his lifetime, and many miracles have since been wrought by Almighty God at his tomb.

PEREGRINUS (St.) M. (May 5)
See SS. IRENÆUS, PEREGRINUS, &c.

PEREGRINUS (St.) Bp., M. (May 16)
(3rd cent.) A Roman by birth, venerated as the first Bishop of Auxerre in France, to which See he was appointed by Pope St. Xystus II. He did much for his flock, and made numerous converts to Christianity before enduring torture for the Faith under Aurelian (about A.D. 273).

PEREGRINUS (St.), Bp., M. (June 13)
(6th cent.) This St. Peregrinus is believed to have been a Bishop of Aquila in Southern Italy, and his martyrdom by drowning in the River Aterno is attributed to the savage cruelty of the Arian Lombards. It is believed to have taken place about A.D. 600.

PEREGRINUS (St.) M. (June 17)
See SS. ISAURUS, INNOCENT, &c.

PEREGRINUS, LUCIAN, POMPEIUS, HESYCHIUS, PAPIUS, SATURNINUS, GERMANUS, and ASTIUS (SS.) MM. (July 7)
(2nd cent.) St. Astius was Bishop of Durazzo in Macedonia, and was there crucified as a Christian, early in the second century. St. Peregrinus and his companions were Italian Christians who, flying from the persecution raging in their own country, betrayed themselves in Macedonia by the sympathy they showed for St. Astius. They were seized, loaded with chains, taken to sea, and thrown overboard.

PEREGRINUS (St.) (July 28)
(2nd cent.) The tradition concerning this Saint is almost lost. He seems to have been a priest of the Diocese of Lyons in the time of

St. Irenæus, and during the persecution set up in the second half of the second century to have lived as a hermit in an island in the River Saone.

***PEREGRINUS (St.)** Hermit. (Aug. 1)
(7th cent.) An Irish Saint who, returning from a pilgrimage to the Holy Land, passed the rest of his days in a solitude near Modena in Italy, where he died A.D. 643.

PEREGRINUS (St.) M. (Aug. 25)
See SS. EUSEBIUS, PONTIANUS, &c.

PERFECTUS (St.) M. (April 18)
(9th cent.) A Spanish priest of Cordova, zealous in his preaching against infidelity, arrested by the Mohammedans, then masters of Spain, and put to death by them on Easter Sunday, A.D. 851.

PERGENTINUS and LAURENTINUS (SS.) MM. (June 3)
(3rd cent.) Martyrs under Decius (A.D. 250) at Arezzo in Tuscany. They were brothers of noble birth and mere boys when they were dragged from their schoolroom to answer for their religion. They bravely confessed Christ unto death.

***PERIS (St.)** (Dec. 11)
(Date unknown.) The Patron Saint of Llanberis in North Wales. No record of him exists.

PERPETUA, FELICITAS, REVOCATUS, SATURNINUS, and SECUNDOLUS (SS.) MM. (March 7)
(3rd cent.) African Martyrs under the Emperor Septimius Severus (A.D. 203). Their deeply interesting Acts, universally regarded as authentic, have been many times published, and fully detail their sufferings. Perpetua and Felicitas were married women of good family; Revocatus and the others were slaves. They were all thrown to the wild beasts in the Amphitheatre at Carthage at the public games celebrated in honour of the Emperor's birthday.

PERPETUA (St.) (Aug. 4)
(1st cent.) A Roman matron, baptised by the Apostle St. Peter, and, as a Christian, zealous in good works. She brought to the Light of the Faith her husband and her son (the future Martyr, St. Nazarius). In all likelihood she died in Rome, but from early times her sacred relics have been venerated in Milan.

PERPETUUS (St.) Bp. (April 8)
(5th cent.) A Bishop of Tours, remarkable not only for his zeal in the cause of religion, but also for his sedulous care of the poor, in the helping of whom he spent all his revenues. He rebuilt many churches in his Diocese and provided fitting shrines for the relics of Saints venerated at Tours. He died A.D. 490, having been Bishop for thirty years.

***PERREUX (St.)** Abbot. (June 4)
The Breton rendering of the name of St. PETROC, *which see.*

PERSEVERANDA (St.) V. (June 26)
(Date unknown.) Very little is known of this Saint, otherwise called Peelnna, or in French, *Pézaine.* She appears to have been a Spanish maiden, to have died very young, to have worked miracles, and to have been canonised by popular acclamation. But the particulars given in the legendary life of St. Perseveranda merit little attention.

PERSIA (MARTYRS of).
In the first centuries there existed a flourishing Christian Church in Persia. It underwent much persecution from the Pagans, though it also lost much by the inroads of heresy. There were veritable organised massacres of Christians under some of the Persian kings. Frequent entries in this volume bear witness to this. Some others, which are not headed by the name of any particular Saint, are noticed here.

PERSIA (MARTYRS of) (SS.) (Feb. 8)
(6th cent.) Christian victims of the intolerance of a King of Persia in the beginning of the sixth century. It is related that so many miracles were wrought through the intercession of these holy Martyrs that eventually the terrified monarch ceased from persecuting the Christians of his dominions.

PERSIA (MARTYRS of) (SS.) (March 10)
(Date unknown.) Forty-two Christians put to death together in early times in Persia. Though regarded as Martyrs, all details concerning them in particular have long since been lost.

PERSIA (MARTYRS of) (SS.) (April 6)
(4th cent.) One hundred Christian soldiers, for the most part Greeks, made prisoners by the Persian King Sapor II in his war with the Emperor Constantius. They were all put to the sword by the Pagans and have since been venerated as Martyrs.

PERSIA (MARTYRS of) (SS.) (April 22)
(4th cent.) On April 22 the Roman Church commemorates the Passion of a vast number of Christians, massacred in Persia under King Sapor II on Good Friday, A.D. 380. Among them were Milles, Accpsimas, Mareas, Bicor and twenty other Bishops, about two hundred and fifty priests and deacons, and very many monks and nuns.

PERSIA (MARTYRS of) (SS.) (May 9)
(Date uncertain.) The Martyrologies register for May 9: "In Persia three hundred and ten Martyrs"; but give no indication of date. It is conjectured that they suffered in the fourth century under the persecuting King Sapor II, but nothing certain is now known about this particular group. An old Persian writer estimates the Persian Martyrs during the reign of Sapor II at two thousand. This estimate may be considered as quite moderate. Sozomen the historian reckons them to have numbered sixteen thousand; but that the total was (as some assert) two hundred thousand seems exaggerated.

PETER (St.) M. (Jan. 3)
(4th cent.) A native of Palestine, arrested as a Christian in Albania or in Greece. He was put to the torture and crucified about A.D. 311.

***PETER (St.)** Abbot. (Jan. 6)
(7th cent.) The first Abbot of the monastery founded by St. Augustine at Canterbury and one of the original fellow-missionaries in Kent of that Saint. St. Peter died while on an embassy to France, at Ambleteuse, near Boulogne (A.D. 606-607). His memory has been perpetuated to our own times, and in 1915 his right to a liturgical *cultus* was formally recognised in Rome.

PETER (St.) Bp. (Jan. 9)
(4th cent.) A native of Cappadocia (Asia Minor), and younger brother of St. Basil and of St. Gregory of Nyssa. Appointed Bishop of Sebaste in Armenia, he was conspicuous for his zeal in defence of the Faith against the Arians. He took part in the General Council of Constantinople (A.D. 381). He died (A.D. 387) in the eighth year of his Episcopate, and was at once invoked as a Saint by his sorrowing flock.

PETER URSEOLUS (St.) (Jan. 10)
(10th cent.) A Doge of Venice who, after some years of successful administration of the Republic, renounced his dignity and embraced the Religious life in a Benedictine monastery in the Pyranees. Having lived there in poverty and penance to the age of sixty-nine, he died A.D. 997. An accusation made against him in the Middle Ages to the effect that he entered the monastery out of remorse for having been accessory to the murder of his predecessor at Venice has been proved to be baseless.

PETER, SEVERUS and LEUCIUS (SS.) MM. (Jan. 11)
(4th cent.) African or Egyptian Martyrs of whom nothing is now known except that they suffered as Christians at Alexandria, about A.D. 309.

PETER (St.) M. (Jan. 16)
See SS. BERARDUS, PETER, &c.

PETER NOLASCUS (St.) (Jan. 31)
(13th cent.) The Founder of the Order of Our Lady of Ransom, whose work was the rescuing of Christians kept in slavery by the Moors. Born near Toulouse, he fought for a time on the Catholic side against the Albigenses. He afterwards went to Spain, and there, aided by St. Raymund de Pennafort, took up his lifework. By unceasing toil he is said to have freed over three thousand Christians from a captivity worse than death. He passed away at Barcelona on Christmas Day, A.D. 1256.

***PETER CAMBIAN** (Bl.) M. (Feb. 2)
(14th cent.) A Dominican Saint, zealous in the endeavour of his Order to convert the Waldensian or Vaudois heretics. He was murdered by them at Susa in Piedmont, A.D. 1365.

PETER IGNEUS (St.) Bp. (Feb. 8)
(11th cent.) A Tuscan Saint, monk of the Order of Vallombrosa, who ultimately became Cardinal Bishop of Albano. He gained the name of "Igneus (*Of the Fire*)," from his having miraculously without hurt walked through the flames in a trial by ordeal, usual (except in Rome) in his Age. He co-operated zealously with Pope St. Gregory VII in that Saint's endeavours to repress simony and to reform Church discipline. He died A.D. 1089.

PETER MAVIMENUS (St.) M. (Feb. 21)
(8th cent.) A Christian of Damascus, zealous for his religion, and on that account put to death by the Mohammedan Arabs (A.D. 743, about).

PETER DAMIAN (St.) Bp., Doctor (Feb. 23)
of the Church.
(11th cent.) One of the most distinguished Ecclesiastics of the calamitous times in which he lived. He was remarkable for his learning and for his business abilities, as well as for his piety and austerity of life. He was an Italian, born at Ravenna, and a monk of Fonte Avellano, whence he rose to be Cardinal Bishop of Ostia. He was counsellor to several successive Popes, notably in their dealings with the Kings of France and with the unprincipled Henry IV, Emperor of Germany. St. Peter died at Faenza (A.D. 1072), at the age of eighty-three. His Works have passed through many editions.

***PETER of CASTELNAU** (Bl.) M. (March 5)
(13th cent.) A Cistercian Saint, born of a noble family in the South of France, and the friend of St. Dominic. He was admirable in his zeal for the conversion of the Albigensian heretics. They murdered him A.D. 1209.

PETER (St.) (March 10)
(Date unknown.) A Spanish Saint who, crossing over to Italy, led the life of a hermit near Veroli, and at whose tomb many miracles have taken place.

PETER (St.) M. (March 12)
(4th cent.) An official of the Court of the Emperor Diocletian who endured frightful tortures, and in the end allowed himself to be thrown into a fiercely burning furnace, rather than betray his Lord. He suffered at Nicomedia, the Imperial Residence, A.D. 303.

PETER and APHRODISIUS (SS.) MM. (March 14)
(Date unknown.) African Martyrs who suffered under the Arian Vandals in the second half of the fifth or early in the sixth century. All records dealing with them have been lost. Hence there are disputes among the learned as to whether one or the other of them was not an Asiatic who perished in an earlier persecution. Some manuscripts have "Euphrasius" in place of "Aphrodisius."

PETER, MARCIAN, JOVINUS, THECLA, CASSIAN and OTHERS (SS.) MM. (March 26)
(Date unknown.) Roman Martyrs, concerning whom it has been found impossible to disentangle dates and places. Some of them are said to have been Bishops. Certain Registers write "Theodula" for "Thecla."

***PETER GONZALEZ (ELMO)** (St.) (April 15)
(13th cent.) A Spanish Dominican Saint, famous for his humility of heart and for the reforms he effected in the Court of King Ferdinand III. When Cordova was recovered from the Moors, his prayers and influence obtained kindly treatment for its Mohammedan inhabitants. He laboured much in seaports and among sailors. Seafaring men in Spain look up to Blessed Peter as their special Protector. By some misunderstanding, they have come to invoke him as St. Elmo, the name of the far more ancient Saint, St. Erasmus, the once recognised Patron Saint of seamen. Bl. Peter died A.D. 1240.

PETER and HERMOGENES (SS.) MM. (April 17)
(Date unknown.) Martyrs at Antioch in Syria. St. Peter was a deacon and St. Hermogenes is described as his servant. Nothing more is now known about them.

PETER (St.) Bp., M. (April 26)
(Date unknown.) The first Bishop of Braga in Portugal. We have no reliable particulars concerning him. Some place him as early as the age of the Apostles.

***PETER CANISIUS** (Bl.) (April 26)
(16th cent.) One of the first companions of St. Ignatius. A German by birth, as a Jesuit, he laboured much against Protestantism in his Fatherland, and played a prominent part at the Council of Trent. He died at Friburg in Switzerland, Dec. 21, A.D. 1597.

PETER ARMANGAUD (St.) M. (April 27)
(14th cent.) A Spanish Saint who, in atonement for the sinfulness of his early life, devoted himself heroically to the work of liberating Christians held in slavery by the Moors, for which purpose he obtained admission to the Order of Our Lady of Ransom. He had already rescued one hundred and nineteen Christians, when he felt inspired to offer himself as pledge or hostage for eighteen Christian children. Through some mishap, the ransom for these was not paid at the stipulated date, and the Saint was hanged. But on that very same day, an hour or so later, the ransom reached Algiers, and the holy man taken down from the gibbet was found to be still breathing. Conducted back to Spain, he lingered on for another ten years, dying A.D. 1304.

***PETER CHANEL** (Bl.) M. (April 28)
(19th cent.) A French priest of the Marist Order, a missionary in Oceania, who was savagely done to death by the heathen inhabitants of the island of Fotuna (April 28, A.D. 1841). His martyrdom, by a wonderful miracle, was immediately followed by the all but entire conversion of the island to Christianity.

PETER (St.) M. (April 29)
(13th cent.) One of the most famous of Dominican Saints. He was an Italian, but born of heretical parents. Received into the Dominican Order by St. Dominic himself, he at once became a model of prayer and penance. His lifework was the conversion of the Cathari or Manichæans, then swarming in the North of Italy. He was instrumental in the saving of countless souls, until at length the heretics succeeded in waylaying him, while on a journey, and in murdering him on the road from Como to Milan (A.D. 1252), he being then in his forty-seventh year.

PETER (St.) M. (April 30)
See SS. AMATOR, PETER, &c.

PETER (St.) Bp. (May 7)
(8th cent.) A Bishop of Pavia in Lombardy, in the time of his kinsman, Luitprand, King of the Lombards. He died after a short Episcopate, renowned for his virtues and miracles, about A.D. 735.

PETER of TARANTAISE (St.) Bp. (May 8)
(12th cent.) A French Saint, a Cistercian monk, afterwards Archbishop of Tarantaise (*Moutiers*) in Savoy. He was devoted to his flock, founded several hospitals, and was earnest in the reform of Church discipline. He

was employed more than once as Legate by the Popes of his time, and succeeded in impressing by his sanctity even King Henry II of England. He died in a monastery near Besançon, A.D. 1174, at the age of seventy-three.

PETER REGALATUS (St.) (May 13)
(15th cent.) A Spaniard of noble birth in Valladolid who entered the Franciscan Order and effected many important reforms in the discipline of its Spanish monasteries. He reintroduced not a few austerities which had fallen into disuse. His great devotion was the care of the helpless poor and of the forsaken sick. He died on Easter Monday, A.D. 1456, and was canonised three hundred years later by Pope Benedict XIV.

PETER, PAUL, ANDREW and DIONYSIA (SS.) MM. (May 15)
(3rd cent.) Christians who were put to death at Lampsacus on the Hellespont, under the Emperor Decius (A.D. 250). They seem to have been stoned by the heathen rabble, with the consent of the magistrates, before whom they had bravely confessed their Faith in Christ.

PETER CELESTINE (St.) Pope. (May 19)
(13th cent.) A Benedictine monk or hermit, Founder of the Congregation called after him Celestinians. He was born in the Abruzzi (Southern Italy) A.D. 1221; and as a Religious became so renowned for sanctity of life that, after the death of Pope Nicholas IV, the Cardinals compelled him to accept the Tiara (A.D. 1294). But four months later he resigned this highest of earthly dignities and returned to his monastery on Mount Morrone (whence his name, Peter of Morrone). His successor, Pope Boniface VIII, fearing lest the simple old Saint should be made the tool of schismatics, removed him to a castle near Anagni, where he survived till A.D. 1296. He was canonised by Clement V (A.D. 1313). Dante and others have judged St. Peter Celestine harshly and unfairly, but history and the veneration of the Church have amply justified his memory.

PETER of PISA (St.) (June 1)
(15th cent.) The Founder in Italy of the Order of the Hermits of St. Jerome, an Institute of great austereness of life, later approved by the Holy See. The Saint died A.D. 1435 at the age of eighty.

PETER (St.) M. (June 2)
See SS. MARCELLINUS and PETER.

PETER, WALLABONSUS, SABINIAN, WISTREMUNDUS, HABENTIUS and JEREMIAS (S.S.) MM. (June 7)
(9th cent.) Monks from the neighbourhood of Cordova (Spain), put to death as Christians on one day (A.D. 851) by the Mohammedan Arabs, then masters of Spain. They were all beheaded. St. Eulogius, a contemporary writer, adds that a few days afterwards the Arabs burned their bodies and threw their ashes into the Guadalquivir, lest the Christians should recover and venerate them.

PETER THE APOSTLE (St.) (June 29)
(1st cent.) Simon Peter, the Fisherman of Galilee, was called with Andrew, his brother, the first of the Apostles, and left by Christ to be the Rock on which His Church had to be built. As Vicar of His Lord, he was the First of the Popes. The Gospels tell us of his threefold denial and of his repentance. He presided over the Council of the Apostles at Jerusalem (Acts xv.), and was the inspired writer of two canonical Epistles. He established the seat of the Papacy, first at Antioch, and afterwards in Rome, where he suffered martyrdom (being crucified, it is said, head downwards) under Nero, June 29, A.D. 67. His shrine is in St. Peter's, Rome. Three Feasts besides that of his Martyrdom are kept by the Church: that of his chains and miraculous deliverance from prison; that of His Chair at Antioch; and that of His Chair in Rome.

***PETER of ASTI (St.)** (June 30)
(Date uncertain.) A lay-brother of the Benedictine monastery of Asti in Piedmont, who by his prayerful life approved by the gift of working miracles, earned a place among the Saints venerated in that city.

***PETER of METZ (St.) Bp.** (July 5)
(14th cent.) A nobleman of Luxembourg, for some time a prisoner or hostage in England. He afterwards embraced the Ecclesiastical state and became Archbishop of Metz and Cardinal. He illustrated these high dignities by his holy and humble manner of life. He died A.D. 1387, and was canonised A.D. 1527.

PETER (St.) M. (Aug. 1)
See SS. CYRIL, AQUILA, &c.

PETER (St.) Bp. (Aug. 3)
(12th cent.) A holy monk of Salerno on the Bay of Naples, who, at the instance of Hildebrand, afterwards St. Gregory VII, was appointed Bishop of Anagni. St. Peter died, illustrious for his pastoral zeal and for miracles in the forty-fourth year of his Episcopate, early in the twelfth century. St. Bruno, his successor, declared him a Saint, and this judgment was shortly after ratified by Pope Paschal II.

PETER, JULIAN and OTHERS (SS.) MM. (Aug. 7)
(3rd cent.) Twenty or more victims of the persecution in Rome under the Emperors Valerian and Gallienus (about A.D. 260). They are registered in all the ancient Martyrologies, but their Acts have not come down to our time.

***PETER FABER (Bl.)** (Aug. 8)
(16th cent.) The first of his holy companions to be admitted to the Society of Jesus by St. Ignatius, its Founder. Bl. Peter was a Savoyard by birth. He laboured all his life-long against the sixteenth century heretics, and died in Rome when about to take part in the Council of Trent (Aug. 1, A.D. 1546).

PETER (St.) M. (Aug. 27)
See SS. MARCELLINA, MANNEA, &c.

PETER of TREVI (St.) (Aug. 30)
(11th cent.) An Italian priest, remarkable for his success as a preacher and the Apostle of the neighbourhood of Tivoli, Anagni and Subiaco, where his zeal and example rescued many thousands of the country people from lives of sin. He died in the little town of Trevi about A.D. 1060. Because of the dress he wore he is often styled "the Hermit"; but, of course, is not to be confused with his famous contemporary, Peter the Hermit, the preacher of the Crusades.

PETER CLAVER (St.) (Sept. 9)
(17th cent.) A Spanish Jesuit, for forty years missionary in South America, where he laboured for the salvation of the African Negroes and for the abolition of the slave trade. He died Sept. 8, A.D. 1654, and was canonised by Pope Leo XIII as "Apostle of the Negroes."

PETER (St.) Bp. (Sept. 10)
(Date unknown.) Registered in modern editions of the Roman Martyrology as Bishop of Compostella in Spain; but his name does not appear in the more ancient catalogues of Saints, nor is there any other record of him. Hence, the Bollandists and other moderns think the insertion to be due to a mistake.

PETER of ARBUES (St.) M. (Sept. 17)
(15th cent.) A Spaniard of noble birth and a very learned man, who became a Canon Regular of the Order of St. Augustine. Under Ferdinand and Isabella, he distinguished himself by his zeal in the work of converting Jews and heretics. But some of their leaders plotted and compassed his death. He was murdered at their instigation in the Cathedral of Saragossa (A.D. 1485) while engaged in chanting the Divine Office. He was canonised (A.D. 1867) by Pope Pius IX.

PETER (St.) M. (Sept. 23)
See SS. ANDREW, JOHN, &c.

PETER (St.) M. (Oct. 3)
See SS. DIONYSIUS, FAUSTUS, &c.

PETER (St.) Bp., M. (Oct. 4)
(8th cent.) A Bishop of Damascus, a man of most holy life, driven into exile and afterwards put to death, out of hatred of the Christian religion, by the Mohammedan Arabs, about the middle of the eighth century.

PETER (St.) M. (Oct. 8)
(Date unknown.) A Saint of whom nothing is now known, save that Usuardus the martyrologist (A.D. 858) found his name among those of the Saints venerated at Seville in Spain. Certain super-added legendary details are quite unauthentic.

PETER of ALCANTARA (St.) (Oct. 19)
(16th cent.) One of the famous Spanish Mystics (St. Teresa, St. John of the Cross, Blessed John of Avila, &c.) who are the glory of the age of the disastrous Protestant rebellion against the Church in the North of Europe. St. Peter was a Franciscan and originated one of the strictest Reforms of his Order. His short Treatise on Prayer was much valued by St. Francis of Sales and other Masters of the Interior Life; but St. Peter is perhaps chiefly celebrated for the incredible austerities he practised, and for his marvellous gift of supernatural communion with God. He is also gratefully to be remembered for the encouragement he gave to St. Teresa. He died A.D. 1562 at the age of sixty-three.

PETER (St.) M. (Oct. 25)
See SS. THEODOSIUS, LUCIUS, &c.

PETER of ALEXANDRIA (St.) Bp., M. (Nov. 26)
(4th cent.) A learned and holy Prelate who governed the great Church of Alexandria in Egypt for twelve years in very troubled times. He had to face the dangerous schism of Meletius among his own clergy at the very time when the comforting and guiding of Christians in peril of death at the hands of heathen persecutors called for the exercise of all his energies. He seems to have been the first to detect the incipient heresy of Arius. St. Peter was put to death by order of the Cæsar Maximin Daza, together with other Christians (A.D. 311), and was succeeded by St. Alexander, the predecessor of the great St. Athanasius.

PETER (St.) M. (Nov. 28)
See SS. STEPHEN, BASIL, &c.

PETER CHRYSOLOGUS (St.) Bp. (Dec. 4)
Doctor of the Church.
(5th cent.) An Archbishop of Ravenna, preferred to that See, the residence in Italy of the Exarch or Imperial representative, by Pope Xystus III. He took considerable part in the controversies of his time, and rendered important services to the Church. But he is chiefly famed for his assiduity and eloquence in preaching, whence the name given him, "Chrysologus (*Golden Speech*)." He died in the eleventh year of his Episcopate (A.D. 450).

PETER PASCHASIUS (St.) Bp., M. (Dec. 6)
(13th cent.) A Spanish Saint, Religious of the Order of Our Lady of Ransom. He was a pious and learned man, sometime tutor to the son of the King of Aragon. He was appointed Bishop of Jaen (A.D. 1296). Four years later, at Granada, he fell into the power of the Infidel Moors, by whom he was put to death on St. Stephen's day (Dec. 26) A.D. 1230.

PETER FOURIER (St.) (Dec. 9)
(17th cent.) A Saint of the Order of Canons Regular, born in Lorraine, and remarkable for his zeal and devotedness as a parish priest. He is best known as the Reformer of the discipline of his own Order and as the Founder of the Congregation of the Canonesses of Notre Dame. Meekness and charity were his characteristic virtues. He died A.D. 1646 at the age of seventy-five. The many miracles worked through his intercession in life and after death led to his Beatification and Canonisation in A.D. 1730 and A.D. 1897.

PETER, SUCCESSUS, BASSIANUS, PRIMITIVUS and OTHERS (SS.) MM. (Dec. 9)
(Date unknown.) Martyrs in Africa, concerning whom we know only their names registered in the ancient catalogues of Martyrs.

***PETROCK (PETROC, PERREUX) (St.)** (June 4)
Abbot.
(6th cent.) One of the most illustrious of the old British Saints. He was the son of a Welsh chieftain; and, after studying in Ireland, founded a monastery in Cornwall at a place called after him, Petrockstowe (*Padstow*), and another at Bodmin, where he closed his holy life (A.D. 564). In Brittany, where are some of his relics, he is venerated under the name of St. Perreux.

PETRONILLA (St.) V. (May 31)
(1st cent.) A Roman virgin, converted to Christianity by the Apostle St. Peter, and who afterwards ministered to him until her death at an early age. The name Petronilla (a diminutive of Petronia) from its similarity with the derivatives from Peter (*Petrus*), probably led to the belief that she was St. Peter's daughter, whereas she was only his spiritual or adopted child.

PETRONIUS (St.) Bp. (Sept. 6)
(5th cent.) One of the numerous sainted Bishops of Verona in Italy. He is described as the wonder of his time and country, on account of his piety, learning and eloquence.

PETRONIUS (St.) Bp. (Oct. 4)
(5th cent.) Born in Constantinople, he was sent by the Emperor Theodosius the Younger to report to Pope St. Celestine on the case of the heretic Nestorius. While in Italy he was promoted, notwithstanding his reluctance, to the Archbishopric of Bologna, of which great See he is looked upon as the most distinguished ornament. He did much good to his Church and flock, and died, famous also for the working of miracles (A.D. 450).

PHÆBADIUS (St.) Bp. (April 25)
(4th cent.) A Bishop of Agen in the South of France, distinguished on the Catholic side in the controversy with the Arians. He has left us some valuable writings in defence of the Faith. He appears to have lived to a great age and to have been still alive in A.D. 392.

***PHAGANUS (FAGAN) (St.)** (Jan. 6)
Otherwise St. FUGATIUS, *which see.*

PHAL (PHELE) (St.) (May 16)
Otherwise St. FIDOLUS, *which see.*

PHARA (St.) V. (Dec. 7)
See St. BURGUNDOFORA (*April* 3), *with whom the moderns identify her. The double insertion in the Roman Martyrology remains, however, to be explained.*

***PHARAILDIS (St.) V.** (Jan 4)
(8th cent.) One of the Patron Saints of Ghent. She was a sister of St. Gudula, and was brought up by St. Gertrude of Nivelle. After a devoted and most austere life she died at the age of ninety, about A.D. 745.

PHARNACIUS (St.) M. (June 24)
See SS. ORENTIUS, HEROS, &c.

PHARO (St.) Bp. (Oct. 28)
Otherwise, St. FARO, *which see.*

***PHELIM (FIDLEMINUS) (St.) Bp.** (Aug. 13)
(6th cent.) Said to have been a disciple of St. Columba. The city of Kilmore sprang up round the place made holy by his life of zeal and contemplation.

PHILADELPHUS (St.) M. (May 10)
See SS. ALPHIUS, PHILADELPHUS, &c.

PHILADELPHUS (St.) M. (Sept. 2)
See SS. DIOMEDES, JULIAN, &c.

PHILÆAS and OTHERS (SS.) MM. (Feb. 4)
(4th cent.) Martyrs whose Passion is related by the contemporary historian Eusebius. St. Philæas was Bishop of Thumuis, an ancient city of Lower Egypt. He was beheaded, on account of his religion, under Diocletian about A.D. 306. With him suffered St. Philoromus, an Imperial officer of distinction. Their execu-

tion had been preceded by the doing to death of numerous Christians, inhabitants of Thumuis and its neighbourhood. To their heroic constancy in the Faith, St. Philæas himself bears witness in a letter Eusebius has preserved to us.

PHILAPIANUS (St.) M. (Jan. 30)
See SS. FELICIAN, PHILAPIANUS, &c.

PHILASTRIUS (St.) Bp. (July 18)
(4th cent.) A Spaniard, made Bishop of Brescia in Italy in the time of the Arian troubles. He has left some controversial Tracts; but the little we know of him we gather from a Panegyric of his many virtues, preached on his anniversary by Gaudentius, his successor, which is still extant. He was "patient, good to the poor, merciful and affable to all."

PHILEAS (St.) Bp., M. (Nov. 26)
See SS. FAUSTUS, DIDIUS, &c.

PHILEMON and APOLLONIUS (SS.) MM. (March 8)
(4th cent.) Egyptian Christians who suffered in the persecution under Diocletian (about A.D. 303). St. Apollonius, a deacon, had converted Philemon, a man of note in public life, to Christianity. They were brought from Antinoe to Alexandria, and were there put to death with many others who had become believers in Christ. It is most probable that their fate was to be bound hand and foot and to be cast into the sea.

PHILEMON and APPHIAS (SS.) MM. (Nov. 22)
(1st cent.) St. Philemon is the Christian of Colosse, master of the slave, Onesimus, to whom St. Paul addressed his canonical Epistle. Apphias was also a disciple of St. Paul. In the time of the Emperor Nero, the building used as a Chapel or Oratory by the Christians of Colosse was broken into by the Pagans. The rest of the congregation fled in time, but Philemon and Apphias were seized and stoned to death.

PHILETAS, LYDIA, MACEDO, THEOPREPIDES, AMPHILOCHIUS and CRONIDAS (SS.) MM. (March 27)
(2nd cent.) These Martyrs appear to have been Greeks. Philetas is described as of senatorial rank. Lydia was his wife, and Macedo and Theoprepides their children. The other two were personages occupying conspicuous official positions. They all suffered together as Christians in the time of the Emperor Hadrian (about A.D. 121), and, it is related, were thrown into caldrons of boiling oil.

PHILIBERT (St.) Abbot. (Aug. 20)
(7th cent.) A French Saint, Founder of the Abbey of Jumièges, and later of that of Hermoustier, where he died (A.D. 684). He appears to have imposed on his monks the stern Rule of St. Columbanus. Their chief work was the reclaiming of waste lands. St. Philibert led a life of great suffering, and more than once was driven into exile by the lawless potentates of his age.

PHILIBERT (St.) M. (Aug. 22)
See SS. FABRICIANUS and PHILIBERT.

PHILIP of JESUS (St.) M. (Feb. 5)
(16th cent.) A Franciscan Saint, born in Mexico of Spanish parents, who in a voyage from Manilla to North America was forced by a storm to land in Japan, where the great persecution was about to begin. Philip was crucified as a Christian (A.D. 1597), and is venerated as the first Martyr of Japan. His *cultus* is widely spread in North America.

PHILIP (St.) Bp. (April 11)
(2nd cent.) A Bishop in the Island of Crete, to whose eminent sanctity St. Dionysius of Corinth bears witness in his Epistle to the Faithful of Gortyna. St. Philip wrote against the Marcionite heretics. His works, much esteemed by the ancients, are now lost.

PHILIP THE APOSTLE (St.) (May 1)
(1st cent.) One of the Twelve, a native of Bethsaida, and several times mentioned in the Gospels. After the Ascension, he is believed to have preached Christianity in Asia Minor and to have laid down his life for Christ at Hierapolis in Phrygia (A.D. 80). His relics are venerated in Rome.

***PHILIP** (St.) Hermit. (May 3)
(8th cent.) An Anglo-Saxon Saint who, returning from a pilgrimage to Rome, built himself a hermitage in the neighbourhood of Worms (Germany), and thence ministered to the spiritual needs of the neighbouring villages.

PHILIP of AGIRONE (St.) (May 12)
(Date unknown.) A holy missionary sent by the Holy See to preach the Gospel in Sicily, and to whom the conversion to Christianity of a great part of the island is attributed. His shrine is in the little hill-town of Agirone. The legends concerning him are so contradictory, and in most part so improbable, that they afford no firm ground for the work of the historian.

PHILIP NERI (St.) (May 26)
(16th cent.) One of the famous Saints of his time. Born in Florence (A.D. 1515), he studied in Rome, and there received the priesthood. Thenceforth he gave himself up wholly to working for the salvation of souls, and with such success as to earn the title of "Apostle of Rome." His spirit of zeal he perpetuated by founding the Congregation of secular priests known as Cratorians. Almighty God enriched him with gifts of prophecy, of insight into souls, and other supernatural powers. He died A.D. 1595, and was canonised twenty-eight years later.

PHILIP THE DEACON (St.) (June 6)
(1st cent.) One of the seven deacons ordained by the Apostles (Acts vi. 5). He converted the Samaritans, baptised the eunuch of Candaces, Queen of Ethiopia (Acts viii.), and was the host of St. Paul at Cæsarea (Acts xxi. 8). His four daughters (Acts xxi. 9) are honoured as Saints with him. There is a tradition among the Greeks that St. Philip became Bishop of Tralles in Lydia (Asia Minor), and there suffered martyrdom.

PHILIP, ZENO, NARSEUS and OTHERS (SS.) MM. (July 15)
(Date unknown.) A group of thirteen Martyrs done to death for Christ's sake at Alexandria in Egypt in one of the early persecutions. Ten of them were little children, but all records of particulars have long since perished.

PHILIP (St.) M. (Aug. 17)
See SS. STRATON, PHILIP, &c.

PHILIP BENIZI (St.) (Aug. 23)
(13th cent.) A Florentine Saint, the ornament and great propagator of the then newly founded Order of Servites, in which he made his Religious Profession (A.D. 1243), in due time becoming its Father General. St. Philip was not only wonderful for his sanctity of life, but also a learned and exceedingly able man, so much so that the Cardinals chose him for Pope at the death of Clement IV. This dignity, however, he in his humility declined. He died at Todi, August 22, A.D. 1285.

PHILIP (St.) M. (Sept. 2)
See SS. DIOMEDES, JULIAN, &c.

PHILIP (St.) M. (Sept. 13)
(3rd cent.) The father of St. Eugenia, in whose household SS. Protus and Hyacinth were employed. St. Philip was of high rank and occupied a post of importance at Alexandria in Egypt. It was there that he gave his life for Christ, but in which of the third century persecutions is uncertain.

PHILIP, SEVERUS, EUSEBIUS and HERMES (SS.) MM. (Oct. 22)
(4th cent.) St. Philip was Bishop of Heraclea near Constantinople. St. Severus was his deacon; SS. Eusebius and Hermes, two of the inferior clergy. During the persecution under Diocletian they were all arrested and brought to trial. It was insistently demanded of them

that they should deliver up the Sacred Books of the Church to be burned. On their refusal and steadfastness in confessing Christ, they were taken to Adrianople, and there, after torture, burned at the stake (A.D. 304). We have a copy of the legal process instituted against them, a source of information always reliable for details. By an oversight, the recent editions of the Roman Martyrology register these Martyrs as having suffered under Julian, thus post-dating their martyrdom by some sixty years.

PHILIP (St.) Bp., M. (Oct. 22)
(Date uncertain.) A Bishop of Fermo in Italy of whom little is known, but whose martyrdom appears to have taken place about the middle of the third century. His relics are enshrined in his Cathedral.

PHILIPPA (St.) M. (Sept. 20)
See SS. THEODORE, PHILIPPA, &c.

PHILO and AGATHOPODES (SS.) (April 25)
(2nd cent.) The two deacons of Antioch who (A.D. 107) attended St. Ignatius, their illustrious Bishop, to his martyrdom in Rome. They took back to Antioch such relics of the Saint as they were able to recover, and are believed to have written the Acts or Description of his trial and death.

PHILOGONIUS (St.) Bp. (Dec. 20)
(4th cent.) The Bishop of Antioch who, with St. Alexander of Alexandria, first detected and denounced the Arian heresy. He had, in the later years of the persecution under Licinius, suffered imprisonment for the Faith. He died A.D. 323, and as early as A.D. 386 we find St. John Chrysostom preaching the Panegyric of St. Philogonius on the latter's Feast Day. The holy Doctor's Homily is still extant.

PHILOLOGUS and PATROBAS (SS.) (Nov. 4)
(1st cent.) Roman Christians, specially saluted by St. Paul (Rom. xvi 14, 15). Tradition has it that later they were both appointed to Bishoprics, probably in the South of Italy.

PHILOMENA (St.) V. (July 5)
(Date unknown.) A Saint venerated at San Severino (*Septempeda*), near Ancona. Nothing is now known of her except from an inscription on her tomb discovered in the thirteenth century. It gives her name and shows that she must have lived before A.D. 500.

***PHILOMENA (St.)** V.M. (Sept. 6)
(Date uncertain.) Early in the nineteenth century the body of "Philumena," Virgin-Martyr, was discovered in the Roman Catacomb known as the Cemetery of Priscilla, together with the usual phial of blood. The many and extraordinary miracles wrought after prayer has been made to this unknown Saint has led to a propagation of her *cultus* throughout the Catholic world.

PHILOMENUS (St.) M. (Nov. 14)
See SS. CLEMENTINUS, THEODOTUS, &c.

PHILOMENUS (St.) M. (Nov. 29)
(3rd cent.) A Christian put to a cruel death for his Faith at Ancyra in Galatia (Asia Minor), in the persecution under the Emperor Aurelian (A.D. 275).

PHILONILLA (St.) (Oct. 11)
See SS. ZENAIDES and PHILONILLA.

PHILOROMUS (St.) M. (Feb. 4)
See SS. PHILÆAS, PHILOROMUS, &c.

PHILOTERUS (St.) M. (May 19)
(4th cent.) A Christian of noble birth, one of the victims at Nicomedia (the Imperial Residence) of the fury of the Emperor Diocletian against the Christians (A.D. 303). But the particulars given in the Greek Acts of St. Philoterus are of much later date, and are now regarded as unreliable.

PHILOTHEUS (St.) M. (Nov. 5)
See SS. DOMNINUS, THEOTIMUS, &c.

PHLEGON (St.) M. (April 8)
See SS. HERODION, ASYNCRITUS, &c.

PHOCAS (St.) M. (March 5)
(Date unknown.) A Syrian Saint of one of the early centuries. His little story is interesting. He had given shelter for the night to certain strangers who did not know where to look for a bed. They, in the course of conversation, informed him that their errand was to seek out and arrest a certain Phocas, who had been denounced as a Christian. Thereupon Phocas told them that he himself was that very man, and gladly went with them to his trial and death. There was a great devotion in the East to this holy Martyr, and he was in particular invoked by such as had been stung by venomous snakes.

PHOCAS (St.) Bp., M. (July 14)
(2nd cent.) A Bishop of Sinope on the Black Sea who was put to the torture and to death under Trajan, early in the second century. He was famous for the working of miracles. In the thirteenth century his relics were translated to Vienne in France.

PHŒBE (St.) (Sept. 3)
(1st cent.) A Christian matron, zealous in all good works. She was a deaconess of Cenchreæ, near Corinth, highly commended by St. Paul, and bearer to Rome of his Epistle to that Church (Rom. xvi. 1, 3). St. John Chrysostom has written a sermon extolling the merits of St. Phœbe.

PHOTIDES (St.) M. (March 20)
See SS. PHOTINA, JOSEPH, &c.

PHOTINA, JOSEPH, VICTOR, SEBASTIAN, ANATOLIUS, PHOTIUS, PHOTIDES, PARASCEVES and CYRIACA (SS.) MM. (March 10)
(1st cent.) Christians of the Age of the Apostles. Photina, Photides, Parasceves and Cyriaca were sisters, and St. Victor, an officer in the Imperial army, appears to have been their brother. The others were, it would seem, soldiers under St. Victor. Tradition connects them all with Palestine. Indeed, the Greeks go so far as to identify St. Photina with the Samaritan woman of the fourth chapter of St. John. The names given above are, as is evident, those which these Christians took at their conversion to Christianity and Baptism. That they were put to death on account of their religion is certain, but the Greek writers need not be followed in the description they give of the preliminary torments the Saints underwent. In the ordinary course they would have been scourged and then either beheaded or burned alive.

PHOTINUS, SANCTIUS, VETIUS, EPAGATHUS, MATURUS, PONTICUS, BIBLIDES, ATTALUS, BLANDINA and OTHERS (SS.) MM. (June 2)
(2nd cent.) These are the famous Martyrs of Lyons, of which city Photinus or Pothinus was Bishop. At the time of his martyrdom the venerable Prelate was ninety years of age. They suffered under the Emperor Marcus Aurelius, the Philosopher (A.D. 177). The details are given in the authentic letter addressed on the occasion by the Churches of Gaul to those of Asia. This letter, which is extant, was probably composed by St. Irenæus. The Christians were at first set upon by the Pagan mob; but afterwards they were tried and condemned, because of their religion, by the regular tribunals. The aged Bishop Pothinus expired in his dungeon from the ill-usage he had received. The others were thrown, as part of the spectacle, to the wild beasts in the Amphitheatre at the Public Games. The poor slave, Blandina, enmeshed in a net and tossed by a wild bull, and the boy, Ponticus, who was one of the last to suffer, have ever excited special sympathy. The whole description is most lifelike; and a particular touch of reality is felt in the paragraph in which the Christians deplore the falling away of some of their number, and tell how they tremble at the thought of what may be in store for themselves.

PHOTIUS (St.) M. (Aug. 12)
See SS. ANICETUS, PHOTINUS, &c.

PHOTIUS (St.) M. (March 4)
See SS. ARCHELAUS, CYRIL, &c.

PHOTIUS (St.) M. (March 20)
See SS. PHOTINA, JOSEPH, &c.

PIA (St.) M. (Jan. 19)
See SS. PAUL, GERONTIUS, &c.

PIALA (St.) M. (Dec. 14)
See SS. FINGAR, PIALA, &c.

PIATON (St.) M. (Oct. 1)
(3rd cent.) A native of Italy, of Patrician descent, who was sent into Gaul as a missionary by Pope St. Fabian. He is venerated as the Apostle of Chartres and of Tournai. Towards the end of the third century, after bravely enduring imprisonment and torture, he gave his life for Christ at Tournai, under the Emperors Diocletian and Maximian Herculeus. His relics are now venerated at Chartres, whither they were translated in the ninth century.

PIENTIA (St.) V.M. (Oct. 11)
See SS. NICASIUS, QUIRINUS, &c.

PIERIUS (St.) (Nov. 4)
(4th cent.) A priest of Alexandria in Egypt, a learned and religious man, and the writer of several philosophical and theological treatises. He lived during the latter part of his life in Rome. Both St. Jerome and Eusebius speak in the highest terms of his erudition and worth. He seems to have survived until after A.D. 312, date of the Peace of the Church.

***PIERSON (WALTER) (Bl.)** M. (May 4)
See CARTHUSIAN MARTYRS.

PIGMENIUS (St.) M. (March 24)
(4th cent.) A Roman priest thrown into the Tiber during the persecution under Julian the Apostate (A.D. 362).

PINIANUS (St.) M. (Dec. 31)
See SS. MELANIA and PINIANUS.

***PINNOCK (St.)** (Nov. 6)
A church in Cornwall is called St. Pinnocks, but it is probable that *Pinnock* is substituted in error for *Winnoc*.

PINYTUS (St.) Bp. (Oct. 10)
(2nd cent.) A Greek Bishop in Crete numbered among distinguished Ecclesiastical writers by Eusebius. That historian enlarges on the devotedness with which St. Pinytus ministered to his flock. The Saint passed away some years after A.D. 180.

PIONIUS and OTHERS (SS.) MM. (Feb. 1)
(3rd cent.) A priest of Smyrna who, with fifteen other Christians, died for the Faith in the persecution under the Emperor Decius (A.D. 250). They were burned at the stake after having previously been put to the torture in its most aggravated form.

***PIOR (St.)** Hermit. (June 17)
(4th cent.) A disciple of St. Antony in Egypt, and one of the Fathers of the Desert venerated in the East.

***PIRAN (PYRAN) (St.)** (March 5)
(5th or 6th cent.) A Saint who lived as a hermit near Padstowe in Cornwall, and who is regarded as the Patron Saint of miners. It is impossible to disentangle the St. Piran legend from the history of St. Kyran Hen of Ossory. Many moderns insist on the identity of the two Saints. The two names and dates of Festival days are indeed identical, but the little we know of St. Piran of Cornwall cannot be fitted into the life story of St. Kyran. The latter belongs to a much earlier period of Church history. Still less likely is it that St. Piran is one and the same with St. Kieran of Clonmacnoise (Sept. 9).

PIRMINIUS (St.) Bp. (Nov. 3)
(8th cent.) A Bishop of Meaux in France. Under Pope St. Gregory II he effected much for the reform of Church discipline in France and Germany. He died about A.D. 724, having spent his last years in a monastery to which he had retired to give himself up to prayer and penance.

PISTIS (FAITH) (St.) V.M. (Aug. 1)
See SS. FAITH, HOPE and CHARITY.

PIUS V (St.) Pope. (May 5)
(16th cent.) Michael Ghislieri, of the noble Bolognese family of that name, was born in Piedmont (A.D. 1504). At the age of fourteen he entered the Dominican Order, and, when ordained priest, acquired distinction as a preacher. He became successively Bishop and Cardinal, and at the death of Pius IV (A.D. 1559), succeeded him as Pius V. He reformed many abuses and strenuously insisted on the observance of the Decrees of the great Council of Trent, then just terminated. To his endeavours and prayers is due the great naval victory of Lepanto (A.D. 1571), by which the Turkish menace to Christendom was definitely checked. St. Pius V died A.D. 1572. His shrine is in St. Mary Major's in Rome.

PIUS I (St.) Pope, M. (July 11)
(2nd cent.) The successor in St. Peter's Chair of Pope St. Hyginus. A.D. 167 is commonly given as the date of his death, but modern research tends to the fixing of it some years earlier. His appears to have been a busy Pontificate in which questions of Church discipline were energetically dealt with. It corresponds to a period of respite from official persecution by the Pagan government. St. Pius, however, has always been reputed a Martyr, a title he has merited, if not by suffering death at the hands of the heathen, at least on account of hardships endured from them which hastened his end.

PLACIDIA (St.) V. (Oct. 11)
(5th cent.) A Saint who flourished at Verona in the North of Italy, and who appears to have entered into her eternal rest about A.D. 460. The particulars of her life have been lost, but there seems to be no ground for the Mediaeval belief identifying her with Placidia, daughter of the Emperor Valentinian III.

***PLACIDUS and SIGISBERT (SS.)** (July 10)
(6th cent.) Sigisbert, an Irish Saint, a follower of St. Columbanus, settling in the Swiss Canton of the Grisons, with the help of Placidus, lord of the district, founded, at the end of the sixth century, the famous Abbey of Dissentis. St. Placidus was put to death by evildoers, described as enemies of religion, about A.D. 600, and was buried in the same grave with St. Sigisbert, who did not long survive him.

PLACIDUS, EUTYCHIUS, VICTORINUS, FLAVIA, DONATUS, FIRMATUS, FAUSTUS and OTHERS (SS.) MM. (Oct. 5)
(6th cent.) Martyrs of Messina in Sicily, venerated there from ancient times. According to the account accepted from the fourteenth century downwards, St. Placidus was the youthful disciple of St. Benedict, mentioned in the Dialogues of St. Gregory the Great; SS. Eutychius and Victorinus were brothers of St. Placidus and St. Flavia was their sister. The rest, some thirty in number, were monks sent with St. Placidus by St. Benedict to found a monastery in Sicily. A detailed legend translated from the Greek tells how they were set upon by "pirates" (Vandals or Northmen, probably) and barbarously murdered (A.D. 541). However, since the seventeenth century this story has been severely criticised. In substance, indeed, it may be reliable; or, at least, it cannot be demonstrated that the Sicilian Martyrs were not Benedictine monks, as alleged. The alternative view is that they were Martyrs of one of the early persecutions whose Acts have been lost, and that the coincidence of the name "Placidus" misled the Mediaeval hagiographers.

PLACIDUS (St.) M. (Oct. 11)
See SS. ANASTASIUS, PLACIDUS, &c.

PLATO (St.) (Oct. 4)
(9th cent.) A Greek monk, Abbot of a monastery in Asia Minor, and afterwards of one at Constantinople. He was a man of austere and prayerful life, but his courage in

reprimanding sin even in the case of the reigning Emperor has above all made his name venerable. Bravely, too, he ever upheld the rightful Patriarchs of Constantinople against usurpers intruded by the government of the time. He had to suffer imprisonment, followed by banishment. He survived, however, to the age of eighty, and died in his monastery, A.D. 813.

PLATO (St.) M. (July 22)
(4th cent.) A Martyr in great veneration in the Eastern Church. He suffered (A.D. 306) under the Emperor Galerius at Ancyra in Galatia (Asia Minor). He was savagely tortured before being executed. The Second Council of Nicæa (A.D. 787) bears solemn witness to the numerous miracles wrought at his intercession.

PLATONIDES and OTHERS (SS.) MM. (April 6)
(Date unknown.) A Palestinian who suffered martyrdom, with two other Christians, at Ascalon. These Saints are specially venerated by the Syrians. Nothing appears to be known in our time about them, and some take the name "Platonides" to be that of a man, rather than of a woman Saint, as generally believed.

PLAUTILLA (St.) Widow. (May 20)
(1st cent.) According to the accepted anonymous Life of SS. Nereus, Achilleus and Domitilla, St. Plautilla was the mother of the last-named. She is described as a noble Roman matron, converted to Christianity by the Apostle St. Peter. She is said to have passed away A.D. 67, the same year in which SS. Peter and Paul suffered martyrdom.

PLAUTUS (St.) M. (Sept. 29)
See SS. EUTYCHIUS, PLAUTUS, &c.

***PLECHELM (St.) Bp.** (July 15)
(8th cent.) A Saxon Saint, born in the South of Scotland, who, accompanied by SS. Wiro and Otger, evangelised the still heathen provinces about the Lower Rhine and the mouths of the Meuse. St. Plechelm is said to have been Bishop of Ruremonde, where he died and was buried (A.D. 732).

***PLEGMUND (St.) Bp.** (Aug. 2)
(10th cent.) The tutor of King Alfred, at that monarch's request, consecrated Archbishop of Canterbury by Pope Formosus. St. Plegmund died A.D. 914.

***PLUMTREE (THOMAS) (Bl.) M.** (Jan. 4)
See Bl. THOMAS PLUMTREE.

PLUTARCHUS, SERENUS, HERACLIDES, HERON, SERENUS, RHAIS, POTAMIŒNA and MARCELLA (SS.) MM. (June 28)
(3rd cent.) Martyrs of Alexandria in Egypt in the persecution under Septimius Severus (A.D. 202). Eusebius describes them as being disciples of Origen, then at the beginning of his career. They were variously tortured before execution, and most of them burned alive. Among those who thus perished the best known is St. Potamiœna, a maiden who was tied to the same stake and died in the same fire with her mother, St. Marcella.

PODIUS (St.) Bp. (May 28)
(10th cent.) The sixteenth Bishop of Florence. He was a Prelate of wonderful prudence and piety, and he did much during his twelve years of Episcopate for the Glory of God and for the well-being of the Church of Florence. A.D. 1002 is given as the date of his holy death.

POEMON (St.) (Aug. 27)
(5th cent.) One of the Fathers of the Egyptian Desert. He died A.D. 450. The Greeks hold him in high veneration. His name is often written in its Latin form "Pastor." He does not seem to have dwelt all his life in the same part of Egypt. Hence, perhaps, the theory of some scholars that there were two Saints Poemon, of whom one flourished in the fourth and the other in the fifth century.

POL DE LEON (St.) Bp. (March 12)
Otherwise St. PAUL of LEON, *which see.*

***POLE (MARGARET) (Bl.)** (May 28)
See Bl. MARGARET POLE.

POLIUS (St.) M. (May 21)
See SS. TIMOTHY, POLIUS, &c.

POLLIO (St.) M. (April 28)
(4th cent.) A Martyr in Pannonia (Hungary), burned alive during the persecution under Diocletian (A.D. 304). He seems to have been a Lector or Reader (one of the minor clergy).

POLYÆNUS (St.) M. (April 28)
See SS. PATRITIUS, ACATIUS, &c.

POLYÆNUS (St.) M. (Aug. 18)
See SS. HERMES, SERAPION, &c.

POLYÆNUS (St.) Bp., M. (Sept. 10)
See SS. NEMESIAN, FELIX, &c.

POLYCARP (St.) Bp., M. (Jan. 26)
(2nd cent.) Converted to Christianity by St. John the Evangelist, about A.D. 80, he became Bishop of Smyrna, and was one of the most famous Martyrs of antiquity. The Circular Letter of the Church of Smyrna recounting the details of his death has happily been preserved. He was burned alive (A.D. 166) with twelve other Christians, under the Emperor Marcus Aurelius. His tomb at Smyrna is still shown. His Epistle to the Philippians is the only one of his writings that remains to us; but he is frequently referred to by the Fathers, especially by St. Jerome and by St. Irenæus, the latter his disciple.

POLYCARP (St.) (Feb. 23)
(3rd cent.) A Roman priest of whom mention is made in the Acts of the Martyrs of the end of the third century, on account of the zeal he displayed in making converts to Christianity, and in ministering to those of the Faithful who were imprisoned or under sentence of death because of their belief.

POLYCARP and THEODORE (SS.) MM. (Dec. 7)
(Date unknown.) Martyrs at Antioch in Syria. So the ancient Registers. Nothing more is now known about them.

POLYCHRONIUS (St.) Bp., M. (Feb. 17)
(3rd cent.) A Persian or Syrian Martyr of the persecution under Decius (A.D. 250). He is described as a Bishop of Babylon and seems to have suffered after falling as a prisoner into the hands of the Roman Emperor during the latter's expedition in the East.

POLYCHRONIUS (St.) M. (Dec. 6)
(4th cent.) A priest, probably of Constantinople, who had attended at the Council of Nicæa (A.D. 325). He was put to death by the Arians in the time of the heretical Emperor Constantius. It is said that he was struck down at the Altar while saying Mass, and that with his blood were mixed the consecrated contents of his overturned chalice.

POLYEUCTE (St.) M. (Feb. 13)
(3rd cent.) A Roman officer (probably of Greek parentage) in Armenia. He became a convert to Christianity, and on that account was beheaded, either under Decius (A.D. 250), or under Velerian (A.D. 259). His Acts, as given by Metaphrastes, are as touching as any in early Christian literature. The personages introduced by the French poet, Corneille, into his tragedy of *Polyeucte* (Pauline, the Martyr's wife, Nearque, his friend, etc.) are historical.

POLYEUCTUS, VICTORIUS and DONATUS (SS.) MM. (May 21)
(Date unknown.) Martyrs at Cæsarea in Cappadocia (Asia Minor), of whom we have no more than the names (variously spelled), registered in the Martyrologies on May 21.

POLYXENA (St.) M. (Sept. 23)
See SS. XANTIPPA and POLYXENA.

POMPEIUS (St.) M. (April 16)
See SS. TERENTIUS, AFRICANUS, &c.

POMPEIUS (St.) M. (July 7)
See SS. PEREGRINUS, LUCIAN, &c.

POMPEIUS (St.) Bp. (Dec. 14)
(2nd cent.) A Bishop of Pavia in Lombardy who died A.D. 120. He was the disciple and successor of St. Syrus, first Bishop of that See.

He is described as "a man of wonderful simplicity and humility, who, after a few peaceful years, passed away to Christ."

POMPONIUS (St.) Bp. (May 14)
(6th cent.) He was for twenty-eight years Bishop of Naples, where his shrine is in great veneration. Pope St. John I, in an Epistle he wrote from his prison, commends St. Pomponius for his zeal and courage in confuting the Arians, then under the patronage of Theodoric, King of the Ostro-Goths. Not much else is now known of the Saint.

POMPOSA (St.) V.M. (Sept. 19)
(9th cent.) A Spanish maiden put to death as a Christian at Cordova by the Mohammedan masters of Spain (A.D. 853).

PONS (St.) M. (May 14)
Otherwise St. PONTIUS, *which see.*

PONTIANUS (St.) M. (Jan. 19)
(2nd cent.) An Italian Martyr who suffered at Spoleto under the Emperor Marcus Aurelius (A.D. 169). He was, according to custom, put to the torture before being beheaded. We have a detailed account of the Passion of this brave Christian, which appears to be substantially accurate.

PONTIANUS (St.) M. (Aug. 25)
See SS. EUSEBIUS, PONTIANUS, &c.

PONTIANUS (St.) Pope, M. (Nov. 19)
(3rd cent.) The successor of Pope St. Urban I (A.D. 230), in the reign of the mild Emperor, Alexander Severus. After the murder of the latter (A.D. 235) by the usurper, Maximin, St. Pontianus was banished to the Island of Sardinia, and a few months later succumbed to the hardships he was compelled to endure.

PONTIANUS and OTHERS (SS.) MM. (Dec. 2)
(3rd cent.) St. Pontianus was a Roman Martyr of A.D. 259 who suffered with four other Christians. He had been baptised as a child and miraculously healed of a palsy by the priest St. Eusebius, also commemorated on Dec. 2.

PONTIANUS (St.) M. (Dec. 11)
See SS. TRASON, PONTIANUS, &c.

PONTIANUS (St.) M. (Dec. 31)
See SS. STEPHEN, PONTIANUS, &c.

PONTICUS (St.) M. (June 2)
See SS. PHOTINUS, SANCTUS, &c.

PONTIUS (St.) (March 8)
(3rd cent.) A deacon of the Church of Carthage. He was the faithful attendant of the Martyr St. Cyprian in his exile and at his trial and execution. St. Pontius has left us a graphic account of the Life and Passion of his illustrious master. He died after A.D. 260.

PONTIUS (St.) M. (May 14)
(3rd cent.) This Roman Saint, who died for the Faith in the North of Italy (A.D. 258) under the Emperor Valerian, must not be confused, as has been done by some writers, with St. Pontius of Carthage, the witness of the martyrdom of St. Cyprian. We must be cautious also in giving credit to the tradition that this Italian Pontius was instrumental in converting the Emperor Phillip to Christianity. The conversion itself is far from having been proved, and in the writings of the subsequent period more than one Saint is made to claim the distinction of having been the human means by which it was brought about. The relics of St. Pontius, translated into Gaul, have given its name to the town of *Saint-Pons*, in Languedoc.

POPPO (St.) Abbot. (Jan. 25)
(11th cent.) A pious and fervent monk, born near Liège, who, on account of his virtue, was placed successively at the head of several monasteries in Belgium and the North of France. He had considerable influence with St. Henry, Emperor of Germany, and laboured successfully to do away with some of the barbarous customs of his Age. He died at Marchiennes (A.D. 1048).

PORCARIUS and OTHERS (SS.) MM. (Aug. 12)
(8th cent.) These Martyrs, five hundred in number, were the community of the famous Abbey of Lerins in the island of that name, off the coast of France, opposite Cannes in the Mediterranean. Certain pirates, called by contemporaries "Saracens," but more likely to have been Danes or Northmen, landed on the island (A.D. 731) and ravaged it, putting all to fire and sword. St. Porcarius, the Abbot, had contrived to send away to the mainland the boys that were being educated in his Abbey, with thirty-six of the younger monks. Four others were carried away by the pirates. The rest, mercilessly massacred, have ever since been honoured as Martyrs.

PORPHYRIUS and SELEUCUS (SS.) MM. (Feb. 16)
(4th cent.) Palestinian Martyrs, put to death at Cæsarea A.D. 308. The historian Eusebius gives an account of their sufferings when narrating the martyrdom of St. Pamphilus, one of whose dependents was St. Porphyrius. Both he and St. Seleucus were burned to death at the stake.

PORPHYRIUS (St.) Bp. (Feb. 26)
(5th cent.) A Greek, a personage of wealth and consideration who, selling his goods and bestowing the proceeds on the poor, lived the life of a hermit, at first in Egypt, but afterwards in Palestine on the banks of the Jordan. Much against his will he was made Bishop of Gaza, and presided over that Church for twenty-seven years. He worked hard and successfully at the conversion of the Pagans, in his time still numerous in Syria and Palestine. A.D. 420 is given as the date of his death. Mark, a disciple of St. Porphyrius, has left us an interesting and trustworthy life of his master.

PORPHYRIUS (St.) M. (May 4)
(3rd cent.) A priest who preached to the Pagans in Umbria (Central Italy), and who baptised the better known Martyr St. Venantius. He was seized and beheaded (A.D. 250) in the persecution under the Emperor Decius.

PORPHYRIUS (St.) (Aug. 20)
(Date unknown.) Beyond the name registered as above and the assertion added that through him St. Agapitus the Martyr became a Christian, we have no record of this Saint. The learned go so far as to suspect that the insertion is a mistake, and that this St. Porphyrius is identical with his namesake of Camerino in Umbria, St. Agapitus having also been mistakenly written for St. Venantius.

PORPHYRIUS (St.) M. (Sept. 6)
See SS. ONESIPHORUS and PORPHYRIUS.

PORPHYRIUS (St.) M. (Sept. 15)
(4th cent.) Of this Saint the same story is told as of St. Genesius. He was an actor and, while mimicking the ceremonies of Christian Baptism, suddenly felt the grace of God, and publicly declared himself a believer. He was playing before the Emperor Julian the Apostate, and paid for his conversion with his life (A.D. 362).

PORPHYRIUS (St.) M. (Nov. 4)
(2nd cent.) A Martyr at Ephesus in Asia Minor (A.D. 171), under the Emperor Aurelian. We have no details.

PORTIANUS (St.) Abbot. (Nov. 22)
(6th cent.) An Abbot in Auvergne, famous for his miracles and for the courage with which he faced the Merovingian King Thierry of Austrasia, who was ravaging the country, and obtained from him the release of those of the inhabitants he was carrying away into slavery. St. Portianus died about A.D. 540.

POSSIDIUS (St.) Bp. (May 16)
(5th cent.) An African by birth, a disciple of St. Augustine of Hippo and writer of the Life of that Saint. In contemporary literature St. Possidius is frequently mentioned, and he played a useful part in the controversies of his time. He was driven by the Vandals from the city in Africa in which he was Bishop, and ended his days (A.D. 450) in Apulia in the South of Italy.

POTAMIA (St.) M. (Dec. 5)
See SS. JULIUS, POTAMIA, &c.

POTAMIÆNA (St.) V.M. (June 28)
See SS. PLUTARCHUS, SERENUS, &c.

***POTAMIÆNA (St.) V.M.** (June 7)
(4th cent.) A young girl, a Christian in Egypt, put to death as such at Alexandria in the persecution under Diocletian (A.D. 304 about).

POTAMION (St.) Bp., M. (May 18)
(4th cent.) An Egyptian Bishop who suffered imprisonment as a Christian under the Emperor Galerius, and who, after the Peace of the Church, assisted at the Council of Nicæa (A.D. 325). True to the Catholic Faith, he shared with St. Athanasius his exile. And it is St. Athanasius who relates how the Arians compassed the death of the holy Martyr, about A.D. 340.

POTENTIANUS (St.) M. (Dec. 31)
See SS. SABINIAN and POTENTIANUS.

POTHAMIUS and NEMESIUS (SS.) MM. (Feb. 20)
(Date unknown.) Martyrs in the Island of Cyprus whose Acts have long since been lost.

POTITUS (St.) M. (Jan. 13)
(2nd cent.) A native of the island of Sardinia who, when a boy, was converted to Christianity, and later, in his turn, succeeded in converting his own father. It is alleged that the Emperor Marcus Aurelius in person conducted the trial of St. Potitus, accused of the crime of professing the Christian religion, or rather, of that of rejecting the gods of Rome. It seems certain that he was put to the torture in Rome itself, but his execution appears to have taken place in some city of Southern Italy (A.D. 166).

***POWEL (EDWARD) (Bl.) M.** (July 30)
See Bl. EDWARD POWEL.

PRÆPEDIGNA (St.) M. (Feb. 18)
See SS. MAXIMUS, CLAUDIUS, &c.

PRÆSIDIUS (St.) M. (Sept. 6)
See SS. DONATIAN, PRÆSIDIUS, &c.

PRÆTEXTATUS (St.) Bp., M. (Feb. 24)
(6th cent.) A Bishop of Rouen (France) who, for his courage in denouncing the crimes of the notorious Queen Fredegonda, was sent into banishment and, after his recall, put to death by her orders on the steps of the Altar in his own church (A.D. 586).

PRÆTEXTATUS (St.) M. (Dec. 11)
See SS. TRASON, PONTIANUS, &c.

PRAGMATIUS (St.) Bp. (Nov. 22)
(5th cent.) A Bishop of Autun (France), a correspondent of St. Sidonius Apollinaris. His signature is appended to the Acts of a Council celebrated A.D. 490. But nothing is now really known of his life and merits.

PRAXEDES (St.) V. (July 21)
(2nd cent.) A daughter of the Roman Senator, Pudens, and sister of St. Pudentiana. She was a fervent Christian, and rendered great service to religion in the first half of the second century. She devoted her great wealth to the relieving of the poor. An ancient and notable church in Rome perpetuates her memory, and bears witness to the esteem of sanctity in which Praxedes was held by the early Christians.

PRIAMUS (St.) M. (May 28)
See SS. ÆMILIUS, FELIX, &c.

PRILIDIANUS (St.) M. (Jan. 24)
See SS. BABILAS, URBAN, &c.

***PRIMAEL (St.)** (May 16)
(5th cent.) A Breton Saint, to whom churches are dedicated in the Diocese of Quimper, and who is said to have been a native of Great Britain.

PRIMIANUS (St.) M. (Dec. 29)
See SS. DOMINIC, VICTOR, &c.

PRIMITIVA (St.) M. (Feb. 24)
(Date uncertain.) An early Christian Martyr who seems to have suffered in Rome, but of whom we now know nothing, save her name registered in the Martyrologies.

PRIMITIVA (St.) V.M. (July 23)
(Date uncertain.) We have no particulars of this Saint, beyond the name as above and the note of place, "Rome." It is not even clear that she is not identical with the St. Primitiva of Feb. 24. Several ancient Registers write her name *Primitia*; others, *Prirata*.

PRIMITIVUS (St.) M. (June 10)
See SS. GETULIUS, CÆREALIS, &c.

PRIMITIVUS (St.) M. (July 18)
See SS. SYMPHOROSA and HER SONS.

PRIMITIVUS (St.) M. (Nov. 27)
See SS. FACUNDUS and PRIMITIVUS.

PRIMITIVUS (St.) M. (Dec. 9)
See SS. PETER, SUCCESSUS, &c.

PRIMUS (St.) M. (Jan. 3)
See SS. CYRINUS, PRIMUS, &c.

PRIMUS and DONATUS (SS.) MM. (Feb. 9)
(4th cent.) Two African deacons who were done to death by the Donatist heretics while striving to defend an Altar which the latter were bent on destroying out of hatred of the Catholic worship (A.D. 362). St. Optatus has left us a vivid account of their Passion.

PRIMUS and FELICIAN (SS.) MM. (June 9)
(4th cent.) Two aged brothers, Roman citizens, who in the persecution under Diocletian and Maximian bravely confessed their Faith in Christ. They were thrown to the wild beasts in the Amphitheatre, but Almighty God repeated in their behalf the miracle He had worked for Daniel in the lions' den. They were therefore conducted outside the walls of Rome and there beheaded. This happened in one of the first years of the fourth century. SS. Primus and Felician have ever been in great veneration in the Western Church.

PRIMUS, SECUNDARIUS and CYRIL (SS.) MM. (Oct. 2)
(Date unknown.) Martyrs at Antioch in Syria in one of the early persecutions. No particulars are now obtainable.

PRINCIPIUS (St.) Bp. (Sept. 25)
(5th cent.) A Bishop of Soissons (France), and brother of St. Remigius of Rheims. The old chroniclers dwell upon his virtues and sanctity of life, but we have no details of his career. His body was reverently interred by St. Remigius, outside the walls of Soissons, about A.D. 500.

***PRIOR (St.) Hermit.** (June 17)
(4th cent.) An Egyptian, one of the first disciples of St. Antony. He died at the end of the fourth century, being then nearly one hundred years old.

PRISCA (St.) V.M. (Jan. 18)
(3rd cent.) A Roman maiden, a fervent Christian, put to the torture and at last beheaded, under the Emperor Claudius II, about A.D. 270. A church dedicated to St. Prisca exists in Rome, where she is held in very great veneration. She is, of course, other than the Priscilla mentioned in Holy Scripture (Rom. xvi. 3; Acts xviii. 2, 26), though relics of the latter are enshrined in the Roman church of St. Prisca.

PRISCIAN (St.) M. (Oct. 12)
See SS. EVAGRIUS, PRISCIAN, &c.

PRISCIAN (St.) M. (Oct. 14)
See SS. CARPONIUS, EVARISTUS, &c.

PRISCILLA (St.) Widow. (Jan. 16)
(1st cent.) A noble Roman matron, mother of the Senator Pudens and grandmother of SS. Praxedes and Pudentiana. The tradition is that she was the hostess in Rome of St. Peter the Apostle, by whom she had been converted to Christianity. She appears to have survived the Apostle. A celebrated church in Rome bears her name. She must not be confused with her contemporary, St. Priscilla, the wife of Aquila (Rom. xvi. 3).

PRISCILLA (St.) (July 8)
See SS. AQUILA and PRISCILLA.

PRISCILLIANUS (St.) M. (Jan. 4)
See SS. PRISCUS, PRISCILLIANUS, &c.

PRISCUS, PRISCILLIANUS and BENEDICTA (SS.) MM. (Jan. 4)
(4th cent.) A priest, a cleric and a Religious

woman who suffered death for the Faith in Rome during the reign of Julian the Apostate, about A.D. 362. All the Western Martyrologies commemorate them, though we have no longer any detailed Acts of their Passion.

PRISCUS, MALCHUS and ALEXANDER (SS.) MM. (March 28)
(3rd cent.) Palestinian Martyrs under the Emperor Valerian (A.D. 260). Eusebius mentions them by name in his Ecclesiastical History. They were thrown to the wild beasts during the Public Games at Cæsarea.

PRISCUS and OTHERS (SS.) MM. (May 26)
(3rd cent.) Martyrs in Gaul, near Auxerre, in the time of the Emperor Aurelian. Priscus was an officer in the Imperial army, and of his fellow-sufferers, who appear to have been very numerous, many were soldiers under his command. The greater part of these Christians appear to have been massacred without trial. A formal sentence of death was, however, passed on St. Priscus previous to his execution (A.D. 271).

PRISCUS (St.) M. (Sept. 1)
(1st cent.) This St. Priscus is always described as an old disciple of Christ, and often as one of the seventy-two whom He sent forth to evangelise (Luke x.). Tradition holds that he came to Italy with St. Peter and that he suffered death for the Faith in the reign of Nero. The place named is Capua, of which city St. Priscus may possibly have been the first Bishop.

PRISCUS, CASTRENSIS, TAMMARUS, ROSIUS, SECUNDINUS, HERACLIUS, ADJUTOR, MARCUS, AUGUSTUS, ELPIDIUS, CANION and VINDONIUS (SS.) (Sept. 1)
(5th cent.) An African Bishop, with his priests, driven into exile by the Vandals. They reached the South of Italy, where they were hospitably received and devoted themselves to preaching and other Pastoral work. Several of them seem to have been appointed Bishops of the Dioceses in which they had laboured.

PRISCUS (St.) M. (Sept. 20)
(Date unknown.) An Oriental Saint, a zealous preacher of Christianity, who was put to a death of slow torture when at length he fell into the hands of the idolaters. The little we know of him is taken from the Basilian Menology.

PRISCUS, CRESCENS and EVAGRIUS (SS.) MM. (Oct. 1)
(Date unknown.) Martyrs whose Acts have been lost. They suffered somewhere on the Danube. Many of the old Registers add the names of other Confessors, Christians who shared their fate at the same time and place.

PRIVATUS (St.) Bp., M. (Aug. 21)
(3rd cent.) A Bishop in Gaul, whose See of Gevaudan is now that of Mende. He was a man of prayer and of very austere life. In an irruption of Barbarians from Germany he was seized by them, but was offered his life on condition of his revealing the hiding-place of his flock. On his refusal, he was beaten to death (A.D. 266).

PRIVATUS (St.) M. (Sept. 20)
See SS. DIONYSIUS and PRIVATUS.

PRIVATUS (St.) M. (Sept. 28)
(3rd cent.) A Roman citizen, scourged to death because of his religion under the Emperor Alexander Severus, about A.D. 223.

PROBUS (St.) Bp. (Jan. 12)
(Date unknown.) A Bishop of Verona in Italy, successor of St. Senator. There is inextricable confusion in the chronology of Veronese history. For example, it is quite likely that more than one of the Bishops was called Senator. To St. Probus, some assign for date, A.D. 230; others, A.D. 390; others again, A.D. 579. Beyond the generalities of his Panegyrists, we know nothing of the life of this Saint.

PROBUS (St.) Bp. (March 15)
(6th cent.) A Bishop of Rieti in Central Italy, the touching scene at whose deathbed is related by St. Gregory the Great in the Fourth Book of his Dialogues, where he bears witness to the sanctity of St. Probus.

***PROBUS and GRACE (SS.)** (April 5)
(Date unknown.) Cornish Saints, by tradition husband and wife. The church at Tressilian, or *Probus*, is dedicated in their honour.

PROBUS (St.) M. (Oct. 11)
See SS. THARACUS, PROBUS, &c.

PROBUS (St.) Bp. (Nov. 10)
(2nd cent.) The sixth Bishop of Ravenna, but by birth a Roman. He died A.D. 175, and his relics are still venerated in Ravenna Cathedral.

PROBUS (St.) M. (Nov. 13)
See SS. ARCADIUS, PASCHASIUS, &c.

PROCESSUS and MARTINIANUS (SS.) MM. (July 2)
(1st cent.) Two of the warders of the Mamertine Prison in Rome in which SS. Peter and Paul were confined. A miracle, wrought by the two Apostles, converted them to Christianity and they were baptised by St. Peter. They met with tranquil constancy the cruel death to which on that account they were sentenced, and have ever been in great veneration, not only in Rome, but throughout Christendom.

***PROCHORUS (St.) Bp., M.** (April 9)
(1st cent.) One of the Seven Deacons ordained by the Apostles. The tradition is that he afterwards became Bishop of Nicomedia and suffered martyrdom at Antioch.

PROCLUS and HILARION (SS.) MM. (July 12)
(2nd cent.) Christians of Ancyra in Galatia (Asia Minor), put to the torture and to death (A.D. 115) during the reign of the Emperor Trajan.

PROCLUS (St.) Bp. (Oct. 24)
(5th cent.) A disciple of St. John Chrysostom, and, like him, a Patriarch of Constantinople. He died A.D. 446, in the thirteenth year of his Episcopate, endeared to his flock by his patience and gentleness. All the time left him by his Pastoral duties he spent in prayer and the reading of spiritual books.

PROCOPIUS (St.) (Feb. 27)
See SS. BASIL and PROCOPIUS.

PROCOPIUS (St.) M. (July 8)
(4th cent.) A Palestinian Christian, a Lector or Reader and Interpreter in the Church of Scythopolis. Arrested during the persecution under Diocletian, he was brought to Cæsarea, where he boldly confessed the Faith before his judges and was sentenced and executed (A.D. 303).

PROCULUS, EPHEBUS and APOLLONIUS (SS.) MM. (Feb. 14)
(3rd cent.) Christians who had crossed over into Italy and were residing at Terni when the holy Bishop Valentine was put to death for the Faith under the Emperor Aurelian. They had honourably interred the remains of St. Valentine, when they themselves were arrested, condemned and executed (A.D. 273).

PROCULUS (St.) Bp., M. (April 13)
(4th cent.) A Bishop of Terni (Italy) who suffered martyrdom (A.D. 310) under Maxentius, the usurper, vanquished two years later by Constantine.

PROCULUS (St.) M. (June 1)
(4th cent.) A Martyr held in high veneration at Bologna, where he laid down his life for Christ in the persecution under the Emperors Diocletian and Maximian Herculeus (A.D. 304). We have no authentic details, but modern research has fairly fixed the date and place as above.

PROCULUS (St.) M. (Aug. 18)
See SS. FLORUS, LAURUS, &c.

PROCULUS (St.) M. (Sept. 19)
See SS. JANUARIUS, FESTUS, &c.

PROCULUS (St.) M. (Nov. 4)
(Date unknown.) A Martyr of Autun in Gaul. No particulars relating to him are extant. It is to be noted, however, that several of the ancient Registers describe him as "Proculus, a Bishop."

PROCULUS (St.) Bp., M. (Dec. 1)
(6th cent.) A Bishop in Central Italy, either of Terni or of Narni. He appears to have been a notable personage of his time. He came into contact with Totila, King of the Goths, when the latter was ravaging Italy, and it is generally admitted that he met his death at the hands of this despoiler of his flock.

PROCULUS (St.) Bp. (Dec. 9)
(4th cent.) A Bishop (probably the fourth) of Verona in Upper Italy. He suffered imprisonment and torture, and afterwards banishment in the persecution under Diocletian, but contrived to return to Verona, where he died peacefully, early in the fourth century.

PROJECTUS (St.) M. (Jan. 24)
See SS. THYRSUS and PROJECTUS.

PROJECTUS and MARINUS (SS.) MM. (Jan. 25)
(7th cent.) Martyrs in Auvergne (France). St. Projectus, a zealous Bishop, faithful to his duty, failed not, when needed, to admonish even the great ones of the earth, and thereby made powerful enemies. Some of these murdered him (A.D. 674), together with his friend and confidant, Marinus or Amarinus, the Abbot of a monastery in the Diocese of St. Projectus.

PROSDOCIMUS (St.) Bp. (Nov. 7)
(1st cent.) The first Bishop of Padua in North Italy, sent thither by the Apostle St. Peter. He converted a multitude of Pagans to Christianity, and his memory has ever since remained in great veneration in the North-East of Italy. Tradition has it that he lived till near A.D. 100, but the various Lives written of him are not generally regarded as trustworthy.

PROSPER of AQUITAINE (St.) Bp. (June 25)
(5th cent.) A native of Aquitaine, a man of great learning and piety, who attracted the notice of Pope St. Leo the Great, and was by him employed in the literary work connected with the subtle controversies then going on with the Nestorian and Eutychian heretics. His treatises, however, against Pelagianism, and his Chronicle, are the most noteworthy of his writings. He, or as some think, another Saint of the same name, became Bishop of Reggio in Calabria. St. Prosper is commonly believed to have died in A.D. 460.

PROSPER (St.) Bp. (July 29)
(5th cent.) A Bishop of Orleans (France), who seems to have been the immediate successor of St. Anianus (A.D. 453). By the writers of the next few centuries this St. Prosper has so often been confused with his contemporary, or contemporaries, St. Prosper of Aquitaine and St. Prosper of Reggio, that nothing certain can be set down concerning his life.

PROTASIUS (St.) M. (June 19)
See SS. GERVASIUS and PROTASIUS.

PROTASIUS (St.) M. (Aug. 4)
(Date uncertain.) A Martyr honoured at Cologne. It is not at all certain that he is other than the St. Protasius who was a fellow-sufferer with St. Gervasius at Milan. Some relics transported from Milan into Germany may have given origin to the special Feast of Aug. 4, which is wanting in the more ancient Registers.

PROTASIUS (St.) Bp. (Nov. 24)
(4th cent.) Born at Milan, he was consecrated Bishop of that city by Pope St. Sylvester. He held the See for about twenty-five years, and passed away A.D. 352. He assisted at the Council of Sardica, where he strenuously defended St. Athanasius and the Catholic Belief in the Trinity.

***PROTERIUS (St.) Bp., M.** (Feb. 28)
(6th cent.) A Patriarch of Alexandria, ordained priest by St. Cyril. He replaced in the See of Alexandria the heretic Dioscurus, and did his utmost to combat the plots of the Eutychians who were leading his flock astray. They, however, succeeded in murdering him on Good Friday, A.D. 557. St. Proterius is greatly venerated in the East.

PROTOGENES (St.) Bp. (May 6)
(4th cent.) A Bishop of Carrhæ in Syria, who, together with St. Eulogius of Edessa, suffered banishment for the Faith in the reign of the Arian Emperor Valens. In the end both Bishops were restored to their flocks. Such particulars as we have of them are taken from the Ecclesiastical History of Theodoret, who wrote in the fifth century.

PROTOLICUS (St.) M. (Feb. 14)
See SS. BASSUS, ANTONIUS, &c.

PROTUS (St.) (May 31)
See SS. CANTIUS, CANTIANUS, &c.

PROTUS and JANUARIUS (SS.) MM. (Oct. 25)
(4th cent.) Two Sardinian Saints of great celebrity in their island. Ordained by Pope St. Caius, the one to the priesthood, the other to the deaconate, they laboured successfully in spreading Christianity. In the persecution under Diocletian they were put to the torture, and in the end beheaded at Porto Torres, not far from Sassari (A.D. 303).

PROTUS and HYACINTH (SS.) MM. (Sept. 11)
(3rd cent.) Two famous Roman Martyrs, probably brothers, servants or dependents of St. Eugenia. The weight of evidence is in favour of A.D. 262, in the reign of the Emperor Gallienus, being the year of their death, though some would defer it for about forty years and make SS. Protus and Hyacinth victims of the great persecution under Diocletian. In any case, arrested as Christians, they were scourged and beheaded. In the following century Pope St. Damasus restored and embellished their shrine, over which verses written by him were inscribed.

***PRUDENTIUS (St.) Bp.** (April 6)
(9th cent.) One of the most learned prelates of his age, zealous and successful in confuting the then threatening heresies of Gotteschalk, Scotus Erigena and others. Butler defends him well from the charge of having in certain passages of his works advanced erroneous doctrines in reference to abstruse points of theology. His name, however, is not inserted in the Roman Martyrology. As Bishop of Troyes he showed himself energetic in reforming Church discipline. He passed away A.D. 861. He is, of course, quite other than the Spanish Christian poet Prudentius.

PRUDENTIUS (St.) Bp. (April 28)
(6th cent.) A Bishop of Tarragona in Spain, in the Cathedral of which city his relics are enshrined.

***PSALMODIUS (St.)** (June 14)
(7th cent.) Of Irish or Scottish descent, and a disciple of St. Brendan. He passed into France and lived an austere life as a hermit near Limoges. He died in the closing years of the seventh century. That he is other than St. Saumay seems the most probable supposition in order to reconcile the various accounts given of St. Psalmodius, though the lives coincide in various details.

PSALMODIUS (SAUMAY) (St.) (July 15)
(6th cent.) A holy man whom the traditions of the Diocese of Limoges in France, where he passed his life, aver to have been a native of Great Britain. He lived as a hermit and became famous for his gifts of miracles and prophecy. That he flourished in the sixth century can hardly be controverted.

PTOLEMY (St.) Bp., M. (Aug. 24)
(1st cent.) A disciple of the Apostle St. Peter, sent by him to introduce Christianity into Tuscany. He suffered martyrdom in the town of Nepi, and his relics are venerated in the Cathedral there.

PTOLEMY and LUCIUS (SS.) MM. (Oct. 19)
(2nd cent.) Roman Martyrs under the Emperor Antoninus Pius. St. Justin Martyr, their contemporary, has left us a detailed account of their sufferings.

PUBLIA (St.) (Oct. 9)
(4th cent.) A Syrian matron, head of a community of nuns near Antioch. While the Emperor Julian was passing on his way to his disastrous campaign against the Persians, she is said to have remonstrated publicly with him on his apostasy, and on that account, by his orders, to have been grievously ill-treated. It is alleged too that he had intended to have her put to death on his return, but his having perished during the war allowed of the holy woman's ending her days in peace.

***PUBLICUS (St.)** (July 3)
Otherwise St. BIBLIG, *which see.*

PUBLIUS (St.) Bp., M. (Jan. 21)
(2nd cent.) Persistent tradition identifies this Saint with the Publius, "chief man of the Island of Malta" (Acts xxviii. 7), the host of St. Paul after his shipwreck. Converted to Christianity, he is said to have become Bishop of Athens, and to have suffered martyrdom under Trajan, about A.D. 112.

***PUBLIUS (St.) Abbot.** (Jan. 25)
(4th cent.) A Saint in Mesopotamia, where he governed two communities of monks, the one of Greeks, the other of Asiatics. He was distinguished for his exceeding austerity of life.

PUBLIUS, JULIAN, MARCELLUS and OTHERS (SS.) MM. (Feb. 19)
(Date unknown.) African Martyrs, whose names are retained in the Roman Martyrology because registered in all the ancient catalogues, but whose Acts have long since been lost.

PUBLIUS, VICTOR, HERMAS and PAPIAS (SS.) MM. (Nov. 2)
(Date unknown.) African Martyrs of whom nothing, save their names, is now known.

PUDENS (St.) (May 19)
(2nd cent.) The Roman Senator, baptised by the Apostles, who was the father of the virgins SS. Praxedes and Pudentiana. He is by many identified with the Pudens mentioned in the New Testament (2 Tim. iv. 21).

PUDENTIANA (St.) V. (May 19)
(2nd cent.) Otherwise called Potentiana. She was the daughter of St. Pudens, the Senator. Together with her sister, St. Praxedes, she helped greatly the Church in Rome during the first half of the second century. They buried the bodies of the Martyrs and spent their wealth on the poor. St. Pudentiana's church, built, it is believed, on the site of the mansion of St. Pudens, is one which attracts much attention on account of its association with early Christian history.

PULCHERIA AUGUSTA (St.) V. (Sept. 10)
(5th cent.) The daughter of the Eastern Emperor Arcadius. She wisely governed the countries subject to Constantinople during the minority of her brother, Theodosius II. The latter, on attaining his majority, fell away from the Catholic Faith, and sadly mismanaged the affairs of the Empire. On his death, Pulcheria, becoming Empress, entered into a matrimonial contract with Marcion, an old soldier of valour and experience, altogether fitted for the task of aiding her. She survived only three years, passing away A.D. 453. The Universal Council of Chalcedon salutes Pulcheria as "Guardian of the Faith, Maker of Peace, pious, orthodox and a second St. Helena."

PUPULUS (St.) M. (Feb. 28)
See SS. CÆREALIS, PUPULUS, &c.

PUSICIUS (St.) M. (April 21)
See SS. SIMEON and OTHERS.

***PYRAN (St.)** (March 5)
Otherwise St. PIRAN, *which see.*

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QUADRAGESIMUS (St.) (Oct. 26)
(6th cent.) A Sub-deacon in a church of Southern Italy, commended for his holiness by St. Gregory the Great. The learned Pope relates of him that he miraculously restored a dead man to life.

QUADRATUS (CODRATUS), THEODOSIUS, EMMANUEL and OTHERS (SS.) MM. (March 26)
(Date uncertain.) Asiatic Martyrs (forty-three in number) who were after torture put to death as Christians. St. Quadratus, their leader, is said to have been a Bishop, but all particulars are lacking.

QUADRATUS (St.) M. (May 7)
(3rd cent.) A Saint in Asia Minor who appears to have languished for years in prison before being put to death as a Christian, towards A.D. 257, under Valerian.

QUADRATUS (St.) Bp. (May 26)
(2nd cent.) Registered in the old Martyrologies as a disciple of the Apostles and successor of St. Publius as Bishop of Athens, where he died some time before A.D. 130. He is famous as having written a work in defence of the Christian religion, so convincing that, according to St. Jerome, the reading it caused the Emperor Hadrian to put a stop to the persecution then raging.

QUADRATUS (St.) M. (May 26)
(Date uncertain.) An African Martyr on whose Festival St. Augustine delivered a discourse in his praise, of which some fragments are extant. He is believed to have suffered in company with five other Christians. Nothing more about him is known.

QUADRATUS (St.) Bp. (Aug. 21)
(Date uncertain.) Of this Saint, registered in the Martyrologies, nothing whatever is known. It has been conjectured that he is identical with the famous St. Quadratus of Athens (May 26), and that by some mistake or unknown reason his name has been twice set down in the records.

QUARTILLA (St.) M. (March 19)
See SS. QUINCTILLUS, QUINTILLA, &c.

QUARTUS and QUINCTUS (SS.) MM. (May 10)
(Date uncertain.) Two Christian citizens of Capua condemned and executed in Rome for their religion, whose remains were taken back to Capua and there enshrined, but all particulars have been lost.

QUARTUS (St.) M. (Aug. 6)
See SS. XYSTUS, FELICISSIMUS, &c.

QUARTUS (St.) (Nov. 3)
(1st cent.) The disciple of the Apostles whom St. Paul (Rom. xvi. 23) mentions as "greeting the Christians of Rome." Some traditions make of St. Quadratus a Bishop, others describe him as one of the seventy-two missionaries chosen by Christ, but we know nothing certain about him.

QUARTUS (St.) M. (Dec. 18)
See SS. VICTURUS, VICTOR, &c.

QUENTIN (St.) M. (Oct. 31)
Otherwise St. QUINCTINUS, *which see.*

QUERANUS (St.) (Sept. 9)
Otherwise St. PYRAN, KIERAN, KERRIER, *which see.* QUIRINUS *may be taken as one of the Latinised forms of the names of both St. Kieran of Ossory and of St. Kyran of Saghir. Another would be* QUERANUS, *as above.*

QUINCTIAN (St.) Bp. (June 14)
(Date uncertain.) A Saint described by the Roman Martyrology as Bishop of Rodez (South of France); but it would seem by mistake, as the St. Quinctian of Rodez became Bishop of Auvergne, and is venerated on Nov. 13. The St. Quinctian of June 14 is now judged by the learned to have been not a Bishop, but a simple priest.

QUINCTIAN (St.) Bp. (Nov. 13)
(6th cent.) An African by birth, an account of whose holy life we have from the pen of St. Gregory of Tours. He appears to have been among the Catholics who, when the African Church was persecuted by the Vandals, took refuge in Gaul. He was appointed Bishop of Rodez in the South of France, but driven thence by the Goths, at that time in possession of the country. He retired into Auvergne, where St. Euphrasius made him his successor in the See of Clermont-Ferrand. His sanctity was witnessed to by many miracles. A.D. 527 is given by some as the date of his death.

QUINCTIANUS and IRENÆUS (SS.) MM. (April 1)
(Date uncertain.) Armenian Martyrs venerated both by the Greeks and by the Latins, but concerning whom no reliable particulars are extant.

QUINCTIANUS, LUCIUS and JULIAN (May 23)
(Date uncertain.) A group of African Martyrs. There appear to have been sixteen, besides the three named, and among them several women. The Roman Martyrology marks them as having suffered under the Arian King Hunneric, that is, in the fifth century, but modern scholars insist that the date remains conjectural.

QUINCTIANUS (St.) M. (Dec. 30)
See SS. STEPHEN, PONTIANUS, &c.

QUINCTILIS (St.) Bp., M. (March 8)
(Date uncertain.) A Martyr of Nicomedia (Asia Minor). Most of the ancient records add as a fellow-sufferer with St. Quinctilis (variously written Quintillus, Quintolinus, &c.) a St. Capitolinus.

QUINCTILLIAN (St.) M. (April 13)
See SS. MAXIMUS, QUINCTILLIAN, &c.

QUINCTINUS (QUENTIN) (St.) M. (Oct. 31)
(3rd cent.) A Roman of noble family who accompanied St. Lucian as a missionary to Gaul. St. Lucian worked from Beauvais, St. Quentin from Amiens. Rictiovarus, Prefect of Gaul, under Diocletian and Maximian, caused the latter Saint to be seized and beheaded at the place now called *Saint-Quentin*, after him. His body was thrown into the Somme (A.D. 290), whence the Christians afterwards recovered and reverently interred it.

QUINCTIUS, ARCONTIUS and DONATUS (Sept. 5)
(SS.) MM.
(Date unknown.) Martyrs venerated at Capua and elsewhere in the South of Italy, but of whom no particulars have reached our time.

***QUINCTIUS (QUENTIN)** (St.) M. (Oct. 4)
(6th cent.) A citizen of Tours, an Official at the Court of King Clotaire I. He forfeited his life rather than yield to a temptation similar to that which Holy Scripture narrates to have assailed the Patriarch Joseph in Egypt.

QUINCTUS (St.) M. (Jan. 4)
See SS. AQUILINUS, GEMINUS, &c.

QUINCTUS, QUINCTILLA, QUARTILLA, MARK and OTHERS (SS.) MM. (March 19)
(Date uncertain.) Martyrs venerated at Sorrento, near Naples. The three first-named were probably a brother with his two sisters. It is stated that with them suffered ten other Christians, but no particulars are obtainable.

QUINCTUS (St.) M. (May 10)
See SS. QUARTUS and QUINCTUS.

QUINCTUS (St.) M. (Oct. 29)
See SS. HYACINTH, QUINCTUS, &c.

QUINCTUS, SIMPLICIUS and OTHERS (SS.) MM. (Dec. 18)
(3rd cent.) Martyrs in Africa under the Emperors Decius and Valerian (A.D. 250-260). It may be that the Epistle of St. Cyprian to Quinctus is addressed to this Martyr, who was his contemporary, and was put to death at about the same time with him.

QUINIDIUS (St.) Bp. (Feb. 15)
(6th cent.) A French Saint who, after some years of hermit life at Aix in Provence, was elected Bishop of Vaison. He was present at the Synods of Arles (A.D. 552) and of Paris (A.D. 572). Several remarkable miracles are recorded as having taken place in answer to his prayers. He died A.D. 579 or thereabouts.

QUINTA (St.) M. (Feb. 8)
Otherwise St. COINTA, *which see.*

QUINTILLA (St.) M. (March 19)
See St. MARK, M. *on this date.*

QUINTILLIAN (St.) M. (April 16)
See SARAGOSSA (MARTYRS of).

QUIRIACUS (St.) Bp., M. (May 4)
Otherwise St. CYRIACUS, *which see.*

QUIRIACUS (St.) M. (Aug. 12)
See SS. HILARIA, DIGNA, &c.

QUIRIACUS, MAXIMUS, ARCHELAUS and OTHERS (SS.) MM. (Aug. 23)
(3rd cent.) St. Quiriacus is stated to have been Bishop of Ostia at the mouth of the Tiber; SS. Maximus and Archelaus, priest and deacon respectively. They, with a number of Christian soldiers, appear to have suffered about the same time as the better known St. Hippolytus (Aug. 22). The Roman Martyrology notes the martyrdom of St. Quiriacus and his fellow-sufferers as having taken place during the reign of Alexander Severus (A.D. 222-235), but the moderns tend to place it twenty or more years later.

QUIRIACUS (St.) Hermit. (Sept. 29)
(6th cent.) He was a Greek by birth, but travelled to Palestine and there embraced the monastic life. He lived in various monasteries and hermitages until, it is said, he had long passed his hundredth year, dying some time before A.D. 550. He had great influence in his time, and is praised for having always without hesitation defended the pure Catholic doctrine in the subtle disputes which troubled the Eastern Church.

QUIRICUS (CYR) and JULITTA (SS.) MM. (June 16)
(4th cent.) We have the touching Acts of the Martyrdom of these Saints. The record is undeniably authentic and original. Julitta, a lady of Iconium in Asia Minor, was arrested during the persecution under Diocletian and accused of being a Christian. She appeared in Court, carrying her three-year-old child (St. Cyr) in her arms. Before being beheaded she was cruelly compelled to witness the dashing out of the brains of her little son (A.D. 304). She died bravely, thanking God that her child could never more be taken away from her. Both mother and son are to this day venerated in the East and in the West. Even the Abyssinians keep a Feast Day in their honour.

QUIRINUS (St.) M. (March 25)
(3rd cent.) A Roman Martyr who suffered under the Emperor Claudius II. (A.D. 269). Mention of him is made in the Acts of St. Valentine, Martyr. Further particulars are wanting.

QUIRINUS (St.) M. (March 30)
(2nd cent.) A Roman Official who was in charge of the prison in which Pope St. Alexander was confined. The holy Pontiff succeeded in converting to Christianity Quirinus, with his whole household. Shortly afterwards, Quirinus was arrested, put to the torture and beheaded (A.D. 117), under the Emperor Hadrian.

QUIRINUS (St.) Bp., M. (June 4)
(Date uncertain.) A Martyr at Tivoli near Rome, concerning whom no particulars are now discoverable.

QUIRINUS (St.) Bp., M. (June 4)
(4th cent.) An Illyrian who became Bishop of a town in Hungary now called Seseg. He died for the Faith after enduring many tortures, in one of the last years of the persecution under Diocletian (A.D. 310 about). When many years later the inhabitants of Seseg had to forsake their homes, on account of the invasion of the Barbarians, and came as refugees in considerable numbers to Rome, they brought

with them the relics of their Bishop-Martyr, St. Quirinus. The relics are still enshrined in one of the Roman churches.

QUIRINUS (St.) M. (Oct. 11)
See SS. NICASIUS, QUIRINUS, &c.

QUITERIA (St.) V.M. (May 22)
(Date unknown.) A Spanish Saint concerning whom we have unfortunately no facts which we can assert for certain. Several cities in Spain and in Southern France put forward pretensions to the possession of her relics. Some writers date her martyrdom in the fifth century. The most we can say is that there certainly flourished a St. Quiteria in an early century on the borders of France and Spain, and that, if in time of persecution she in any way attracted attention, it is highly probable that she ended her life by martyrdom.

***QUIVOX (EVOX) (St.)** (March 13)
Otherwise St. KEVOCA, *which see.*

QUODVULTDEUS (St.) Bp. (Oct. 26)
(5th cent.) An African Saint, a Bishop of Carthage. When the Arian Genseric, King of the Vandals, captured Carthage (A.D. 439) he put Bishop and clergy on board ship and drove them away, destitute of everything. They landed at Naples, employed themselves to the best of their ability in ministering to the spiritual needs of the population, and so impressed all who witnessed their patient endurance of adversity that after they had passed away they were universally acclaimed as Saints.

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***RABANUS (RHABANUS), MAURUS (Bl.) Bp.** (Feb. 4)
(9th cent.) An Archbishop of Mainz, and one of the most erudite men of his century. His life, both as monk and Abbot of Fulda, and afterwards as the most prominent Prelate in Germany, was such as to attract to him the homage and veneration of all. He died A.D. 856, leaving us valuable Commentaries on the Scriptures and other learned works, the composition of which argues undeniable talent and perseverance in view of the semi-civilised surroundings in which he lived.

***RADBOD (St.) Bp.** (Nov. 29)
(10th cent.) An Archbishop of Utrecht, famous for piety and learning as well as for pastoral zeal. He died at Deventer, A.D. 918.

***RADEGUND (St.) V.** (Aug. 13)
(13th cent.) A poor servant girl of Augsburg (Germany), pious and charitable to all to a degree that awakened the astonishment of all. In her intervals from work she busied herself in ministering to the lepers and outcasts in the country lanes. While engaged on one occasion in this holy service, she met with her death, being attacked and torn to pieces by wolves.

RADEGUND (St.) Widow. (Aug. 13)
(6th cent.) The daughter of a Pagan King or chieftain ruling in Thuringia, whose assassination was avenged by Clotaire I, King of Soissons. The latter had the child, then twelve years old, baptised and educated. Eventually he married her; but much ill-usage, crowned by the King's murder of her brother and seizure of his dominions, compelled Radegund to leave him. After some hesitation, she was allowed to embrace the Religious Life, and founded the monastery of Holy Cross at Poitiers. Here she passed away, A.D. 587, venerated in life and after death as a Saint.

***RADINGUS (St.) Abbot.** (Sept. 17)
Otherwise St. RONIN, *which see.*

RAINALDES and OTHERS (SS.) MM. (July 16)
(7th cent.) Rainaldes, daughter of St. Amalberga, and sister of St. Gudula, was a nun at Saintes in Hainault, held in great veneration by the people. She was put to death by the Huns then ravaging the country (A.D. 680, about), and with her perished two clerics, likewise honoured thenceforth as Martyrs.

RAINERIUS (St.) (June 17)
(12th cent.) Born of noble parents at Pisa (A.D. 1128), Rainerius (*Ranieri*), soon after attaining the age of manhood, gave himself up to a life of prayer, penance and good works. Especially, after his return from a pilgrimage to the Holy Land, his advice, as a spiritual director, was sought by his fellow-citizens of all ranks. By his prayers he worked many miracles. He retired eventually to a monastery near Pisa, where he died A.D. 1160.

RAINERIUS (St.) Bp. (Dec. 30)
(Date unknown.) A Bishop of Aquila in the South of Italy, the account of whose saintly life has been lost.

***RAINOFLE (RAGNULPH) (St.) V.** (July 24)
(7th cent.) A holy virgin, related to the famous Pepin, Mayor of the Palace to King Dagobert. She fled from the Court to escape being forced into a marriage, and perished from want and cold. Her relics are venerated at Aincourt, near Louvain.

***RALPH (RADULPHUS) (St.) Bp.** (June 21)
(9th cent.) A monk of the Royal Blood of France who became Archbishop of Bourges and who was indefatigable in his Pastoral work. He was also a learned man, and some of his writings are yet extant and useful. He died A.D. 866.

***RALPH SHERWIN (Bl.) M.** (Dec. 1)
(16th cent.) A native of Derbyshire who gained a Fellowship at Oxford and was an excellent classical scholar. After his conversion to the Catholic Religion he gave up all his prospects, and in due time received the priesthood. He made a pilgrimage to Rome, and on his return to England was arrested. Queen Elizabeth offered him high preferment if he would turn Protestant; but, on his indignant refusal, had him put to death (A.D. 1581) at the same time as Bl. Edmund Campion, whose blood, which stained the hangman's hand, Bl. Ralph reverently kissed before laying down his own life.

***RAMIRUS and OTHERS (SS.) MM.** (March 13)
(7th cent.) Benedictine monks of the monastery of Leon in Spain, massacred by the Arians while chanting the Catholic Creed in the choir of their church (A.D. 630).

RANULPHUS (St.) M. (May 27)
(7th cent.) The father of St. Hainulph, Abbot of Arras, near which city St. Ranulph is stated to have lost his life for the Faith, about A.D. 700.

***RAPHAEL THE ARCHANGEL (St.)** (Oct. 24)
One of the three Angels venerated by name in the Church. St. Raphael (Tob. xii. 15) is "One of the Seven who stand before the Lord." The Book of Tobias consists of the relation of one of his beneficent ministrations to men. Many churches are dedicated to him, and his Feast is celebrated very generally throughout the Church.

RASYPHUS (St.) M. (July 23)
(Date unknown.) A Martyr venerated from early ages in Rome, but of whom nothing whatever is now known. He is possibly identical with a St. Rasius whose relics are enshrined in the Pantheon in Rome.

***RAVENNUS and RASYPHUS (SS.) MM.** (July 23)
(5th cent.) Natives of Great Britain who took refuge in Normandy about the middle of the fifth century from the Anglo-Saxon invaders of their country. They lived there as hermits until put to death by order of the Governor (or subordinate magistrate) of Neustria, who appears to have been still a Pagan. The shrine of the Saints is in Bayeux Cathedral.

RAYMUND of PENNAFORT (St.) (Jan. 23)
(13th cent.) A Spaniard of noble birth who in middle life entered the Dominican Order and eventually became General of the same. He co-operated with St. Peter Nolasco in the

Foundation of the Order of Our Lady of Ransom for the Redemption of Captives. He was remarkable as a zealous and eloquent preacher, austere in his own life, but considerate and kindly with others. He was in great esteem at the Pontifical Court and the chief adviser of Pope Gregory IX. He was one of the most learned men of his time, and his Collection of Canons known as the "Decretals" remained the authoritative text-book of Church Law until the promulgation of the new "Codex" in 1917. St. Raymund died, a centenarian, A.D. 1275.

***RAYMUND of FITERA (St.)** Abbot. (Feb. 1)
(12th cent.) A Spanish Cistercian monk, founder and organiser of the famous Military Order of Calatrava. The object of its members was the recovery of Spain from the Moors, and originally they were Oblates of the Cistercian Order. St. Raymund died A.D. 1163, and soon afterwards his Military Order became secularised.

RAYMUND NONNATUS (St.) (Aug. 31)
(13th cent.) A Spanish Saint, Religious of the then newly-founded Order of Our Lady of Ransom. He spent his all in the Moorish countries of North Africa in the purchase back of Christian slaves, and, in the end, gave himself as a hostage to secure the liberty of one of their number. He thenceforth lived in slavery and endured terrible hardships until his Order succeeded in ransoming him in his turn. Returning to Europe, he was received with the utmost veneration and was even raised to the Cardinalate by Pope Gregory IX. Nevertheless, he persisted in living as a humble Religious until his holy death (A.D. 1240).

REATRIUS (RESTIUS) (St.) M. (Jan. 27)
See SS. DATIVUS, REATRIUS, &c.

REDEMPTA (St.) V. (July 23)
See SS. ROMULA, REDEMPTA, &c.

REDEMPTUS (St.) Bp. (April 8)
(6th cent.) A holy Bishop of Ferentino, a town some distance to the South of Rome, and a friend of St. Gregory the Great, who bears witness to his sanctity. He died about A.D. 586.

***REDYNG (THOMAS) (Bl.) M.** (May 4)
See CARTHUSIAN MARTYRS.

***REGINA (REGNIA, REINE) (St.) V.M.** (Sept. 7)
(3rd cent.) A Christian maiden, put to death on account of her religion at Autun (France), most probably in the Decian persecution (A.D. 250). Some authors, however, number her among the victims of the Emperor Maximian Herculeus, and give A.D. 286 as the date of her death.

***REGULA (St.) V.M.** (Sept. 11)
See SS. FELIX and REGULA.

REGULUS (RIEUL) (St.) Bp. (March 30)
(Date uncertain.) A Greek, the first Bishop of Senlis (North of France), also at one time venerated by the people of Arles (near Marseilles) as one of their Bishops. The old belief was that St. Rieul was sent as a missionary to Gaul by the Apostles in the first century. But many moderns post-date him to the middle of the third century. In either case, there can be no doubt that he was a singularly holy and successful missionary Bishop. His shrine was at Senlis, where he died.

***REGULUS (RULE) (St.)** Abbot. (March 30)
(4th cent.) According to Scottish tradition, St. Rule was a holy man to whom in the time of the Emperor Constantine it was by Divine direction committed to carry away to the ends of the earth a portion of the relics of St. Andrew, the Apostle. Hence, coming to Pagan Scotland, he enshrined them in the place since called St. Andrews, and there presided until his death over a community of fervent Christians. Other and more likely accounts of the Translation of the Relics of St. Andrew to Scotland put it at a much later date, and connect it with the name of the Scottish King Constantine, about the middle of the fifth century.

REGULUS (St.) M. (Sept. 1)
(6th cent.) An African (probably a Bishop) driven into exile by the Arian Vandals. He landed in Tuscany, in company with St. Cerbonius and others, and appears to have suffered martyrdom when the Barbarian Totila was ravaging Italy (about A.D. 545).

***REINALDES (St.) V.M.** (July 16)
Otherwise St. RAINALDES, *which see.*

REINE (St.) V.M. (Sept. 7)
Otherwise St. REGINA, *which see.*

***REMACLUS (St.)** Bp. (Sept. 3)
(7th cent.) A native of Aquitaine, who was Bishop of Maestricht for twelve years, and who ended his life as a monk at Stavelo (A.D. 664). His memory is still in great local veneration.

REMBERT (St.) Bp. (Feb. 4)
(9th cent.) A native of Flanders, where he embraced the Religious life. At the persuasion of St. Ansgar, he accompanied him in his Apostolate of Scandinavia and succeeded him as Archbishop of Bremen. He seems to have been the first to preach the Gospel to the Pagans of Brandenburg. He died A.D. 888. To him we owe a well-written life of his leader, St. Ansgar.

***REMBERT (REGNOBERT) (St.) M.** (June 13)
(7th cent.) A pious youth of the Court of King Thierry of France, murdered (A.D. 675) because of his inflexibility in living a clean life, and hence honoured as a Martyr.

REMEDIUS (St.) Bp. (Feb. 3)
(Date uncertain.) A Bishop of Gap in the French Alps, the successor of St. Tyagris or Tigis. Nothing reliable can be cited concerning him.

REMIGIUS (REMY) (St.) Bp. (Oct. 1)
(6th cent.) Born in Gaul A.D. 439, he was consecrated Archbishop of Rheims when only twenty-two years of age, and governed that illustrious Church for over seventy years. He was looked up to as the most learned and most eloquent Prelate of his Age. He is the Apostle of the Franks, of whom he baptised over three thousand, together with their King Clovis. He died Jan. 13, A.D. 533, and has ever since been venerated as one of the greatest glories of the French Church. His Festival is generally kept on Oct. 1, anniversary of the Translation of his Relics.

REMO (St.) Bp. (Oct. 13)
San Remo is a corrupt form of the name of St. ROMULUS, *which see.*

***REOLUS (St.)** Bp. (Nov. 25)
(7th cent.) A Frankish monk, disciple of St. Philibert, and successor in the Archbishopric of Rheims of St. Nivard. His relics were enshrined in the Abbey of Orbais, founded by him (A.D. 690 about).

REPARATA (St.) V.M. (Oct. 8)
(3rd cent.) A Palestinian maiden of Cæsarea who, when but twelve years old, was called upon to give testimony to Christ before the Officials of the Emperor Decius (A.D. 250 about). After enduring terrible tortures, she was beheaded as a Christian. Bystanders assert that at the moment of her death they saw a white dove fly upwards from her headless trunk. St. Reparata is venerated chiefly at Florence and at Nice.

RESPICIUS (St.) M. (Nov. 10)
See SS. TRYPHON, RESPICIUS, &c.

RESTITUTA (St.) V.M. (May 17)
(3rd cent.) An African maiden, victim to heathen fury under Valerian (A.D. 255). She was put on board a boat loaded with combustibles, which, when afloat, was set on fire. God's Providence allowed what remained of the boat to drift to the Coast of Italy, the relics of the Saint being still recognisable. These relics are now enshrined in one of the churches of Naples.

RESTITUTA and OTHERS (SS.) MM. (May 27)
(3rd cent.) A Roman virgin of Patrician descent who, during the persecution under the

Emperor Aurelian, having taken refuge at Sora in Campania, was there arrested as a Christian and, with three others of the Faithful, put to the torture and beheaded (A.D. 272).

RESTITUTUS (St.) M. (May 29)

(3rd cent.) A Roman Martyr of the end of the third century under Diocletian. Original and authentic records of his trial and execution have come down to our own times. Restitutus was a mere youth, but manfully bore witness to Christ, and endured torture and death for His sake. A Christian matron rescued his remains and gave them honourable burial in the Catacombs of the Via Nomentana.

RESTITUTUS (St.) M. (June 10)

See SS. CRISPULUS and RESTITUTUS.

RESTITUTUS, DONATUS, VALERIAN, FRUCTUOSA and OTHERS (SS.) MM. (Aug. 23)

(4th cent.) Syrian Martyrs (sixteen in number), put to death at Antioch, probably at the beginning of the fourth century, but no particulars concerning them are extant.

RESTITUTUS (St.) Bp., M. (Dec. 9)

(Date unknown.) All we know of this African Martyr is that he was a Bishop of Carthage, and that St. Augustine (towards the end of the fourth century) preached a Sermon in his honour on his Feast Day. Unfortunately, the Sermon itself has been lost.

REVERIANUS, PAUL and OTHERS (SS.) MM. (June 1)

(3rd cent.) St. Reverianus, a Bishop, and St. Paul, a priest, Italians by birth, appear to have been sent into Gaul as missionaries by Pope St. Felix I, and to have been evangelising Autun and its neighbourhood at the time when the Emperor Aurelian vanquished the usurper Tetricus at Chalons (A.D. 272). Aurelian was a fierce persecutor of Christians, and by his orders, Reverianus, Paul, and ten others of the Faithful were put to the torture and afterwards beheaded.

REVOCATA (St.) M. (Feb. 6)

See SS. SATURNINUS, THEOPHILA, &c.

REVOCATUS (St.) M. (Jan. 9)

See SS. VITALIS, REVOCATUS, &c.

REVOCATUS (St.) M. (March 7)

See SS. PERPETUA, FELICITAS, &c.

REYNE (St.) V.M. (Sept. 7)

Otherwise St. REGINA, *which see.*

***REYNOLDS (RICHARD) (Bl.) M.** (May 4)

See Bl. RICHARD REYNOLDS.

RHAIS (St.) M. (June 28)

See SS. PLUTARCH, SERENUS, &c.

RHAIS (St.) V.M. (Sept. 22)

Otherwise St. IRAIS, *which see.*

***RHEDIUS (St.)** (Nov. 11)

(Date unknown.) A Welsh Saint whose name is perpetuated by the Church Dedication in his honour of Llanllyfni in Carnarvon.

***RHUDLAD (St.) V.** (Sept. 4)

(7th cent.) The Title Saint of the church of Llanshudlad in Anglesey. She is said to have been the daughter of a King of Leinster, and to have lived in the seventh century. But nothing certain is known about her.

***RIAN (RHEANUS) (St.) Bp.** (March 8)

(Date unknown.) The Saint who has left his name to Llanhrian in Pembrokeshire. William of Worcester and Leland describe him as an Abbot, but no dates nor particulars concerning him are ascertainable.

RICHARD (St.) King. (Feb. 7)

(8th cent.) He seems to have been an Anglo-Saxon chieftain or Under-King in Wessex, probably of part of Devonshire. He married a relation of St. Boniface, the Apostle of Germany, and was the father of three Saints, SS. Willibald, Winebald and Walburga. He died at Lucca in Italy while on a pilgrimage to Rome (A.D. 722), and many miracles testified to his sanctity.

RICHARD of CHICESTER (St.) Bp. (April 3)

(13th cent.) Richard De Wiche, born near Worcester, distinguished himself from early youth by his piety and intellectual ability. He studied at Paris and Bologna and, returning to England, was made Chancellor of the University of Oxford. He was a devoted friend of St. Edmund of Canterbury, chosen by him as his chief adviser, and attended him in his exile. Consecrated Bishop of Chichester (A.D. 1245), he bravely defended the rights of his See against the Royal usurpations, but was chiefly conspicuous for his devotedness to his flock and for his care of the poor. He died at Dover in the building still known as the *Maison Dieu* (A.D. 1253), and was canonised nine years later.

***RICHARD REYNOLDS (Bl.) M.** (May 4)

(16th cent.) A priest of the Bridgettine Order in their monastery of Sion at Isleworth on the Thames, and a man of deep learning and holy life. He was tried, sentenced and executed with the holy Carthusian Martyrs at Tyburn (A.D. 1535).

***RICHARD THIRKILL (Bl.) M.** (May 29)

(16th cent.) A native of Durham who, when advanced in years, was ordained priest at Douai. His prayer had always been that he might die for Christ, and he won the Martyr's crown a few years after his coming on the English mission. On hearing his sentence he exclaimed: "This is the day which the Lord hath made: let us be glad and rejoice therein." He was executed with circumstances of great brutality at Tyburn (A.D. 1583).

RICHARD (St.) Bp. (June 9)

(12th cent.) Possibly an English Saint. We only meet him in the South of Italy, where he is venerated as the first Bishop of Andria. A document still in existence proves that in A.D. 1196 he, as Bishop of Andria, officiated at a Translation of Sacred Relics, and it is historically certain that from the time of his passing from this world he has been liturgically honoured as a Saint.

***RICHARD FETHERSTONE (Bl.) M.** (July 30)

(16th cent.) One of the chaplains of Queen Catharine of Aragon, whose cause he defended against her adulterous husband. He was hanged at Smithfield (A.D. 1540) for refusing to take the unlawful Oath of Supremacy exacted by King Henry.

***RICHARD KIRKMAN (Bl.) M.** (Aug. 22)

(16th cent.) A native of Yorkshire, who having received priests' Orders at Douai, laboured for four years on the English Mission. Arrested at York for preaching the Catholic Faith, sentence of death was pronounced upon him. He suffered, August 22, A.D. 1582, having passed his last moments in fervent prayer.

***RICHARD WHITING (Bl.) M.** (Nov. 14)

(16th cent.) The last Abbot of Glastonbury, where he presided over nearly one hundred Benedictine monks. They lived lives of such fervour and usefulness that even the Royal visitors sent by Henry VIII could find no fault with the community. But the holy Abbot steadfastly refused to subscribe the Oath of Royal Supremacy, and, on that account, was hanged in view of his own monastery (Nov. 14, A.D. 1539). With him suffered John Thorne and Robert James, monks of the Abbey.

***RICHARDSON (LAURENCE) (Bl.) M.** (May 30)

See Bl. LAURENCE RICHARDSON.

RICHARIUS (RICARIUS, RIQUIER) (St.) Abbot. (April 26)

(7th cent.) A French priest who appears to have passed some time in England. Favoured by King Dagobert, he founded the monastery of Centual (*Saint-Riquier*) near Amiens. He ended his days (A.D. 645) as a hermit in a neighbouring forest.

***RICTRUDIS (St.) Widow.** (May 12)

(7th cent.) A devout woman, four of whose children are venerated as Saints. On the death of her husband, she took the veil at the hands of St. Amandus, and for several years presided over a monastery in Flanders. She, however,

resigned her charge some time before her happy death in A.D. 688.

RIEUL (St.) Bp. (March 30)
Otherwise St. REGULUS, *which see.*

RIGOBERT (St.) Bp. (Jan. 4)
(8th cent.) An Archbishop of Rheims, persecuted and expelled from his See by Charles Martel, the father of Pepin and grandfather of Charlemagne. St. Rigobert passed the closing years of his life in a hermitage near Rheims. He died about A.D. 750.

RINGAN (St.) Bp. (Sept. 19)
Otherwise St. NINIAN, *which see.*

***RIOCH** (St.) Bp. (Aug. 1)
(5th cent.) An early convert made by St. Patrick in Ireland. Rioch was likewise by him consecrated Bishop, but from love of solitude and contemplation he soon resigned that office and retired to the island of Inisboffin. There he founded a monastery over which he presided until his death.

RIPSIMIS and OTHERS (SS.) VV.MM. (Sept. 29)
(4th cent.) Armenian Martyrs of the beginning of the fourth century. Mention is made of them in the Acts of St. Gregory the Illuminator, Apostle of Armenia. But there is no really reliable account of these Martyrs in existence at the present day.

RITA (MARGARITA) (St.) Widow. (May 22)
(15th cent.) An Italian Saint who, after eighteen years of married life lost her husband and her two sons. Feeling herself then called to the Religious Life, she professed the Rule of St. Augustine at Cassia, her native place, near Spoleto in Central Italy. In a chronic and very painful malady, her patience, cheerfulness and union by continuous prayer with Almighty God never forsook her. She died May 22, A.D. 1456, and both in life and after death has worked many miracles.

RIXIUS VARUS (St.) M. (July 6)
See SS. LUCY, ANTONINUS, &c.

***ROBERT of ARBRISSEL** (Bl.) (Feb. 23)
(12th cent.) A French Ecclesiastic, possessed of much influence in the society of his time. He renounced a brilliant career in the world to embrace the Religious Life, and founded the Order of Fontevrault which fifty years after his death (A.D. 1116) numbered over five thousand members.

***ROBERT** (St.) M. (March 25)
(12th cent.) A child, said to have been put to death out of hatred of Christianity by Jews (A.D. 1181) at Bury St. Edmunds, where his relics were venerated in the Abbey church.

ROBERT (St.) Abbot. (April 17)
(11th cent.) The sainted Founder of the great Benedictine Abbey of Chaise-Dieu in Auvergne, in which he guided over three hundred monks in the way of perfection, teaching as much by example as by precept. He died A.D. 1067.

ROBERT (St.) Abbot. (April 29)
(11th cent.) The Founder of the Cistercian Order (so-called from its first monastery of Citeaux (*Cistercium*) in France. It is a branch of the Benedictine Order pledged to a literal and rigorous observance of the monastic Rule. Out of devotion to Our Blessed Lady, St. Robert enjoined on his monks the wearing of a white habit, and directed that all the churches of his Order should be dedicated to her. The Cistercians are now most generally known as Trappists from a still later Reform which began in the monastery of La Trappe in the North of France. After many times seeking to retire from the government of his monastery, St. Robert died A.D. 1098.

***ROBERT of KNARESBOROUGH** (St.) (May 14)
(13th cent.) Robert Flower, son of a Mayor of York, after some years of a hermit's life, joined the Trinitarian Order, as a Saint of which he is venerated. He died about A.D. 1250.

***ROBERT JOHNSON** (Bl.) M. (May 28)
(16th cent.) A native of Shropshire, ordained priest at Douai, who, after four years of work on the English mission, was arrested, committed to the Tower, tried and hanged at Tyburn, A.D. 1582.

ROBERT of NEWMINSTER (St.) Abbot. (June 7)
(12th cent.) A Yorkshire priest who took the monastic habit in the Benedictine Abbey of York, but, with others of the brethren, passed to the Cistercian Reform already established at Rievaulx, and founded Fountains Abbey. Later that of Newminster near Morpeth was established, with St. Robert as Abbot. He was favoured with the gifts of prophecy and miracles, and was united in spiritual friendship with St. Bernard of Clairvaux, the great Saint of the Age, and with St. Godric, the holy hermit of Durham. St. Robert died A.D. 1159.

ROBUSTIAN (St.) M. (May 24)
(Date unknown.) A Milanese Martyr of early Christian times, possibly one and the same with St. Robustianus, venerated with a St. Mark on Aug. 31.

ROBUSTIAN and MARK (SS.) MM. (Aug. 31)
(Date unknown.) Martyrs venerated at Milan from the early Ages and registered in the ancient Calendars of that Church, but of whom nothing whatever is now known.

ROCH (ROQUE, ROCK) (St.) (Aug. 16)
(14th cent.) A citizen of Montpellier in the South of France, who devoted his life to the serving of the plague-stricken. In their behalf almighty God enabled His servant to work many miracles. He died A.D. 1337, and has since been venerated as the special advocate of the sick.

***ROCHESTER (JOHN)** (Bl.) M. (May 4)
See CARTHUSIAN MARTYRS.

RODERICK and SALOMON (SS.) MM. (March 13)
(9th cent.) Spanish Christians, put to death at Cordova by the Moors during their occupation of Spain (A.D. 857). Roderick was a priest and Salomon a layman. They came to know one another as fellow-prisoners in the same dungeon. Of their trial, tortures and death we have some details from the pen of their contemporary, St. Eulogius.

RODOPIANUS (St.) M. (May 3)
See SS. DIODORUS and RODOPIANUS.

ROGATIAN (St.) M. (May 24)
See SS. DONATIAN and ROGATIAN.

ROGATIAN and FELICISSIMUS (SS.) MM. (Oct. 26)
(3rd cent.) Africans of Carthage who suffered death for Christ (A.D. 256) under the Emperor Valerian, and whose glorious example, St. Cyprian, in his Epistle to the Christians in prison, exhorts the latter to follow, as a year or two later he himself did.

ROGATIAN (St.) M. (Dec. 28)
See SS. CASTOR, VICTOR, &c.

ROGATUS (St.) M. (Jan. 12)
See SS. ZOTICUS, ROGATUS, &c.

ROGATUS and ROGATUS (SS.) MM. (March 8)
See SS. CYRIL, ROGATUS, &c.

ROGATUS, SUCCESSUS and OTHERS (SS.) MM. (March 28)
(Date unknown.) A band of eighteen Christians put to death on account of their religion in Africa, in one of the early persecutions, but of whom no record, except the Martyrology lists, now exists.

ROGATUS (St.) M. (June 10)
See SS. ARESIUS, ROGATUS, &c.

ROGATUS (St.) M. (Aug. 17)
See SS. LIBERATUS, BONIFACE, &c.

ROGATUS and SERVUSDEUS (SERVIODEO) (SS.) MM. (Sept. 16)
(9th cent.) A monk and a young man, his disciple, who at Cordova in Spain inveighed publicly against the Mohammedan creed at a time when the Moors, masters of the country, were persecuting the Christians. They had even ventured to set foot within the mosques set up by the unbelievers. Their conduct may have been rash, but they expiated their

breaking of the Civil Law by torture and death (A.D. 852.) Their fellow Christians forthwith honoured them as Martyrs.

ROGATUS (St.) M. (Dec. 1)
See SS. LUCIUS, ROGATUS, &c.

***ROGER (St.)** Abbot. (Jan. 4)
(12th cent.) A Saint of English birth who flourished in the twelfth century, and who entered the Cistercian Order in France, where he founded and governed the Abbey of Elan in the Diocese of Rheims.

***ROGER (St.)** (March 5)
(13th cent.) A disciple of St. Francis of Assisi, received into his Order A.D. 1216. He was renowned for his gifts of prophecy and the working of miracles. He died in Spain A.D. 1236.

***ROGER, JAMES (Bl.) M.** (Nov. 14)
(16th cent.) A fellow-sufferer with Bl. Richard Whiting, his Abbot, at Glastonbury.

ROLLOCK (ROLLOX) (St.) (Aug. 16)
A Scottish corruption of the name of St. ROCH *or* ROQUE, *which see. Forbes notes an even more grotesque variant of the same,* SEEMI-ROOKIE, *the title of a chapel at Dundee.*

ROMANA (St.) V. (Feb. 23)
(4th cent.) A Roman maiden, sister, it would seem, of St. Firmina (Nov. 24), baptised by Pope St. Sylvester. Forsaking her home, she took refuge with a band of Christian Solitaries near Todi in Umbria. She embraced with ardour their life of penance, but was soon called to a better world, dying at the age of eighteen (A.D. 324).

ROMANUS (St.) Abbot. (Feb. 28)
(5th cent.) A native of Gaul, and brother of St. Lupicinus. At the age of thirty-five he established himself as a hermit in the Jura mountains, between France and Switzerland. Many disciples soon gathered round the two brothers, who thereupon founded several monasteries. St. Romanus (writes St. Gregory of Tours) "persisted to the day of his death (A.D. 461) in simplicity of life and in the doing of good works, especially in charitably visiting and caring for the sick."

ROMANUS (St.) Abbot. (May 22)
(6th cent.) The Benedictine Order venerates this Saint as the holy hermit who (A.D. 494) ministered to St. Benedict in his solitude at Subiaco, near Rome, as is narrated by St. Gregory the Great. The tradition is that St. Romanus thence went to France, and there founded a monastery in the neighbourhood of Auxerre, where he died late in the sixth century.

***ROMANUS and DAVID (SS.) MM.** (July 24)
(11th cent.) Two Princes, sons of Vladimir, the first Christian Duke of Muscovy (Russia). Their zeal for the propagation of the Christian Faith led to their martyrdom at the hands of their heathen fellow-countrymen (A.D. 1010). St. Romanus is known in the East as St. Boris, a name very frequently given in Baptism, and St. David as Gleb.

ROMANUS (St.) Bp., M. (Aug. 24)
(1st cent.) The disciple and successor of St. Ptolemy, Bishop of Nepi in Tuscany, whither, according to tradition, they had both been sent as missionaries by St. Peter the Apostle. The one and the other are alleged to have suffered martyrdom before the close of the first century.

ROMANUS (St.) Bp. M. (Oct. 6)
(6th cent.) The successor of St. Eleutherius in the See of Auxerre in France. During his three years of Episcopate, he struggled against Arianism and simony, both rife at that period in Central France. He died A.D. 564, and is commonly venerated as a Martyr, though of his having been such, historical proof is not now forthcoming.

ROMANUS (St.) Bp. (Oct. 23)
(7th cent.) An Archbishop of Rouen in Normandy, a prelate of great zeal and of heroic sanctity, who during his twelve years of Episcopate effected many necessary disciplinary reforms in his Diocese. He died A.D. 639.

ROMANUS and BARULA (SS.) MM. (Nov. 18)
(4th cent.) St. Romanus was a zealous Catholic of Antioch in Syria who, in the persecution under the Emperors Diocletian and Galerius, appears to have incited his fellow-Christians to resist by force the Imperial Officials charged to desecrate and destroy their churches. For this, he paid with his life (A.D. 304). A little boy, Barula by name, for persisting that there is only One God, shared his happy lot.

ROMANUS (St.) (Nov. 24)
(4th cent.) A priest in Gaul, ordained by St. Martin of Tours and sent by him to evangelise the South of France, where he worked many miracles. He died in St. Martin's arms about A.D. 385.

ROMARIC (St.) Abbot. (Dec. 8)
(7th cent.) A Saint of the Royal Blood of the Merovingians who, forsaking the Court, retired to the monastery of St. Columbanus at Luxeuil, of which later he was appointed Abbot. He was zealous for Religious observance of the Rule among his monks. He is also said to have founded seven convents of nuns, close the one to the other, with the intent that each in turn should chant the Divine Praises, so that, neither by day nor by night, should their Psalmody be interrupted.

ROME (MARTYRS of) (SS.) (Jan. 13)
(3rd cent.) Forty Christian soldiers put to death outside the walls of Rome, on account of their religion, under the Emperor Gallienus (A.D. 262).

ROME (MARTYRS of) (SS.) (Jan. 21)
(4th cent.) Thirty soldiers put to death in Rome as Christians under Diocletian (A.D. 304). The Martyrs in Rome in the greater persecutions were almost innumerable. Nero, Domitian, Septimius Severus, Decius, Valerian, Aurelian, and, above all, the systematic Diocletian, with his brutal colleague Maximian Herculeus, are responsible for the greater number. But Hadrian and Trajan also persecuted the Church. And the Antonines, notably Marcus Aurelius, the philosopher, condemned many citizens to death for despising the gods of Rome. From the time that the Emperors themselves insisted upon Divine Honours being paid to them personally, a political motive also intervened. Often too, in the first four centuries of the Christian era, there were riots in which Christians were massacred by the heathen mob, with or without the connivance of the authorities. The Martyrologies mostly record the various martyrdoms under the head of the most prominent sufferer or sufferers. But here and there, we find entries like this of Jan. 21, in which no individual name is set down. A few of these are here indicated.

ROME (MARTYRS of) (SS.) (March 1)
(3rd cent.) Two hundred and seventy Christians condemned to death and executed in Rome under the Emperor Claudius II (A.D. 272 about).

ROME (MARTYRS of) (SS.) (March 2)
(3rd cent.) Although in general the Church enjoyed a respite from persecution under the Emperor Alexander Severus, yet the penal laws were still in force, and not a few Christians were put to death during his reign. Usually, they were such as were denounced in the Provinces. Those who suffered in Rome itself about A.D. 227, under the Prefect Ulpian, are commemorated on March 2. They are registered as "plurimi" (very many).

ROME (MARTYRS of) (SS.) (March 4)
(3rd cent.) Nine hundred Roman Christians of whose martyrdom no details are now extant. They appear to have been victims of a massacre of Christians in the time of the Emperor Valerian, about A.D. 260.

ROME (MARTYRS of) (SS.) (March 14)
(1st cent.) Forty-seven Christians, baptised by St. Peter, whom the Emperor Nero caused to be beheaded in one day.

ROME (MARTYRS of) (SS.) (April 10)
(2nd cent.) A number of Christians whom Pope St. Alexander baptised during his imprisonment. They were taken to Ostia and put on board of a ship which was then sunk at sea (A.D. 115 about).

ROME (MARTYRS of) (SS.) (June 17)
(Date unknown.) Two hundred and sixty-two Martyrs who suffered in Rome in one of the persecutions. The Bollandists place their martyrdom at the beginning of the fourth century; but weighty authorities date it much earlier.

ROME (MARTYRS of) (SS.) (June 24)
(1st cent.) These, many hundreds in number, are the Christians put to death by the Emperor Nero (A.D. 64) on the absurd charge that it was they who had caused the great Fire of Rome, probably his own work. The strange and horrible deaths they suffered are well known. Some, sewn up in the skins of animals, were thrown to the wild beasts in the Amphitheatre; others, besmeared with oil, were used as torches to illuminate the Imperial Gardens; others were crucified, &c., &c.

ROME (MARTYRS of) (SS.) (Aug. 5)
(4th cent.) Twenty-three Christians of the company of St. Abundantius (Sept. 16), put to death while engaged in prayer. Each one signed himself with the sign of the Cross in the act of laying his head on the block. They suffered under Diocletian about A.D. 303. The Emperor is said to have afterwards expressed his regret that he had not had them more severely treated in the torture chamber.

ROME (MARTYRS of) (SS.) (Aug. 10)
(3rd cent.) One hundred and sixty-five Christian soldiers put to death under Aurelian (A.D. 274).

ROME (MARTYRS of) (SS.) (Oct. 25)
(3rd cent.) Forty-six Christian soldiers put to death under the Emperor Claudius II (A.D. 269).

ROMUALD (St.) Abbot. (Feb. 7)
(11th cent.) A native of Ravenna and founder of the Order of the Camaldolese Hermits, a branch of that of St. Benedict, which had its head house at Camaldoli near Arezzo, in Tuscany. Though most austere in his habits, St. Romuald was conspicuous for the cheerful kindliness and considerateness with which he dealt with others. He died June 19, A.D. 1027; but his Feast is kept on Feb. 7, the anniversary of the Translation of his relics. His Order has survived in Italy to our own time.

ROMULA, REDEMPTA and HERUNDO (SS.) VV. (July 23)
(6th cent.) Three devout maidens personally known in Rome to Pope St. Gregory the Great, whose edifying life of self-denial he made the text of one of his extant sermons.

ROMULUS (St.) M. (Feb. 17)
See SS. DONATUS, SECUNDIANUS, &c.

ROMULUS (St.) M. (March 24)
See SS. TIMOLAUS, DIONYSIUS, &c.

ROMULUS and SECUNDUS (SS.) MM. (March 24)
(Date unknown.) African Martyrs, whose Acts, like so many others, have unhappily been lost. Many of the ancient Registers write Secundolus for Secundus.

ROMULUS and OTHERS (SS.) MM. (July 6)
(1st cent.) St. Romulus was the missionary sent by St. Peter to evangelise the country round Florence, and is honoured as the first Bishop of Fiesole. With other Christians, he was put to death in the reign of the Emperor Domitian (A.D. 81-96).

ROMULUS (St.) M. (Sept. 5)
(2nd cent.) An Official of the Court of the Emperor Trajan who, for remonstrating with him on his cruelty to the Christians, was made to share the fate of his fellow-believers (A.D. 112).

***ROMULUS (St.)** Bp. (Oct. 13)
(5th cent.) A Bishop of Genoa, concerning whom we have now no reliable documents. His name, corrupted to *San Remo*, has remained to a well-known coast town on the Mediterranean Riviera.

***ROMULUS and CONINDRUS (SS.)** Bps. (Dec. 28)
(5th cent.) Two of the first preachers of Christianity in the Isle of Man, whither they may possibly have been sent by St. Patrick, their contemporary, then engaged in the conversion of Ireland. We have no particulars of their lives.

***RONALD (St.)** M. (Aug. 20)
(12th cent.) An Earl or chieftain of Orkney, and a warlike prince, who, in discharge of a vow, built the Cathedral of St. Magnus at Kirkwall. He was murdered by rebels, A.D. 1158. Many and great miracles attested his sanctity.

***RONAN (St.)** Bp. (June 1)
Otherwise St. RUMON, *which see.*

***RONIN (RADINGUS) (St.)** Abbot. (Sept. 17)
(7th cent.) An Irish Saint, Founder of the Abbey of Beaulieu in Argonne, which he governed for thirty years. He retired to a hermitage to prepare for death, and passed away A.D. 680. There are several Saints, locally venerated in the British Isles and in France and Belgium, of the same or similar name. The distinguishing them, the one from the other, is often very difficult.

ROQUE (St.) (Aug. 16)
Otherwise St. ROCH, *which see.*

ROSALIA (St.) V. (Sept. 4)
(12th cent.) The Patron Saint of Palermo in Sicily, of which city she was a native. She passed her life as a recluse in a cave on a hillside, not far from Palermo, and died there at the age of thirty (A.D. 1160). She was famous for the austerity of her penitential life and for the many miracles wrought in answer to her prayers.

ROSE of LIMA (St.) V. (Aug. 30)
(17th cent.) The Patron Saint of Lima in Peru. Of Spanish origin, she, as a Sister of the Third Order of St. Dominic, lived a life of extraordinary austerity in South America, bearing patiently the painful maladies to which she was subject. She died in her thirty-first year (A.D. 1617), and was canonised A.D. 1671.

ROSE of VITERBO (St.) V. (Sept. 4)
(13th cent.) A virgin of Viterbo in Central Italy who, being unable to gain admittance to the then newly-founded Franciscan Order, lived a life of assiduous contemplation and penance in a solitary place near the convent in her native town. She died about A.D. 1252.

ROSIUS (St.) (Sept. 1)
See SS. PRISCUS, CASTRENSIS, &c.

ROSULA (St.) M. (Sept. 14)
See SS. CRESCENTIANUS, VICTOR, &c.

***RUADHAN (St.)** Abbot. (April 15)
(6th cent.) A Leinster Saint who had under his Rule one hundred and fifty monks, and who is one of the number of the Saints styled the "Twelve Apostles of Ireland."

***RUAN (RUADHAN, RUMON, RONAN) (St.)** Bp. (June 1)
(5th cent.) An Irish Saint (alleged to have been consecrated Bishop by St. Patrick) who came to labour for God in Cornwall. The particulars regarding him are vague and uncertain. Probably, this is one of the instances in which the personalities of several of God's servants have been by accident confused into one. Various churches are dedicated to St. Ruan or Ronan. At one period, he lived in Brittany, where he is equally in honour as in the British Isles. Perhaps it was in Brittany that he ended his earthly pilgrimage.

RUDERICUS (St.) M. (March 13)
Otherwise St. RODERICK, *which see.*

***RUDESIND (ROSINDO) (St.)** Bp. (March 1)
(10th cent.) A Spanish Bishop, famous for his resistance to the Mohammedan Arabs in his day overrunning the Peninsula. In his old age he retired to a monastery, which he governed till his death (A.D. 977).

***RUDOLPH AQUAVIVA and OTHERS (Bl.)** MM. (July 27)
(16th cent.) A band of Jesuit Saints put to death for the Faith in Japan (A.D. 1583). Their martyrdom was almost immediately followed by the miraculous conversion to Christianity of the inhabitants of the place where they suffered.

***RUELLINUS (St.)** Bp. (Feb. 28)
(7th cent.) A successor of St. Tugwald in Brittany, and by him appointed his successor in the See of Leon.

RUFFILLUS (St.) Bp. (July 18)
(4th cent.) An Athenian sent by Pope St. Sylvester to preach Christianity at Forlimpopoli in Central Italy. He is accounted Apostle and first Bishop of that city. He died (A.D. 382) after forty-seven years of Episcopate. Forlimpopoli was destroyed in war (A.D. 1360), when the See was transferred to Bertinora, and the relics of the Saint were enshrined anew at Forli.

RUFINA and SECUNDA (SS.) VV.MM. (July 10)
(3rd cent.) Two sisters, natives of Rome, whose promised husbands, terrified by the horrors of the persecution of Christianity then raging, had renounced the Christian Faith. In its profession, on the contrary, the two holy women persevered to the end, neither promises nor threats availing aught to shake their resolution. After being put to the torture, they were beheaded (A.D. 257) under the Emperors Valerian and Gallienus. Their relics are enshrined in the Baptistery of the Lateran Basilica.

RUFINA (St.) V.M. (July 19)
See SS. JUSTA and RUFINA.

RUFINA (St.) (Aug. 31)
See SS. THEODOTUS, RUFINA, &c.

RUFINIANUS (St.) M. (Sept. 9)
See SS. RUFINUS and RUFINIANUS.

RUFINUS (St.) M. (Feb. 28)
See SS. MACARIUS, RUFINUS, &c.

RUFINUS (St.) M. (April 7)
See SS. EPIPHANIUS, DONATUS, &c.

RUFINUS (St.) M. (June 14)
See SS. VALERIUS and RUFINUS.

RUFINUS and MARTIA (SS.) MM. (June 21)
(Date unknown.) Martyrs in one of the early persecutions at Syracuse in Sicily. Nothing more is now known about them.

RUFINUS (St.) M. (July 30)
(Date unknown.) A Christian put to death on account of his religion, in one of the early persecutions, at Assisi in Italy. No further record exists. We have a Sermon preached in the eleventh century by St. Peter Damian on the festival day of St. Rufinus, in which he gives particulars of miracles, then recent, wrought at the tomb of the Saint.

RUFINUS (St.) (Aug. 19)
(Date unknown.) A Saint, probably a priest, venerated at Mantua in North Italy from ancient times; but all records of him are lost.

RUFINUS (St.) Bp. (Aug. 26)
(5th or 6th cent.) A Bishop of Capua, concerning whom we only know that he has always been venerated as a Saint, and that miracles have been wrought at his shrine. About A.D. 800, St. Decorosus, one of his successors, translated his relics to the Cathedral, and has left an account of the wonderful testimony given on that occasion by Heaven to his sanctity.

RUFINUS, SILVANUS and VITELICUS (SS.) MM. (Sept. 4)
(Date unknown.) Three children at Ancyra in Galatia (Asia Minor) who appear to have shared the fate of their Christian parents in one of the early persecutions. Together with them are associated in the old Martyrologies three other Saints, Magnus, Castus and Maximus; but nothing has come down to us concerning any of the group.

RUFINUS and OTHERS (SS.) MM. (Oct. 11)
(4th cent.) There is great difficulty in disentangling this Saint with his fellow-sufferers from others of the same name, and especially from St. Rufinus of Assisi (July 30). The St. Rufinus of Oct. 11 appears to have been a Bishop of the Diocese in Italy known as "Dei Marsi," and to have suffered at Rieti, under an Emperor, Maximin or Maximian; but, whether under Maximin I (A.D. 235, about) or under the more notorious Maximian Herculeus, the colleague of Diocletian (at the close of the third century or beginning of the fourth), is uncertain.

RUFINUS and RUFINIAN (SS.) MM. (Sept. 9)
(Date unknown.) Two brothers of whom we only know that they suffered death together because of their attachment to the Christian Faith.

RUFINUS, VALERIUS, MARK and OTHERS (SS.) MM. (Nov. 16)
(Date unknown.) African Martyrs of whom we know nothing save the bare names.

RUFUS of MELITENE (St.) M. (April 19)
See SS. HERMOGENES, CAIUS, &c.

***RUFUS (St.)** (April 22)
(Date unknown.) A hermit of Glendalough, where he was buried. Some say that he was consecrated Bishop before his death.

RUFUS (St.) M. (Aug. 1)
See SS. CYRIL, AQUILA, &c.

RUFUS (St.) M. (Aug. 25)
See SS. PAUL, TATTA, &c.

RUFUS (St.) Bp. M. (Aug. 27)
(1st cent.) A Bishop of Capua, in the South of Italy, sent thither, it is alleged, by St. Apollinaris, the disciple of St. Peter. It is not known in what relation he stood to St. Priscus, who seems to have been the first Bishop of Capua. St. Rufus was doubtless a Martyr; but again, the people venerate other local Martyrs bearing the same name of Rufus, and there is much confusion in the traditions regarding them respectively.

RUFUS and CARPOPHORUS (SS.) MM. (Aug. 27)
(3rd cent.) Martyrs at Capua, under Diocletian (A.D. 295). This St. Rufus was only a deacon, and is clearly a distinct personage from the ancient Bishop St. Rufus, of Apostolic times, though some of the particulars alleged of the one evidently belong to the life of the other.

RUFUS (St.) Bp. (Nov. 7)
(4th cent.) An early Bishop of Metz. No contemporary documents mentioning him remain, though Venerable Bede in the eighth century notices a Translation of his relics. A.D. 400 is often given as the year of his death.

RUFUS (St.) Bp. (Nov. 12)
(Date unknown.) Venerated as the first Bishop of Avignon in the South of France. No historical document is available; but it would hardly be safe to date his death later than A.D. 200.

RUFUS (St.) (Nov. 21)
(1st cent.) The disciple of the Apostles whom St. Paul greets in writing to the Romans (Rom. xvi. 13). Some identify him with Rufus, the son of Simon the Cyrenian (Matt. xv. 21). Others have it that he became Bishop of Thebes, but whether of the Egyptian or of the Grecian city of that name does not appear. There were also other towns of the same name.

RUFUS and OTHERS (SS.) MM. (Nov. 28)
(4th cent.) A Roman citizen with his entire household. All suffered death in the great persecution under Diocletian (A.D. 304). Some say that this family had been converted to Christianity by the better known Martyr, St. Chrysogonus.

RUFUS and ZOSIMUS (SS.) MM. (Dec. 18)
(2nd cent.) Two early Martyrs at Philippi in Macedonia, whom St. Polycarp, later in the same century and writing to the same Church, qualifies as "most happy men." They suffered about A.D. 109.

***RUGG (JOHN) (Bl.) M.** (Nov. 14)
See Bl. HUGH FARINGDON.

RULE (St.) Abbot. (March 30)
Otherwise St. REGULUS, *which see.*

RUMOLD (RUMBOLD, ROMBAULD) (St.) Bp. M. (July 1)
(8th cent.) The Patron Saint of Malines in Belgium. An Irishman by birth, he journeyed to Rome, where he was consecrated Bishop and charged with the preaching of Christianity in Brabant. His mission there, eminently successful, was extended from time to time to the neighbouring provinces. On one of his journeys, he was set upon and barbarously slain by evil-doers (A.D. 775). His shrine is in Malines Cathedral.

***RUMON (St.)** Bp. (June 1)
(Date unknown.) Venerated at Tavistock in Devonshire and elsewhere in England. He may possibly be identical with one of the Saints, Rumon, or Ruan, or Ronan, assigned to other days in the year; but such identity is purely conjectural.

***RUMWOLD (St.)** (Aug. 28)
(7th cent.) An infant Prince of the Royal family of Northumbria, who is said miraculously to have spoken and to have made open profession of the Christian Faith immediately after being baptised, and to have died (A.D. 650) shortly afterwards. This led to his having the honour of a place in Catalogues of Saints. He was venerated chiefly in Northamptonshire and in Buckinghamshire.

RUPERT (St.) Bp. (March 27)
(8th cent.) A Frenchman who was appointed Bishop of Worms in Germany, but was unjustly driven from his See. He then undertook the work of preaching Christianity in Bavaria, Styria and other parts of Upper Germany. He was eminently successful, finally fixing his See at the place which is now called Salzburg, where he passed away on Easter Sunday, A.D. 718.

RUSTICA (St.) M. (Dec. 31)
See SS. DONATA, PAULINA, &c.

RUSTICUS of VERONA (St.) M. (Aug. 9)
See SS. FIRMUS and RUSTICUS.

RUSTICUS (St.) M. (Aug. 17)
See SS. LIBERATUS, BONIFACE, &c.

RUSTICUS (St.) Bp. (Sept. 24)
(5th cent.) The seventh Bishop of Clermont in Auvergne, concerning whose election St. Gregory of Tours relates that it was brought about by a special intervention of Divine Providence. He died A.D. 446, in the twentieth year of his Episcopate.

RUSTICUS (St.) M. (Oct. 9)
See SS. DIONYSIUS, ELEUTHERIUS, &c.

RUSTICUS (St.) Bp. (Oct. 14)
(6th cent.) A Bishop of Treves in Germany commended by the lifelong penance he inflicted on himself in reparation of some sin of his youth. He died A.D. 574.

RUSTICUS (St.) Bp. (Oct. 26)
(5th cent.) An illustrious Bishop of Narbonne, in the South of France, previously a monk at Marseilles. He assisted as Bishop at the great Council of Ephesus (A.D. 431). A.D. 462 is the probable date of his holy death.

RUTILIUS (St.) M. (Aug. 2)
(3rd cent.) This steadfast Christian, an African, did all in his power to escape arrest under the persecuting edicts of his time. He wandered from place to place; but nevertheless, was at last denounced and brought to trial. He bore himself bravely in the torture chamber, and was afterwards burned to death. His martyrdom cannot be dated later than the reign of Decius (A.D. 250).

RUTILUS (St.) (Feb. 18)
See SS. LUCIUS, SYLVANUS, &c.

RUTILUS and OTHERS (SS.) MM. (June 4)
(Date unknown.) Martyrs in Pannonia (Hungary), of whom nothing certain is now known.

***RUYSBROECK (JOHN) (Bl.)** (Dec. 2)
See Bl. JOHN RUYSBROECK.

S

SABAS (SABBAS) and OTHERS (SS.) MM. (April 12)
(4th cent.) St. Sabas was a Christian soldier in the army of Athanaric, King of the Ostro-Goths, who ruled over the country north of the Danube, now known as Roumania. In a local persecution he boldly confessed Christ before his judges and, after being put to the torture, was cast into a river and left to drown (A.D. 372). He is highly honoured among the Greeks; and with him are commemorated several other brave Christians, victims of the same persecution.

SABBAS and OTHERS (SS.) MM. (April 24)
(3rd cent.) A Christian officer in the army of the Emperor Aurelian, and seventy other Christians who suffered death for their Faith in Rome (A.D. 272).

SABBAS (St.) Abbot. (Dec. 5)
(6th cent.) A Cappadocian by birth who became one of the most famous of the Palestinian monks, in whose discipline he established a much-needed Reform. He himself was remarkable for his austerity of life and for scrupulous exactitude in the observance of his monastic Rule. In various journeys to Constantinople he rendered great service to the Eastern Church, then much troubled by the Eutychian heretics. He died A.D. 532, at the age of ninety-four.

SABBATIUS (St.) M. (Sept. 19)
See SS. TROPHIMUS, SABBATIUS, &c.

SABEL (St.) M. (June 17)
See SS. MANUEL, SABEL, &c.

SABINA (St.) M. (Aug. 29)
(2nd cent.) A rich widow of the Province of Umbria in Italy, converted to Christianity by the instrumentality of her slave or servant, St. Seraphia, later adopted by her as a daughter. Both suffered death for the Faith, St. Sabina in Rome, about A.D. 127, and St. Seraphia, five years previously.

SABINA (St.) V. (Aug. 29)
(3rd cent.) A Christian maiden, Greek by birth, and sister of St. Sabinian, the Martyr of Troyes (France), was, it is said, baptised in Rome by the priest St. Eusebius, afterwards Pope. Her parents were still heathens, and on this account she set forth to rejoin her brother in Gaul. As she neared the city of Troyes, she was informed of his glorious death for Christ, and prayed God that she might soon be with him in Heaven. The tradition is that, her prayer ended, she forthwith peaceably passed away (about A.D. 276).

SABINA (St.) M. (Oct. 27)
See SS. VINCENT, SABINA, &c.

SABINIANUS (St.) M. (Jan. 29)
(3rd cent.) The brother of St. Sabina, a Greek, who, converted to Christianity, settled in Gaul, where he made many converts to the Faith. He was arrested, tortured and beheaded under the Emperor Aurelian (A.D. 275), at a village in the neighbourhood of Troyes. His remains are enshrined in the Cathedral of that city.

SABINIANUS (St.) M. (June 7)
See SS. PETER, WALLABONSUS, &c.

SABINIANUS (St.) M. (Sept. 25)
See SS. PAUL, TATTA, &c.

SABINIANUS and POTENTIANUS (SS.) MM. (Dec. 31)
(1st cent.) Martyrs at Sens (France), of

which city they are regarded as Patron Saints, and Sabinianus as first Bishop. They are said to have been of the seventy-two disciples sent out to preach by Christ himself, and to have been directed to Gaul by St. Peter. They appear to have laboured in several districts in that country, until eventually put to death by the Pagans at Sens. It must, however, be borne in mind that many moderns postdate these Martyrs to the third century.

SABINUS (St.) M. (Jan. 25)
See SS. DONATUS, SABINUS, &c.

SABINUS (St.) Bp. (Feb. 9)
(6th cent.) A Bishop of Canusium (a town now destroyed) near Bari in the South of Italy. He retained that See for more than fifty-two years, and is said to have been over a hundred years old at the time of his death (A.D. 566). Not only was he in the highest repute for sanctity and zeal among his own flock, but he rendered great service to the Church at large, especially in embassies with which he was charged by the Popes to the Byzantine Emperors.

SABINUS (St.) M. (March 13)
(3rd cent.) An Egyptian Martyr, a man of noble birth, thrown into the Nile at the beginning of the persecution under Diocletian (A.D. 287).

SABINUS (St.) (July 11)
(5th cent.) One of the saintly disciples of St. Germanus of Auxerre, by whom, it is said, that he was miraculously cured of a mortal sickness, and afterwards baptised. He is chiefly venerated in the neighbourhood of Poitiers; but we have no longer any reliable particulars of his holy life.

SABINUS, JULIAN, MAXIMUS, MACROBIUS, CASSIA, PAULA and OTHERS (SS.) MM. (July 20)
(Date uncertain.) We know nothing of these Martyrs save the fact that they are registered in the Martyrologies as Syrians. Some Catalogues add twenty African Christians to their number.

SABINUS (St.) Bp. (Dec. 11)
(4th cent.) A Bishop of Piacenza (Italy), a colleague of St. Ambrose, who used to send him his own Works for revision and approval. He seems to have been a man of singular holiness and of remarkable erudition. St. Gregory the Great recounts a miracle wrought by him. He attended various Councils against the Arians, and in some played a very prominent and useful part.

SABINUS, EXUPERANTIUS, MARCELLUS, VENUSTIANUS and OTHERS (SS.) MM. (Dec. 30)
(4th cent.) Martyrs at Spoleto (Italy) in the persecution under Diocletian. St. Sabinus was a Bishop, and Exuperantius and Marcellus, two of his deacons. But Venustianus was the governor of Etruria or Tuscany. To him Maximian Herculeus, the savage colleague of Diocletian, had addressed a special Decree enjoining the persecution to death of all Christians. Becoming himself a convert, Venustianus, with his wife and family, shared at Assisi the fate of the two deacons, who were beheaded. St. Sabinus had his hands cut off, and died in prison A.D. 302.

***SACER (MO-SACRA) (St.) Abbot.** (March 3)
(7th cent.) An Irish Saint who built the monastery of Saggard, which he governed with zeal and success. He assisted at the great Synod held by Flann, Archbishop of Armagh.

SACERDOS (SARDOU) (St.) Bp. (May 4)
(6th cent.) A native of Bordeaux, who founded a monastery near Perigueux, and afterwards became Bishop of Limoges. He was famous for his zeal and miracles. He died about A.D. 530 (having resigned his pastoral charge) while on his return journey to his monastery, where his relics were enshrined.

SACERDOS (St.) Bp. (May 5)
(Date unknown.) A Spanish Saint honoured as Bishop of Saguntum (Morviedo), where his relics are. Nothing else is known about him.

SACERDOS (SERDOT) (St.) Bp. (Sept. 12)
(6th cent.) A distinguished Bishop of Lyons who took part in the Council of Orleans (A.D. 549). He died at Paris, King Childebert, whose spiritual adviser he had been, assisting at his deathbed. His remains were transported to Lyons.

***SADOC (St.) M.** (June 2)
(13th cent.) A Dominican Saint, received into the Order by St. Dominic himself, and by him sent to Hungary and Poland. He with his community of forty Religious, suffered martyrdom in the Tartar Invasion (A.D. 1260).

SADOTH and OTHERS (SS.) MM. (Feb. 20)
(4th cent.) A Bishop in Persia who, with one hundred and twenty-eight of his fellow Christians, was put to death (A.D. 345) by King Sapor, near Ctesiphon, soon after the holy Bishop Simeon.

***SADWEN (SATURNINUS) (St.)** (Nov. 29)
(6th cent.) A brother of St. Illtyd and disciple of St. Cadfan. Some Welsh churches are dedicated to him. He lived in the sixth century, as probably did also another Welsh Saint of the same, or nearly the same, name, Sadwen, or Sadyruyn, of Llansadwruen in Carmarthenshire.

SAGAR (St.) Bp. M. (Oct. 6)
(2nd cent.) A Bishop of Laodicea (Asia Minor) who was put to death as a Christian in the reign of the Emperor Marcus Aurelius. The historian Eusebius and others of the ancients mention him. But the tradition that he was a disciple of St. Paul the Apostle seems quite impossible of belief, as the date of his death must have been about A.D. 175, more than a hundred years later than that of the Apostle.

***SAIR (St.) Bp.** (July 1)
Otherwise St. SERVAN, *which see.*

SALABERGA (St.) Widow. (Sept. 22)
(7th cent.) A noble French woman of Langres who, left a widow, founded and governed as Abbess a monastery of three hundred nuns at Laon. The Chronicles lay great stress on her gentleness and invariable cheerfulness.

***SALAUN (St.)** (Nov. 1)
(14th cent.) A poor man in Brittany who, despised by all, reached a height of interior sanctity such that his tomb remains to this day a place of pilgrimage. He died A.D. 1358.

SALLUSTIA (St.) M. (Sept. 14)
See SS. CÆREALIS, PUPULUS, &c.

SALLUSTIANUS (St.) (June 8)
(Date unknown.) A Saint honoured as such from early ages in the Island of Sardinia, but of whom nothing more is now known. Some Catalogues describe him as a Martyr.

***SALOME and JUDITH (SS.)** (June 29)
(9th cent.) Salome is said to have been an Anglo-Saxon Princess, on whose exile in Germany, Judith, a pious widow, took pity. They are venerated in Bavaria, where they are reputed to have lived as Recluses; but their history is very uncertain.

***SALOME (St.)** (Oct. 22)
See St. MARY SALOME.

***SALOMEA (St.) V.** (Nov. 17)
(13th cent.) A Polish Saint of the Franciscan Order, betrothed in her early years to a prince, heir to the throne of Hungary. As Abbess of a monastery, she governed with zeal and charity her community, and terminated her labours by a holy death (Nov. 17, A.D. 1268). Her sacred relics are enshrined at Cracow.

SALOMON (St.) M. (March 13)
See SS. RUDERIC and SALOMON.

***SALOMON (St.) M.** (June 25)
(6th cent.) A Prince or Duke in Cornwall who married St. Gwen and was father of St. Cybi. He passed over into Brittany, over which he ruled until assailed by the heathen

malcontents among his subjects. They murdered him about A.D. 550. This St. Salomon is sometimes confused with Salomon III, also a Duke of Brittany, who flourished in the ninth century, and was likewise a Saint honoured as a Martyr.

SALOMON (St.) Bp. (Sept. 28)
(Date unknown.) He is sometimes set down in the Manuscripts as St. Salonius. He is always described as having been Bishop of Genoa, and rightly, as the claims of Geneva and of the Spanish city of La Puerta (Janua) are easily ruled out. However, his *cultus* at Genoa in Italy was only established in the sixteenth century.

***SALT (ROBERT) (Bl.)** M. (May 4)
See CARTHUSIAN MARTYRS.

SALUTARIS (St.) M. (July 13)
See SS. EUGENIUS, SALUTARIS, &c.

***SALVATOR (Bl.)** (March 18)
(16th cent.) A Spanish Lay-brother of the Order of St. Francis, wonderful for his piety and virtue. He died in Sardinia, A.D. 1567; and, at the prayer of many princes and great men, Clement XI, after the lapse of more than a century, placed his name among those of the Beatified.

SALVINUS (St.) Bp. (Oct. 12)
(6th cent.) A Bishop of Verona (North of Italy), a learned and eloquent Prelate, remarkable not only for his holiness of life but for his extreme gentleness in treating with others. A.D. 562 is given as the likely date of his death.

SALVIUS (St.) M. (Jan. 11)
(Date unknown.) The African Martyr, otherwise unknown, of whom Possidius tells us that St. Augustine preached the Panegyric.

SALVIUS (St.) Bp. (Jan. 11)
(7th cent.) A Bishop of Amiens, in which See he succeeded St. Honoratus. He was famous for miracles and for his gift of supernatural prayer. He died A.D. 695. Some years later, his body was transferred to Montreuil.

SALVIUS and SUPERIUS (SS.) MM. (June 26)
(8th cent.) St. Salvius, born in the South of France, became Bishop of Angoulême. He later undertook the preaching of Christianity to the Pagans of Flanders, and met his death at their hands in the neighbourhood of Valenciennes, together with St. Superius, his priest or deacon.

SALVIUS (SAUVE) (St.) Bp. (Sept. 10)
(6th cent.) St. Gregory of Tours gives some account of his life and miracles. He was, it is most likely, of Frankish extraction, and from being a monk and later an Abbot, was promoted to the Bishopric of Albi, where he devoted himself to his flock. He was especially careful of his poor, among whom he more than once distributed all the goods he had. There is a certain confusion in some of the Chronicles, not all of which disentangle, in regard to details, what regards St. Salvius of Albi from matters connected with St. Salvius of Amiens and St. Salvius of Angoulême. All three were French Saints and Bishops, and more or less contemporaries.

SAMONAS (St.) M. (Nov. 15)
See SS. GURIAS and SAMONAS.

SAMPSON (St.) (June 27)
(6th cent.) A priest at Constantinople who lived in the time of the Emperor Justinian, and earned the title of "Father of the poor." It is related of him that when the Emperor was lavishing money on the building of the magnificent Cathedral of St. Sophia, St. Sampson insisted on the prior claim of the sick and distressed, and that, side by side with the spacious church, should be erected a great Hospital, worthy of its position and of the Imperial magnificence.

SAMPSON (St.) Bp. (July 28)
(6th cent.) A Welsh Saint, disciple of St. Illtyd. He was a monk of Caldey, but afterwards became Abbot of Llantwit. Thence he crossed over to Brittany and, as Bishop of Dole, did great work for Almighty God and for his people. He assisted at the Council of Paris (A.D. 557). He died, and was buried in his monastery at Dole; but his relics were afterwards translated to Paris.

***SAMSON XENODOCHIUS (St.)** (June 27)
(6th cent.) Born in Rome, he passed his life in Constantinople, where he devoted himself to the care of the sick poor, and founded an important hospital for their benefit. He died A.D. 530.

***SAMTHANA (St.)** V. (Dec. 19)
(6th cent.) An Irish Saint, Foundress and first Abbess of Cluain-Bronach in Meath.

SAMUEL (St.) M. (Feb. 16)
See SS. ELIAS, JEREMIAS, &c.

SAMUEL (St.) Prophet. (Aug. 20)
(11th cent. B.C.) The First Book of Kings, on that account often called the First Book of Samuel, contains the history of the Prophet, the wonders of his birth and childhood (i., ii.); his Judgeship of Israel (iv.-vii.); his anointing Saul, King (viii.-x.); his replacing him by David (xvi.); and his death (xxv.).

SAMUEL (St.) M. (Oct. 13)
See SS. DANIEL, SAMUEL, &c.

***SANANUS (St.)** (March 6)
(5th cent.) An Irish Saint, Patron of Plou-Sane in Brittany, where he died A.D. 485.

SANCIUS (St.) M. (June 5)
(9th cent.) A youth of Cordova in Spain, put to death by the Mohammedans, out of hatred of the Christian religion (A.D. 851). St. Eulogius tells us that St. Sancius perished by the Eastern punishment of impalement.

***SANCTAN (St.)** Bp. (May 9)
(6th cent.) A Briton who, crossing over to Ireland, was made Bishop of a See near Dublin. He is by some thought to have been a son of St. Salomon of Cornwall and brother of St. Cybi.

SANCTINUS (St.) Bp. (Sept. 22)
(Date unknown.) Alleged to have been the first Bishop of Meaux and a disciple of St. Denis of Paris. This would place him in the third or fourth century of the Christian era, accepting the modern theory of the dates of St. Denis and other Apostles of Gaul. St. Sanctinus, or another Saint of the same name, is claimed also by Verdun. We have nothing certain to relate of either.

SANCTUS (St.) M. (June 2)
See SS. PHOTINUS, SANCTUS, &c.

SANDOLUS (St.) M. (Sept. 3)
(Date unknown.) A Spanish Martyr, probably of the beginning of the fourth century. Beyond the mention of him in connection with Cordova, in the Catalogues of Martyrs, we have no information respecting him.

SAPIENTIA (St.) M. (Sept. 30)
Otherwise St. SOPHIA, *which see.*

SAPOR, ISAAC and OTHERS (SS.) MM. (Nov. 30)
(4th cent.) A band of Martyrs in Persia who endured savage tortures and in the end were beheaded under Sapor II, the persecuting monarch (A.D. 330).

SARAGOSSA (MARTYRS of) (SS.) (April 26)
(4th cent.) Prudentius, the Christian poet, himself a native of Saragossa, celebrated in the next generation the triumph of these eighteen of his fellow-citizens. Their names are: OPTATUS, LUPERCUS, SUCCESSUS, MARTIALIS, JULIA, URBAN, QUINTILLIAN, PUBLIUS, FRONTO, FELIX, CÆCILIAN, EVENTIUS, PRIMITIVUS, APODEMUS, SATURNINUS, and three others of the same name. They suffered in the persecution ordered by Diocletian and under the Prefect Dacian, notorious for the savagery he displayed in carrying out the behests of his Imperial master (A.D. 304). Most of them were put to death on one and the same day; the others after a second examination. Their relics, discovered in A.D. 1389, are enshrined at Saragossa.

SARAGOSSA (MARTYRS of) (SS.) (Nov. 3)
(4th cent.) Christians of Saragossa, other than the Martyrs commemorated on April 26, done to death in the same year (A.D. 304), in the last great persecution, that of Diocletian and his colleagues. The pitiless Datian (or Dacian), the Official charged with the enforcing in Spain of the Imperial edicts, had his residence in Saragossa. The number of his victims in that city and its neighbourhood is incredible. Neither age nor sex were respected. All alike were savagely tortured, and in various fashions made away with. The bones of Christians, heaped together and bleached in the sun, formed for long afterwards a little white hillock. Hence the name, by which the Saragossa Martyrs of A.D. 304 were known (like others in Africa) of the "Massa Candida (White Mass)."

SARBELIUS and BARBEA (SS.) MM. (Jan. 29)
(2nd cent.) Martyrs at Edessa in Syria (A.D. 101), under the Emperor Trajan. They were brother and sister. St. Sarbelius, previous to his conversion to Christianity, had been a priest in a temple of idols. They were atrociously tortured before being executed.

SARDON (St.) Bp. (May 4)
Otherwise St. SACERDOS, *which see.*

SARMATA (St.) M. (Oct. 11)
(4th cent.) An Egyptian and a disciple of St. Antony. He is mentioned by St. Jerome. He was put to death in his monastery by a band of wandering Arabs (A.D. 357), but has always been honoured as a Martyr for having suffered in the cause of right.

SATURIANUS (St.) M. (Oct. 16)
See SS. MARTINIAN, SATURIANUS, &c.

SATURNINA (St.) V.M. (June 4)
(Date unknown.) A Saint said to have come from Germany into the neighbourhood of Arras, and there to have been attacked and put to death while defending her virtue.

SATURNINUS (St.) M. (Jan. 19)
See SS. PAUL, GERONTIUS, &c.

SATURNINUS, THYRSUS and VICTOR (SS.) MM. (Jan. 31)
(Date unknown.) Egyptian Martyrs at Alexandria, probably of the third century. We have now no particulars.

SATURNINUS, THEOPHILUS and REVOCATA (SS.) MM. (Feb. 6)
(Date unknown.) They appear to have been Spanish Christians of the number of the many who gave their lives for their Faith in the persecution under Decius in the middle of the third century.

SATURNINUS, DATIVUS, FELIX, AMPELIUS and OTHERS (SS.) MM. (Feb. 11)
(4th cent.) African Martyrs who suffered at Carthage under Diocletian, or rather under his colleague, Maximian Herculeus (A.D. 303). They appear to have been about fifty in number.

SATURNINUS, CASTULUS, MAGNUS and LUCIUS (SS.) MM. (Feb. 15)
(3rd cent.) Some of the flock of St. Valentine, Bishop of Terni (Italy), whose fidelity to Christ they imitated, and whom they followed to martrydom.

SATURNINUS (St.) M. (Feb. 21)
See SS. VERULUS, SECUNDINUS, &c.

SATURNINUS (St.) M. (March 7)
See SS. PERPETUA, FELICITAS, &c.

SATURNINUS and OTHERS (SS.) MM. (March 22)
(Date unknown.) A group of African Martyrs registered in all the ancient Martyrologies, including that of St. Jerome; but of whom we have no other record.

SATURNINUS (St.) Bp. (April 7)
(4th cent.) One of the Bishops of Verona, whom that city honours as a Saint. There is no reliable life extant.

SATURNINUS, NEOPOLUS, GERMANUS and CELESTINE (SS.) MM. (May 2)
(Date unknown.) Martyrs in one of the early persecutions, whom the Roman Martyrology claims as having suffered in Rome. The Bollandists, however, have ascertained that at least SS. Saturninus and Neopolus were put to death at Alexandria. We have otherwise no particulars about any of the group.

SATURNINUS (St.) M. (July 7)
See SS. PEREGRINUS, LUCIAN, &c.

SATURNINUS (St.) M. (Aug. 22)
See SS. MARTIAL, SATURNINUS, &c.

SATURNINUS (St.) M. (Oct. 6)
See SS. MARCELLUS, CASTUS, &c.

SATURNINUS and LUPUS (SS.) MM. (Oct. 14)
(Date unknown.) Cappadocian Martyrs, it would seem, but to which of the early persecutions to attribute their trial and death it is now impossible to decide.

SATURNINUS, NEREUS and OTHERS (SS.) MM. (Oct. 16)
(5th cent.) A band of nearly four hundred Catholics, put to death on account of their religion, in Africa, by the Arians, under the Vandal King Genseric. They are registered in the lists immediately after the better-known SS. Martinian and Saturninus, and together with them is noted another company of nearly three hundred sufferers. There is much controversy respecting them, particularly as regards date and place, among the learned.

SATURNINUS (St.) M. (Oct. 30)
(4th cent.) A Martyr at Cagliari (Sardinia) in the persecution under Diocletian (A.D. 303). Manuscript Acts of this Saint were extant in the sixteenth century, but appear to have been since lost.

SATURNINUS (St.) M. (Nov. 27)
See SS. BASILEUS, AUXILIUS, &c.

SATURNINUS and SISINNIUS (SS.) MM. (Nov. 29)
(4th cent.) Roman Martyrs in the persecution under Diocletian and Maximian (about A.D. 303). They are associated with Pope St. Marcellus and with SS. Cyriacus, Largus and Smaragdus. They were both very aged; but were not on that account spared the torture before execution. St. Sisinnius was a deacon.

SATURNINUS (St.) Bp. M. (Nov. 29)
(3rd cent.) This is St. Sernin, the Saint of Toulouse. He was a missionary sent from Rome by Pope St. Fabian (A.D. 251) to preach in Southern Gaul, where he founded the Bishopric of Toulouse. St. Sernin, after converting a multitude of heathens, was arrested in the persecution under Valerian (A.D. 257), and put to an exceptionally cruel death, being fastened behind a wild bull which dragged him about until he was dashed to pieces.

***SATURNINUS (St.)** (Nov. 29)
Otherwise St. SADWEN, *which see.*

SATURNINUS (St.) M. (Dec. 15)
See SS. IRENÆUS, ANTONIUS, &c.

SATURNINUS (St.) M. (Dec. 23)
See SS. THEODULUS, SATURNINUS, &c.

SATURNINUS (St.) M. (Dec. 29)
See SS. DOMINIC, VICTOR, &c.

SATURUS (St.) M. (Jan. 12)
(3rd cent.) An Arab by birth, who, accused of being a Christian and of having insulted an idol, met his death on that account somewhere in Greece (A.D. 267).

SATURUS (St.) M. (March 29)
See SS. ARMOGASTES, MASCULA, &c.

SATYRUS (St.) (Sept. 17)
(4th cent.) The elder brother of St. Ambrose of Milan. He was a layman of singular ability and irreproachable integrity. He had reached man's estate when he was admitted to receive Baptism, when taken ill while on a journey from Rome. He rejoined his brother and their sister, St. Marcellina at Milan; but shortly afterwards, to their great grief, passed away in some year between A.D. 379 and A.D. 392. St. Ambrose wrote his touching Essay, "On the death of a brother," in praise of Satyrus.

SAULA (St.) V.M. (Oct. 20)
See SS. MARTHA and SAULA.

***SAUMAY (St.)** (March 8)
Otherwise St. PSALMODIUS *or* PSALMOD, *which see.*

SAUVE (St.) Bp. (Sept. 10)
Otherwise St. SALVIUS, *which see.*

***SAVIN (St.)** Hermit. (Oct. 9)
(5th cent.) A Spanish Saint who entered a Benedictine monastery in France, but later lived as a hermit in the neighbourhood of Lourdes, not far from which place of pilgrimage the church of St. Savin may still be seen. He was idolised by the poor folk of the vicinity, who had found in him their counsellor and helper in their every need. The precise year of the death of St. Savin is unknown.

SAVINA (St.) Widow. (Jan. 30)
(4th cent.) A holy woman of Milan who busied herself during the persecution under Diocletian in ministering to the Martyrs while in prison, and in interring their bodies after execution. She herself passed away while praying at the tomb of two of these, SS. Nabor and Felix (A.D. 311).

SAVINIAN (St.) M. (Jan. 29)
Otherwise St. SABINIAN, *which see.*

SAVINUS and CYPRIAN (SS.) MM. (July 11)
(Date unknown.) Two brothers, venerated as Saints at Brescia in Lombardy. There is a doubt as to whether they were Italians or strangers from Gaul. The Acts we have of them are not reliable.

***SAWYL (St.)** (Jan. 15)
(6th cent.) A Welsh chieftain, father of St. Asaph. The traditions respecting him are very obscure.

***SAZAN (St.)** (Oct. 1)
See SS. AIZAN and SAZAN.

***SCANNAL (St.)** (May 3)
(6th cent.) St. Scannal of Cell-Coleraine was a disciple of St. Columba. He distinguished himself by his zeal and success as a missionary.

***SCARTHIN (St.)** (Jan. 2)
Otherwise St. SCHOTIN, *which see.*

SCHOLASTICA (St.) V. (Feb. 10)
(6th cent.) The sister of St. Benedict, the legislator of Western monasticism. She is regarded as the first nun of his Order. St. Gregory the Great relates of her that by her prayers she miraculously obtained opportune rain from Heaven; and again that at the moment of her holy death (A.D. 543) St. Benedict in a vision saw her innocent soul, in the semblance of a white dove, wing its flight heavenwards.

***SCHOTIN (SCARTHIN) (St.)** (Jan. 6)
(6th cent.) While a youth, St. Schotin left Ireland to become a disciple of St. David in Wales. On his return to his native country he for many years led the life of an anchorite at Mount Mairge (Queen's County), and practiced heroic penance. He founded a school for youths at Kilkenny, no mean achievement at that place and time.

SCILLITAN MARTYRS (SS.) (July 17)
(3rd cent.) Twelve famous Martyrs at Carthage. They suffered under the Emperor Septimius Severus and the Proconsul Saturninus; and the Official Acts of their trial and condemnation (A.D. 202 about) as Christians are still extant. They were beheaded; and their dying words were a thanking of Almighty God for having vouchsafed to number them among the Holy Martyrs.

***SCRYVEN (THOMAS) (Bl.)** M. (May 4)
See CARTHUSIAN MARTYRS.

SCUBICULUS (St.) M. (Oct. 11)
See SS. NICASIUS, QUIRINUS, &c.

***SEACHNALL (SECUNDINUS) (St.)** Bp. (Nov. 27)
(5th cent.) A nephew and disciple of St. Patrick. He became Bishop of Dunsaghlin and died A.D. 447.

***SEBALDUS (St.)** Hermit. (Aug. 19)
(8th cent.) A Frank who, after a pilgrimage to Rome, accompanied St. Willibald in his Apostolate to Germany. There he lived a hermit's life, preaching Christ to all who approached his cell. His relics are enshrined in the church at Nuremberg which bears his name.

SEBASTIAN (St.) M. (Jan. 20)
(3rd cent.) One of the most renowned of the Roman Martyrs. He was an officer in the Imperial army, and a favourite of the Emperor Diocletian. Nevertheless, when he became a Christian, no mercy was shown him. Tied to a tree, his body was made a target for the Roman archers, after which, it being discovered that he was still breathing, he was clubbed to death (A.D. 288).

SEBASTIAN (St.) M. (Feb. 8)
See SS. DIONYSIUS, ÆMILIAN, &c.

SEBASTIAN (St.) M. (Feb. 20)
See SS. PHOTINA, JOSEPH, &c.

SEBASTIAN (St.) M. (July 4)
See SS. INNOCENT, SEBASTIA, &c.

***SEBASTIAN VALFRE (Bl.)** (Dec. 30)
(18th cent.) A native of Savoy and a priest of the Oratory of St. Philip Neri. He was a man of God, intent only on prayer and on the doing of good works. In his humility, he refused the Archbishopric of Turin offered him by King Victor Amadeus of Piedmont, who greatly esteemed and respected him. He literally sold all his goods and gave the proceeds to the poor. He died at Turin at the age of eighty (A.D. 1710).

SEBASTIANA (St.) M. (Sept. 16)
(1st cent.) A woman of Phrygia (Asia Minor), converted to Christianity by the Apostle St. Paul. Later, she was put to death on account of her religion, at Heraclea in Thrace, not far from Byzantium (Constantinople).

SEBBI (St.) King. (Aug. 29)
(7th cent.) A King of the East Saxons in the time of the Heptarchy, a man of God and a wise ruler. Growing old, he resigned his crown to his sons and retired into a monastery to prepare for his end, which came A.D. 697. His shrine in St. Paul's, London, was to be seen till the Great Fire of A.D. 1666.

SECUNDA (St.) V.M. (July 19)
See SS. RUFINA and SECUNDA.

SECUNDA (St.) V.M. (July 30)
See SS. MAXIMA, DONATILLA, &c.

SECUNDARIUS (St.) M. (Oct. 2)
See SS. PRIMUS, CYRILLUS, &c.

SECUNDIANUS (St.) M. (Feb. 17)
See SS. DONATUS, SECUNDIANUS, &c.

SECUNDIANUS, MARCELLIANUS and VERIANUS (SS.) MM. (Aug. 9)
(3rd cent.) Tuscan Martyrs who suffered near Cività Vecchia, under the Emperor Decius (A.D. 250). Secundianus seems to have been a prominent Government Official; the others are described as "Scholastics."

SECUNDILLA (St.) M. (March 2)
See SS. PAUL, HERACLIUS, &c.

SECUNDINA (St.) V.M. (Jan. 15)
(3rd cent.) A Christian maiden, scourged to death in the neighbourhood of Rome, in the persecution under the Emperor Decius (A.D. 250). Her martyrdom was the occasion of many miracles and of many conversions to Christianity.

SECUNDINUS (St.) M. (Feb. 18)
See SS. LUCIUS, SILVANUS, &c.

SECUNDINUS (St.) M. (Feb. 21)
See SS. VERULUS, SECUNDINUS, &c.

SECUNDINUS (St.) Bp. M. (April 29)
See SS. AGAPIUS and SECUNDINUS.

SECUNDINUS (St.) M. (May 21)
(Date unknown.) A Spanish Saint put to death for the Faith at Cordova. His Acts are lost, and it is uncertain whether he was a victim sacrificed for Christ under one of the Pagan Emperors of Rome, or under the Visi-Gothic Arian Kings, or under the Mohammedan Caliphs, who each in turn ravaged the Church of Spain. No documents mentioning him are extant.

SECUNDINUS (St.) Bp. M. (July 1)
See SS. CASTUS and SECUNDINUS.

SECUNDINUS (St.) (Sept. 1)
See SS. PRISCUS, CASTRENSIS, &c.

***SECUNDINUS (St.) Bp.** (Dec. 6)
See SS. AUXILIUS, ISSERNINUS and SECUNDINUS.

SECUNDOLUS (St.) M. (March 7)
See SS. PERPETUA, FELICITAS, &c.

SECUNDUS (St.) M. (Jan. 9)
See SS. EPICTETUS, JUCUNDUS, &c.

SECUNDUS (St.) M. (March 24)
See SS. ROMULUS and SECUNDUS.

SECUNDUS (St.) M. (March 29)
(2nd cent.) A young man of Asti in Piedmont, converted and instructed in the Christian religion by SS. Calocerus and Marcianus. Suspicion was drawn upon him by the care he bestowed to secure the reverent interment of the latter Martyr; and he was made to share the prison of the former. In due course, he was brought to trial as a Christian and, after sentence, put to the torture and beheaded (A.D. 134, about).

SECUNDUS (St.) Bp. (May 15)
See SS. TORQUATUS, ACCITANUS, &c.

SECUNDUS and OTHERS (SS.) MM. (May 21)
(4th cent.) When St. Athanasius was driven by the Arians from his See of Alexandria, the heretic, George, protected by the Emperor Constantius, was intruded in his place. This George forthwith set about persecuting the Catholic Bishops and clergy of Egypt. Secundus and many other priests were scourged to death. Some sixteen Bishops were banished; and a multitude, both of clergy and laity, were savagely maltreated, so that many died of the ill-usage received (A.D. 357). They were rightly honoured as Martyrs.

SECUNDUS (St.) M. (June 1)
(4th cent.) A Christian of the neighbourhood of Spoleto, drowned in the Tiber on account of his religion during the persecution under Diocletian and Maximian Herculeus (A.D. 303, about).

SECUNDUS (St.) M. (July 31)
See SS. DEMOCRITUS, SECUNDUS, &c.

SECUNDUS (St.) M. (Aug. 7)
See SS. CARPOPHORUS, EXANTHUS, &c.

SECUNDUS (St.) M. (Aug. 26)
(3rd cent.) One of the officers of the famous Theban Legion, commanded by St. Maurice, which was massacred as wholly composed of Christians by order of Maximian, colleague of Diocletian. St. Secundus was brought with St. Maurice to the coast of the Mediterranean, and there, after a sort of trial, put to death at Ventimiglia, some months after the massacre of his comrades.

SECUNDUS, FIDENTIUS and VARICUS (SS.) MM. (Nov. 15)
(Date unknown.) African Saints whose names are registered in the ancient Martyrologies, but of whom nothing more is now known.

SECUNDUS (St.) M. (Dec. 19)
See SS. DARIUS, ZOSIMUS, &c.

SECUNDUS (St.) M. (Dec. 19)
See SS. CYRIACUS, PAULILLUS, &c.

SECUNDUS (St.) M. (Dec. 29)
See SS. DOMINICUS, VICTOR, &c.

SECURUS (St.) M. (Dec. 2)
See SS. SEVERUS, SECURUS, &c.

SEDOPHA (St.) M. (July 5)
See SS. MARINUS, THEODOTUS, &c.

SEDUINUS (St.) Bp. (July 15)
Possibly identical with St. SWITHIN of WINCHESTER.

SEINE (St.) Abbot. (Sept. 19)
Otherwise St. SEQUANUS, *which see.*

***SEIRIOL (St.)** (Jan. 2)
(6th cent.) A Welsh Saint, whose memory is perpetuated by the name of the Island Ynys-Seiriol. Little or nothing is otherwise known about him.

SELESIUS (St.) M. (Sept. 12)
See SS. HIERONIDES, LEONIDES, &c.

SELEUCUS (St.) M. (Feb. 16)
See SS. PORPHYRIUS and SELEUCUS.

SELEUCUS (St.) (March 24)
(Date unknown.) A Syrian Saint, honoured in the East, and often described as a Martyr. But all record of him is limited to Oriental Calendars.

***SELYF (St.) M.** (June 25)
Otherwise St. SALOMON, *which see.*

***SENACH (SNACH) (St.) P. Bp.** (Aug. 3)
(6th cent.) A disciple of St. Finnian and his successor at Clonard.

***SENAN (SENAMES) (St.) Bp.** (March 8)
(6th cent.) Born in Maglachla (A.D. 488), St. Senan was a disciple of Abbots Cassidus and Natalis. Having established a monastery in the Island of Inniscorthy (Leinster), he visited Rome and Gaul, and became most intimate with St. David. He returned to Ireland and died in Iniscarra, about A.D. 560. A church near Land's End in Cornwall is dedicated to him, though a priest associated with St. Germanus of Auxerre, of much earlier date, may be the true Title Saint.

***SENAN (St.)** (April 29)
(7th cent.) Said to have been a hermit in North Wales. There is much confusion in the records of Saints of this and similar names, and consequently it is not possible to be precise in giving an account of them.

SENATOR (St.) Bp. (May 28)
(5th cent.) A native of Milan and Bishop of that city from A.D. 478 to A.D. 480; a learned and eloquent prelate. He appears to have attended the Council of Chalcedon when a young priest. There is still extant a Panegyric of him written in verse by the poet Ennodius.

SENATOR (St.) (Sept. 26)
(Date unknown.) All particulars concerning this Saint have been lost. The lists give "Albanum" as the place of his death. The most probable conjecture is that the town referred to is Apt in the South of France, not far from Viviers, which was anciently known as Alba Helvetiorum.

SENNEN (St.) M. (July 30)
See SS. ABDON and SENNEN.

SEPTIMUS (St.) M. (Aug. 17)
See SS. LIBERATUS, BONIFACE, &c.

SEPTIMUS (St.) M. (Oct. 24)
See SS. FELIX, AUDACTUS, &c.

SEQUANUS (SEINE) (St.) Abbot. (Sept. 19)
(6th cent.) A French Abbot, Founder of a monastery near Langres, who played a great part in civilising the people of the neighbourhood and who was himself remarkable for the austerity and prayerfulness of his life. He died A.D. 580.

SERAPHIA (St.) V.M. (July 29)
(2nd cent.) A Christian maiden of Syrian origin, who lived in Rome on the Mount Aventine as the adopted daughter of St. Sabina, a noble matron whom she converted to Christianity. Seraphia, arrested and beheaded (A.D. 122), was given honourable burial by Sabina, who later herself won the crown of martyrdom.

SERAPHINA (St.) (July 29)
(Date unknown.) We have no record of this Saint, except that in the Martyrologies she is said to have been of "Civitas Mamiensis." It is only by guesswork that some have identified this place with a town in Armenia; others with one in Spain.

SERAPHINUS (St.) (Oct. 12)
(17th cent.) A Capuchin Friar, an Italian of Fermo, who lived a wonderful life of self-denial and charity as a Lay-brother in the Convent of his Order at Ascoli, where he died A.D. 1604. He was canonised A.D. 1767.

SERAPION (St.) M. (Feb. 25)
See SS. VICTORINUS, VICTOR, &c.

SERAPION (St.) M. (Feb. 28)
See SS. CÆREALIS, PUPULUS, &c.

SERAPION (St.) Bp. (March 21)
(4th cent.) An Egyptian monk, later Bishop of Thumuis, who took part (A.D. 347) in the Council of Sardica, and in his time strenuously upheld the Catholic Faith against the Arians. He may have survived another twenty years after the Council. He was associated both with St. Athanasius and St. Antony. St. Jerome also makes mention of him. He was a learned man and wrote several works, of which by far the most important is his "Liturgy," discovered in our own time, and first published A.D. 1899.

SERAPION (St.) M. (March 26)
See SS. THEODORE, IRENÆUS, &c.

SERAPION (St.) M. (July 13)
(3rd cent.) An Oriental Martyr, celebrated among the Greeks. He converted many Pagans and in the end was arrested and died at the stake. The locality (probably in Macedonia) is now unknown, but St. Serapion's martyrdom took place in the reign of the Emperor Septimius Severus (A.D. 193-211).

SERAPION (St.) M. (Aug. 18)
See SS. HERMAS, SERAPION, &c.

SERAPION (St.) M. (Aug. 27)
See SS. MARCELLINUS, MANNEA, &c.

SERAPION (St.) M. (Sept. 12)
See SS. HIERONIDES, LEONTIUS, &c.

SERAPION (St.) Bp. (Oct. 30)
(2nd cent.) A Bishop of Antioch of great piety and learning. The historian Eusebius, and later St. Jerome, have both written in his praise. All but a few fragments of his works have perished. A.D. 199 is given as the year of his death.

SERAPION (St.) M. (Nov. 14)
(3rd cent.) A Christian of Alexandria in Egypt who perished in a riot raised by the Pagans against the Christians. He was grievously maltreated, and in the end cast down from the roof of his own house, a high building, by the infuriated mob (A.D. 252).

SERAPION (St.) M. (Nov. 14)
(13th cent.) A Religious of the Order of Our Lady of Ransom, by birth an Englishman, who, having surrendered himself as a pledge for the paying of the ransom of eighty-seven Christian captives at Algiers, exasperated the Moors by seeking to make converts to Christianity, on which account they crucified him (A.D. 1240).

SERDOT (St.) Bp. (Sept. 12)
Otherwise ST. SACERDOS, *which see.*

SERENA (St.) (Aug. 16)
(3rd cent.) Described as the wife of the Emperor Diocletian, and as secretly a Christian. She certainly sought as far as was in her power to mitigate the lot of the Christians. After her death they venerated her as a Saint. The little we know of her comes from the Acts of St. Susanna, V.M., and from those of Pope St. Caius (A.D. 283-296).

SERENUS (St.) M. (June 28)
Two of this name are registered as fellow-sufferers with St. PLUTARCHUS, *which see.*

SERF (St.) Bp. (July 1)
Otherwise St. SERVAN, *which see.*

SERGIUS (St.) M. (Feb. 24)
(4th cent.) A monk, perhaps a priest, in Cappadocia (Asia Minor), who fell a victim to the persecution under Diocletian (A.D. 304). He was remarkable for the boldness of his answers when brought before the heathen judge. The Christians secured his body after execution. It is said to have been later translated to Spain.

SERGIUS (St.) M. (July 27)
See SS. MAURUS and SERGIUS.

SERGIUS (St.) Pope. (Sept. 9)
(8th cent.) Of Syrian parentage, but born at Palermo in Sicily, St. Sergius I ruled the Church from A.D. 687 to A.D. 701. He bravely resisted the encroachments of the Emperors of Constantinople, and rejected their false Synod of A.D. 691, known as the Trullanum or Fifth-Sixth. He sent SS. Chilian, Swithbert, Willibrord and others as missionaries to the heathens of Germany. To him is attributed the introduction of the *Agnus Dei* into the Canon of the Mass.

SERGIUS and BACCHUS (SS.) MM. (Oct. 7)
(2nd cent.) Romans by birth and officers in the Imperial army, who were put to death by order of Diocletian or of one of his colleagues, towards the end of the third century. The prolix accounts written in the early Middle Ages of their glorious deaths for Christ seem of too late date to be really reliable. But the extension of their *cultus* throughout the Church was so rapid as to indicate distinctive features in their Passion.

SERNIN (St.) Bp. M. (Nov. 29)
Otherwise St. SATURNINUS, *which see.*

SEROTINA (St.) M. (Dec. 31)
See SS. DONATA, PAULINA, &c.

***SERVAN (SERF, SAIR)** (St.) (July 1)
(5th cent.) The Apostle of the Orkney Isles, consecrated Bishop by St. Palladius. The traditions concerning him are very vague and contradictory. From a connection asserted between St. Servan and St. Kentigern, it may reasonably be inferred that there were two Saints of the former name, and that the one lived a century later than the other.

SERVANDUS and GERMANUS (SS.) MM. (Oct. 23)
(4th cent.) Victims of the persecution under Diocletian in the first years of the fourth century. They suffered at Cadiz, and their memory is in great honour throughout Spain.

SERVATIUS (St.) Bp. (May 13)
(4th cent.) A Bishop of Tongres in the Low Countries, whence the See was later transferred to Maestricht. St. Gregory has left us a long account of St. Servatius and of the many miracles he wrought. He made a remarkable prophecy, foretelling the invasion of the Huns, which was fulfilled a century later. One of his merits was his having given hospitality to St. Athanasius, when the latter had been driven from Egypt by the Arians. St. Servatius died A.D. 384.

SERVILIANUS (St.) M. (April 20)
See SS. SULPICIUS and SERVILIANUS.

SERVILIUS (St.) M. (May 24)
See SS. ZOELLUS, SERVILIUS, &c.

SERVULUS (St.) M. (Feb. 21)
See SS. VERULUS, SECUNDINUS, &c.

SERVULUS (St.) (Dec. 23)
(6th cent.) A holy man who, paralysed all his life long, passed his days in prayer in the porch of the church of St. Clement in Rome. When the hour of his death arrived he bade those surrounding him to cease from their chant of Psalms, as he already heard their words taken up by the Angels in Heaven. St. Gregory the Great describes the scene in one of his Homilies, and seems to have known St. Servulus personally.

SERVUS (St.) M. (Aug. 17)
See SS. LIBERATUS, BONIFACE, &c.

SERVUS (St.) M. (Dec. 7)
(6th cent.) One of the victims in Africa of the persecuting fury of the Arians under Hunneric, King of the Vandals. St. Servus died in the torture chamber about A.D. 505. He was a man of noble birth, and otherwise distinguished. What we know of him is taken from the Life of St. Eugene, the Martyr-Bishop of Carthage, written by their contemporary, Victor Vitensis, the historian.

SERVUSDEUS (St.) M. (Jan. 13)
See SS. GUMESINDES and SERVUSDEUS.

SERVUSDEUS (St.) M. (Sept. 16)
See SS. ROGELLUS and SERVUSDEUS.

***SETHRYDA** (St.) V. (Jan. 10)
(7th cent.) A daughter of a King of East Anglia, who, with her sister, St. Ethelburga,

and her niece, St. Ercongotha, became a nun under St. Burgondofora, or Fara, in the Abbey of Faremoutier in France. St. Sethryda in due time was chosen as its Abbess. She passed away about A.D. 660.

SEVEN BROTHERS (SS.) MM. (July 10)
(2nd cent.) The seven sons of St. Felicitas the Martyr. The names registered are Januarius, Felix and Philip, scourged to death; Sylvanus, thrown headlong over a precipice; Alexander, Vitalis and Martial, beheaded. Their mother was also beheaded four months later. These Martyrs appear to have suffered under the Emperor Antoninus Pius (A.D. 150); though some scholars insist upon a later date, under Marcus Aurelius. Their death seems to have been rather instigated by the heathen priests than to have been an incident in a general persecution of Christians. They are amongst the most famous of Roman Martyrs.

SEVEN FOUNDERS OF THE SERVITE ORDER (SS.) (Feb. 11)
(13th cent.) Seven Florentine noblemen, Bonajuncta Mannetti, Manettus of Antella, Amideus Amidei, Uguccio Uguccioni, Sostineus Sostinei and Alexius Falconieri, who (A.D. 1233) retired from the world and laid the foundations of the illustrious Order of Servants of the Blessed Virgin Mary, known as Servites. The Order was afterwards approved by Pope Innocent IV. Their life was one of singular austerity, and their great devotion that to the Seven Dolours of Our Blessed Lady. The Order quickly spread, especially in Italy, and brought forth many holy men, eminent for their zeal and for their successful missionary labours. The Seven Holy Founders, each famous for the working of miracles, though they died in different years, have always shared a single tomb. They had for six hundred years been venerated as Saints, when Pope Leo XIII solemnly canonised them (A.D. 1888).

SEVEN SLEEPERS (SS.) (July 27)
(3rd cent.) St. Gregory of Tours, a historian of the sixth century, gives the accepted tradition concerning these Saints. They were Christians of Ephesus, victims of the persecution under Decius (A.D. 250). They had taken refuge in a cavern at the base of a hill, and in place of being beheaded were walled up therein to die of hunger. In the time of the Emperor Theodosius (more than a hundred years later) a heresy had arisen denying the Resurrection of the body. The tradition is that by chance the cavern of the Martyrs was then rediscovered and opened. Whereupon, the Seven Saints came forth, gave public testimony to that article of Faith, and returned to their resting-place, thus passing for ever from this world. It is added that on a leaden plate, in or near the cave, were found their names and the date of their martyrdom. The names are: Maximian, Marcus, Martinianus, Dionysius, John, Seraplon and Constantine. Many further developments of the story of the Seven Sleepers were later introduced, and several rival accounts; but in one form or another it obtained universal credence. Even Mahomet introduced a myth borrowed from it into his Koran. The Greeks and all other Eastern Churches note the Seven Sleepers in their Catalogues of Saints.

SEVERA (St.) (July 20)
(7th cent.) The sister of Bishop St. Modoald of Treves, Abbess of a monastery of nuns founded by him; a Religious of austere and prayerful life who preceded her holy brother to Heaven (A.D. 645).

SEVERIANUS and AQUILA (SS.) MM. (Jan. 23)
(Date unknown.) African Martyrs of Caesarea in Mauritania. Their names are registered in all the ancient Martyrologies. We know nothing more of them.

SEVERIANUS (St.) Bp. M. (Feb. 21)
(5th cent.) A Bishop of Scythopolis (Bethsan), in Galilee, near the Jordan, who, returning from the great Council of Chalcedon (A.D. 451), was done to death by the Eutychian heretics with the connivance of the Empress Eudocia.

SEVERIANUS (St.) M. (April 20)
See SS. VICTOR, ZOTICUS, &c.

SEVERIANUS (St.) M. (Sept. 9)
(4th cent.) An Armenian Saint, tortured to death under the Emperor Licinius (A.D. 322) after he had caused the celebrated Forty Martyrs of Sebaste to perish on a frozen lake. St. Severianus was adjudged guilty, not only of being a Christian, but of having induced many Pagans to believe in Christ.

SEVERIANUS (St.) M. (Nov. 8)
One of the Holy FOUR CROWNED MARTYRS, *which see.*

SEVERINUS (St.) Bp. (Jan. 8)
(5th cent.) There is considerable difficulty in identifying this Saint. The Martyrology notice describing him as brother of the Martyr St. Victorinus can scarcely be upheld. He was probably the missionary Bishop or Abbot, St. Severinus, who evangelised the countries bordering on the Upper Danube, and whose body was brought to Naples six years after his death (A.D. 482).

SEVERINUS (St.) Abbot. (Feb. 11)
(6th cent.) A Burgundian, Abbot of the famous monastery of Agaune (the scene of the martyrdom of the Theban Legion) in Switzerland, a man of eminent sanctity, and worker of many miracles, of some of which, Clovis, First Christian King of the Franks, was eyewitness. He died near Sens, A.D. 507.

SEVERINUS (St.) Bp. (June 8)
(6th cent.) An Italian Saint, Bishop of Septempeda (*San Severino*) near Ancona. He was a wealthy man, and had given all his goods to the poor, and retired into a monastery when Pope Vigilius (A.D. 540) forced him to accept a Bishopric. He governed his flock faithfully in terrible times of devastating war, dying about A.D. 550, shortly before the destruction of Septempeda by the Gothic King Totila.

SEVERINUS (St.) M. (July 6)
See SS. LUCY, ANTONINUS, &c.

SEVERINUS (St.) M. (Aug. 7)
See SS. CARPOPHORUS, EXANTHUS, &c.

SEVERINUS (St.) Bp. (Oct. 23)
(5th cent.) Two Saints of this name are honoured on Oct. 23. St. Severinus, Bishop of Bordeaux, where he succeeded St. Amandus, was a Greek or Asiatic by birth, and lived in the first half of the fifth century. St. Severinus, Bishop of Cologne, was born at Bordeaux and died there, whence a certain confusion in the accounts given of the two Saints, who moreover were contemporaries. St. Severinus of Cologne was especially noted for the firmness with which he withstood the Arian heretics. He died A.D. 408.

SEVERINUS (St.) (Nov. 1)
(Date unknown.) A monk or solitary of Tivoli, near Rome, where his relics are venerated. No certain information can be gathered concerning him.

SEVERINUS, EXUPERIUS and FELICIAN (SS.) MM. (Nov. 10)
(2nd cent.) Martyrs at Vienne in Gaul, under the Emperor Marcus Aurelius, about A.D. 170. No particulars are extant.

SEVERINUS (St.) (Nov. 27)
(Date unknown.) A solitary venerated as a Saint at Paris. No reliable account of him has come down to us.

SEVERINUS (St.) Bp. (Dec. 21)
(3rd cent.) A Bishop of Treves, whose date of death is given as A.D. 300. Nothing else regarding him is extant.

SEVERUS (St.) M. (Jan. 11)
See SS. PETER, SEVERUS, &c.

SEVERUS (St.) Bp. (Feb. 1)
(4th cent.) A native of Ravenna (Italy),

and Bishop of that city. He was greatly loved and venerated by his flock; and he was privileged with many supernatural gifts and graces. He attended the Council of Sardica (A.D. 347), and died A.D. 389. St. Peter Damian has left us a Sermon in praise of him.

SEVERUS (St.) (Feb. 15)
(6th cent.) A priest of edifying life in Central Italy, of whom St. Gregory the Great relates that by his prayers he raised a dead man to life and healed a multitude of sick. His relics were transported to Germany some centuries after his holy death, which happened in the first half of the sixth century.

SEVERUS (St.) Bp. (April 30)
(5th cent.) A Bishop of Naples to whom the working of many miracles is attributed.

SEVERUS (St.) (Aug. 8)
(5th cent.) A zealous priest who came from some far-off country (some say, from India) to Vienne in Gaul, and there continued his preaching, converting to Christianity the last of the Pagans in that part of France. His shrine is still shown at Vienne.

SEVERUS and MEMNON (SS.) MM. (Aug. 20)
(3rd cent.) Orientals, officers in the Imperial army, burned to death as Christians, with thirty-seven other soldiers, in the neighbourhood of Byzantium (Constantinople) at the beginning of the persecution under Diocletian, about A.D. 290.

SEVERUS (St.) (Oct. 1)
Identical, it would seem, with St. SEVERUS (Feb. 15), *which see.*

SEVERUS (St.) Bp. (Oct. 15)
(5th cent.) Born in Gaul, he was a disciple of St. Germanus of Auxerre, and of St. Lupus of Troyes. He laboured as a missionary on the borders of France and Germany, and became Bishop of Treves (A.D. 447). The date of his death is not known.

SEVERUS (St.) M. (Oct. 22)
See SS. PHILIP, SEVERUS, &c.

SEVERUS (St.) Bp. M. (Nov. 6)
(4th cent.) A Bishop of Barcelona in Spain who was put to death under Diocletian, about A.D. 303. Some have sought to identify him with another Bishop and Martyr of the same name whom they allege to have suffered death for the Faith in the seventh century at the hands of the Goths; but the story is very improbable.

SEVERUS, SECURUS, JANUARIUS and VICTORINUS (SS.) MM. (Dec. 2)
(5th cent.) African Martyrs who suffered under the Vandals, about A.D. 450.

SEVERUS (St.) M. (Dec. 30)
See SS. MANSUETUS, SEVERUS, &c.

***SEXBURGA (St.) Widow.** (July 6)
(7th cent.) The daughter of King Anna of East Anglia, and the wife of King Ercombert of Kent. Left a widow, she founded the monastery of the Isle of Sheppey, in Kent, at the place now called Minster. She governed her monastery for some years as Abbess, but in her old age retired to that of her sister, St. Etheldreda, in the Isle of Ely. Here also, at her sister's death, Sexburga was chosen Abbess, and remained in that charge until her death (A.D. 699).

SEXTUS (St.) M. (Dec. 31)
See SS. STEPHEN, PONTIANUS, &c.

***SEZIN (St.) Bp.** (March 6)
(6th cent.) A Saint who was born in England, and as a Christian laboured in Ireland in St. Patrick's time, assisting him in his mission. St. Sezin crossed to Guic-Sezni in Brittany, where he founded a monastery, and where his relics are still venerated. A.D. 529 is usually assigned as the year of his death.

***SHERT (JOHN) (Bl.) M.** (May 28)
See Bl. JOHN SHERT.

***SHERWIN (RALPH) (Bl.) M.** (Dec. 1)
See Bl. RALPH SHERWIN.

***SHERWOOD (THOMAS) (Bl.) M.** (Feb. 7)
See Bl. THOMAS SHERWOOD.

SICILY (MARTYRS of) (SS.) (Feb. 21)
(4th cent.) Seventy-nine Christians, put to death as such in Sicily, in the persecution under Diocletian, about A.D. 303.

SIDONIUS APOLLINARIS (St.) Bp. (Aug. 23)
(5th cent.) One of the most notable personages of the Age in which he lived, and distinguished both as an orator and as a poet. He began life as a prominent public man, was married and had children. The Invasion of the Barbarians, which led to the collapse of the Roman Empire, had commenced; and Sidonius, called to Rome, was appointed Prefect of the City. But the people of Gaul soon reclaimed him and obtained his recall to his own country. Separating from his wife with her consent, he was made Bishop of Clermont in Auvergne. He proved himself a model Bishop, not only by his zeal for religion, but also by his prudence and skill in safeguarding his flock in the troubles of the times. His dealings with Alaric, the chief of the Goths, though they irritated the Barbarians, ultimately resulted in the escape of his people from destruction. St. Sidonius died in A.D. 482, and has left many letters and poems. Like so many of his contemporaries, he could not bring himself to believe that the Roman Empire was to pass away and to be succeeded by a new Europe, peopled by conflicting nations. This makes his correspondence specially interesting.

SIDRONIUS (St.) M. (July 11)
(3rd cent.) A Martyr of this name suffered in Rome under the Emperor Aurelian (A.D. 270 about). His relics were in the Middle Ages translated into Flanders. Another St. Sidronius is venerated at Sens in France. The history of the one and of the other is confused, and the particulars drawn from tradition are unreliable.

***SIDWELL (St.) V.M.** (Aug. 1)
(Date uncertain.) Probably of British (not Anglo-Saxon) lineage. She is said to have lived in the West of England; and there are churches dedicated to her in Devonshire, chiefly in the neighbourhood of Exeter. But particulars of her life, and especially as to how it came about that she was venerated as a Martyr, are lacking.

***SIGEBERT (St.) King, M.** (Jan. 25)
(7th cent.) The First Christian King of East Anglia. Seconded by St. Felix, who founded the See of Dunwich, and by St. Fursey, he induced his subjects to embrace Christianity. He had retired into a monastery; but, when the fierce Penda of Mercia threatened the East Anglians with fire and sword, his people recalled Sigebert. He fell in battle (A.D. 635) and, as he was fighting against Pagans, acquired the title and honours of a Martyr.

***SIGFRID (St.) Bp.** (Feb. 15)
(11th cent.) An English missionary in Sweden and Norway, favoured by the Christian King Olaf of Norway. He was the instrument chosen by Divine Providence for the conversion of the similarly named King Olaf of Sweden. St. Sigfrid, made Bishop of Wexiow, at length rested from his long life of toil, and his remains were enshrined in his Cathedral. Some writers say that he was canonised by Pope Hadrian IV; but his name does not occur in the Roman Martyrology.

***SIGFRID (St.) Abbot.** (Aug. 22)
(7th cent.) A friend and disciple of St. Benedict Biscop, who committed to him the government of the Abbey of Wearmouth. The two Saints died in the same year (A.D. 688), and in after times their relics, with those of St. Easterwine, the predecessor of St. Sigfrid, were placed in one shrine.

***SIGISBERT (St.)** (July 11)
See SS. PLACID and SIGISBERT.

SIGISMUND (St.) King, M. (May 1)
(6th cent.) A King of Burgundy, one of the

Principalities into which France was divided after the break-up of the Roman Empire. He reigned but one year, during which he, on account of an unfounded charge against him, allowed or ordered his son to be put to death. Struck by remorse, he founded the monastery of Agaune, in memory of the Martyrs of the Theban Legion, and retired there to do lifelong penance; but was seized by a rival chieftain and put to death (A.D. 524). He is honoured as a Martyr; and his shrine is at Prague in Bohemia.

SILAS (St.) (July 13)
(1st cent.) The disciple and companion of St. Paul, of whom we read in the Acts of the Apostles (xv.-xviii.). His name is spelled Silvanus in the Epistles (1 and 2 Thess.), both written from Corinth. Tradition adds that St. Silas remained in Europe and died in Macedonia.

***SILAUS (SILAVE, SILANUS) (St.)** Bp. (May 17)
(11th cent.) A holy Irish Bishop who, returning from a pilgrimage to Rome, died at Lucca in Tuscany (A.D. 1100). The many miracles wrought at his tomb led to his being locally venerated as a Saint.

***SILIN (SULIAN) (St.)** (Sept. 1)
(6th cent.) A Prince of North Wales, who, in the sixth century, after living for some years as a hermit in an island off the coast of Anglesey, passed over into Brittany and, gathering many fellow-workers around him, laboured at the conversion of the heathen still remaining in that country.

***SILLAN (SILVAN, SYLVAN) (St.)** Abbot. (Feb. 28)
(7th cent.) He was the third successor of St. Comgall in the monastery of Bangor, and bore great reputation for sanctity. A.D. 606 and A.D. 610 are the years assigned by the various writers for his departure from this world.

SILVANUS and OTHERS (SS.) MM. (Feb. 6)
(4th cent.) Martyrs in Phenicia in the persecution under Diocletian and Maximian. St. Silvanus with two other Christians was thrown into the Amphitheatre and torn in pieces by wild beasts (A.D. 206).

SILVANUS (St.) Bp. (Feb. 10)
(Date unknown.) A Saint, probably Bishop of Terracina, between Naples and Rome, commemorated in the Martyrology of St. Jerome and other records. He is described as a "Confessor," which would mean that he was a Martyr or at least had suffered greatly for the Faith. Nothing more is known of him.

SILVANUS (St.) M. (Feb. 18)
See SS. LUCIUS, SILVANUS, &c.

SILVANUS (St.) Bp. M. (Feb. 20)
See SS. TYRANNIO, SILVANUS, &c.

SILVANUS (St.) M. (March 8)
See SS. CYRIL, ROGATUS, &c.

SILVANUS and OTHERS (SS.) MM. (May 4)
(4th cent.) Egyptian and Palestinian Christians put to death (A.D. 311) under the Emperor Galerius in Palestine. The account of their martyrdom is given by Eusebius, who places first among them St. Silvanus, Bishop of Gaza. The tortures to which they were put were frightful and terribly varied. The total number of victims is not given; but Eusebius, an eye-witness, tells us that in a single day thirty-nine perished.

SILVANUS (St.) M. (May 5)
(Date unknown.) Registered as having suffered in Rome. Nothing more is known about him.

SILVANUS (St.) M. (May 24)
See SS. ZOELLUS, SERVILIUS, &c.

SILVANUS (St.) M. (July 10)
See SS. BIANOR and SILVANUS.

SILVANUS (St.) M. (Sept. 4)
See SS. RUFINUS, SILVANUS, &c.

SILVANUS (St.) (Sept. 22)
(Date unknown.) A Saint venerated from ancient times in the Province of Berri in France. The legendary particulars concerning him that have come down to us are too unreliable for insertion.

SILVANUS (St.) M. (Nov. 5)
See SS. DOMNINUS, THEOTIMUS, &c.

SILVANUS (St.) Bp. (Dec. 2)
(5th cent.) A Bishop of Troas in Phrygia (Asia Minor), who had previously been a monk at Constantinople. He seems to have been a prelate, distinguished, not only for piety and zeal, but also for skill and forethought. A useful reform he made was that of prohibiting his clergy from acting as Judges in Law Courts. The historian Socrates, from whom we have the above, narrates a striking miracle worked in public by the Saint. The latter lived till after A.D. 450.

SILVERIUS (St.) Pope, M. (June 20)
(6th cent.) The successor (A.D. 536) of Pope St. Agapetus. During his short reign of two years, the Emperor Justinian of Constantinople recovered Rome and the greater part of Italy by breaking the power of the Ostro-Goths. St. Silverius firmly withstood the interference in religious matters of the Empress Theodora; but was on that account persecuted by her to exile and death. After having been taken to Constantinople, he was banished to an island off the coast of Italy, where he died (A.D. 538). He was succeeded by Vigilius, till then an Anti-Pope.

SILVESTER (St.) Bp. (Nov. 20)
(6th cent.) A Bishop of Chalon-sur-Saone (France), who ruled over that See for forty years, and was venerated throughout France for his virtues and for his gift of working miracles. Of some of these St. Gregory of Tours gives an account St. Silvester died about A.D. 532.

SILVESTER (St.) Abbot. (Nov. 26)
(13th cent.) The Founder of the Silvestrine Congregation of Benedictine monks, at Fabriano in Central Italy. To effect this, he gave up a brilliant ecclesiastical career, incited thereto by the sight of the decaying dead body of one of his kinsmen, like himself, of noble birth, and in life looked up to by all. Having overcome many difficulties, he firmly established his institute, which has lasted to our own time. St. Silvester passed away at the age of ninety (A.D. 1267).

SILVESTER (St.) Pope. (Dec. 31)
(4th cent.) The successor of Pope St. Melchiades (A.D. 314). He governed the Church during twenty and more eventful years, marked by the cessation of the age-long persecutions under the Pagan Roman Emperors, by the conversion of the Emperor Constantine and by the celebration of the great Council of Nicæa (A.D. 325) against the Arian heretics. He ably organised the discipline of the Roman Church, happily no longer imprisoned in the Catacombs in one of which, however, his own body remained interred for several centuries after his death (A.D. 335).

SILVINUS (St.) Bp. (Feb. 17)
(7th cent.) He is said by some to have been at one time Bishop of Toulouse; but it is certain that he came to the North of France about A.D. 674, and acted as Bishop of Terouanne over the country round St. Omer. It is recorded of him that he spent his whole fortune in ransoming the Christians carried off into slavery in their inroads by the neighbouring Barbarian tribes.

SILVINUS (St.) Bp. (Sept. 12)
(Date unknown.) A Bishop of Verona (Italy), honoured as a Saint on account of his life of prayer and penance, and of his devotedness in watching over the interests, spiritual and temporal, of his flock.

SILVINUS (St.) Bp. (Sept. 28)
(5th cent.) A Bishop of Brescia in Lombardy, raised to that dignity in his extreme

old age, when he had already earned a reputation of the highest sanctity.

SILVIUS (St.) M. (April 21)
See SS. ARATOR, FORTUNATUS, &c.

SIMEON STYLITES (St.) (Jan. 5)
(5th cent.) A Syrian Saint, whose extraordinary life of penance led on the summit of a pillar has earned him world-wide celebrity, together with the name "Stylites." The son of poor parents, he in early life retired into a monastery. It was at the age of thirty-two that he adopted his characteristic fashion of sanctifying his soul by doing penance and praying on the top of a lofty stone column. In it he persevered for thirty-seven years until his death (A.D. 459). From time to time, he increased the height of his pillar. The last, on which he had lived for twenty years when he died, was forty cubits (say, sixty feet) high. The flat summit was about three feet in diameter. He could stand, kneel or sit, but never lie down. Similarly, his fastings pass belief, as, for instance, his remaining the whole of Lent without taking any food at all. His pillar stood on a hill on the boundary of Syria and Cilicia, and crowds of people thronged daily the enclosure in which it was erected, in order to ask the prayers of the Saint and to listen to his sermons. His whole life was in a sense a miracle and the wonder of the century in which he lived; nor, had we not the testimony of Theodoret the historian, and of other contemporary writers, could we accept as facts what is narrated of him.

SIMEON (St.) Bp. M. (Feb. 18)
(2nd cent.) The son of Cleophas and a kinsman of Our Blessed Lord. He was one of those present on the Day of Pentecost, and, after the death of the Apostle St. James the Less, became Bishop of Jerusalem. He governed that Church for over forty years, revered by Jews and Pagans, as by Christians. When over one hundred years of age, he met his death, being crucified in the reign of the Emperor Trajan, about A.D. 112.

SIMEON (St.) M. (March 24)
(15th cent.) A child at Trent in the North of Italy, described as having been murdered at Eastertide (A.D. 1475) by Jews, out of hatred of the Christian religion. There is much of evidence to support some at least of these accusations of crimes of superstitious zeal brought against the Jews throughout Europe during the later Middle Ages.

SIMEON, ABDECHALAS, ANANIAS, USZATHANES, PUSICIUS and OTHERS (SS.) MM. (April 21)
(4th cent.) Martyrs under the Persian monarch, Sapor II. Simeon and four others were Bishops; the rest, about one hundred in number, mostly laymen. They were beheaded in Mesopotamia A.D. 341. Their remains, with those of many other victims of the same persecution, were collected and honourably buried by St. Maruthas.

SIMEON (St.) (June 1)
(11th cent.) A Greek monk who came from Sicily to Treves and there lived the life of a Recluse, enclosed in a narrow and bricked-up cell, in which he died A.D. 1035. Many miracles bore witness to his sanctity.

SIMEON SALUS (St.) (July 1)
(6th cent.) An Egyptian Saint who, in order to court derision and ill-treatment, affected the manners and way of speaking of idiots, and thereby earned for himself the surname *Salus*, which signifies a fool. For nearly thirty years he lived as a hermit in a desert near the Red Sea, but afterwards at Emesus in Syria. He was still alive when that city was destroyed by an earthquake (A.D. 588); but the year of his death is unknown.

SIMEON (St.) (July 26)
(10th cent.) An Armenian monk who, having lived for some years as a Solitary in Palestine, made a pilgrimage to Rome, and in the return journey entered the Benedictine monastery of Mantua, where he died a holy death (A.D. 1016). Many miracles wrought at his tomb led to his canonisation about fifty years later.

SIMEON STYLITES THE YOUNGER (St.) (Sept. 3)
(6th cent.) A Syrian monk who, about one hundred years after the great Pillar Saint, St. Simeon, and in the same neighbourhood, did penance for sixty years on a similar pillar, and became almost equally famous. The Emperor Maurice of Constantinople held him in great veneration.

SIMEON SENEX (St.) (Oct. 8)
(1st cent.) "The just and devout man, waiting for the consolation of Israel," who in the Temple took the Infant Saviour in his arms, and, inspired by the Holy Ghost, blessed God with the *Nunc dimittis* (Luke ii. 25-35). Tradition has preserved nothing more regarding him; but he has always had in the Church a place in her Catalogues of Saints.

SIMILIANUS (St.) Bp. (June 16)
(4th cent.) A Bishop of Nantes (France), early in the fourth century. He died A.D. 310. His Acts have long since been lost; but St. Gregory of Tours testifies to his sanctity and to the honour in which his memory was always held.

SIMITRIUS and OTHERS (SS.) MM. (May 26)
(2nd cent.) Roman Martyrs, twenty-three in number, beheaded as Christians, and without trial, as having been arrested while assembled for prayer in the Title or Church of St. Praxedes (A.D. 159, about).

SIMON STOCK (St.) (May 16)
(13th cent.) Born at Aylesford in Kent. After dwelling as a hermit in the hollow trunk of a tree (*Stock*), he joined the Carmelite Order, of which he became General, organising its Constitutions and illustrating it by his piety and learning. It was to him that Our Blessed Lady presented the Brown Scapular and gave the promise of her special protection to all who should wear it. St. Simon died at Bordeaux in France, A.D. 1265.

***SIMON of LIPNICA (St.)** (July 18)
(15th cent.) A Polish Saint of the Order of St. Francis, remarkable for the austerity of his life, who passed away at Cracow, July 18, A.D. 1482.

SIMON (St.) Apostle. (Oct. 28)
(1st cent.) In the New Testament he is surnamed the Chananæan (of Cana of Galilee), and also Zelotes (the Zealot). Both Greeks and Latins hold that after the Ascension he preached the Gospel in Egypt and in North Africa. He is generally believed to have passed thence into Mesopotamia and Persia, in which latter country he laid down his life for Christ.

***SIMPERT (St.) Bp.** (Oct. 13)
(9th cent.) A monk of an Abbey near Colmar who became Bishop of Augsburg, and ruled his Diocese with much zeal and charity. He died A.D. 809.

SIMPLICIAN (St.) Bp. (Aug. 16)
(4th cent.) The successor of St. Ambrose in the Archbishopric of Milan. Both St. Ambrose and St. Augustine look up to him as to a father, and the latter used to send works of his own to Simplician for correction. His name is often mentioned in the Ecclesiastical History of the last half of the fourth century. He was very old when he became Bishop, and held his See for only three years, dying A.D. 400.

SIMPLICIAN (St.) M. (Dec. 31)
See SS. STEPHEN, PONTIANUS, &c.

SIMPLICIUS (St.) Pope. (March 2)
(5th cent.) A native of Tivoli who succeeded (A.D. 468) St. Hilary in the Chair of St. Peter, which he occupied for fifteen years, dying in A.D. 483. He strenuously upheld the Council

of Chalcedon and resisted three successive Emperors of Constantinople, partisans, more or less, of the Eutychian heresy. He did much good in Rome itself, building churches and watching over ecclesiastical discipline. Some of his Epistles are still extant.

SIMPLICIUS and OTHERS (SS.) MM. (May 10)
See SS. CALEPODIUS, PALMATIUS, &c.

SIMPLICIUS (St.) Bp. M. (May 15)
(4th cent.) A Martyr in Sardinia under Diocletian, where he is described as having been buried alive.

SIMPLICIUS (St.) Bp. (June 24)
(4th cent.) A Bishop of Autun (France), of whom St. Gregory of Tours gives a short account. He successfully rooted out idolatry from his Diocese and is said to have baptised a thousand Pagans in one day. Married while still a layman, he and his wife afterwards lived together as brother and sister till his death about A.D. 360.

SIMPLICIUS, FORTUNATUS and BEATRIX (SS.) MM. (July 29)
(4th cent.) Simplicius and Fortunatus, two brothers, were beheaded in Rome as Christians under Diocletian (A.D. 303), and to their remains an honourable burial was given by their sister Beatrix, who herself was soon afterwards arrested and strangled in prison.

SIMPLICIUS, CONSTANTIUS and VICTORINUS (SS.) MM. (Aug. 26)
(2nd cent.) A Christian in the Abruzzi (South Italy), put to death with his two sons as Christians under the Emperor Marcus Aurelius (A.D. 161-180).

SIMPLICIUS (St.) M. (Nov. 8)
See SS. CLAUDIUS, NICOSTRATUS, &c.

SIMPLICIUS (St.) Bp. (Nov. 20)
(5th cent.) A holy Bishop of Verona (Italy) who died about A.D. 500; but of whom nothing special is now known.

SIMPLICIUS (St.) M. (Dec. 18)
See SS. QUINCTUS, SIMPLICIUS, &c.

***SINCHEALL (St.) Abbot.** (March 26)
(5th cent.) One of St. Patrick's disciples. He founded a Religious House and School at Killeigh, and had one hundred and fifty monks under his direction.

SINDIMIUS (St.) M. (Dec. 19)
See SS. CYRIACUS, PAULILLUS, &c.

SINDULPHUS (St.) Bp. (Sept. 10)
(7th cent.) A Bishop described as the thirty-first of Vienne (France), with date A.D. 669. His name is found in Bede and other Martyrologies; but no particulars are given.

SINDULPHUS (St.) (Oct. 20)
(7th cent.) A native of the South of France, who lived a holy and incredibly austere life as a hermit at Aussonce in the neighbourhood of Rheims. Two hundred years after his death, Bishop Hincmar built a noble shrine for his remains.

***SIRAN (SIGIRANNUS) (St.) Abbot.** (Dec. 4)
(7th cent.) A nobleman of France, afterwards Abbot of a monastery near Bourges. He died A.D. 655.

SIRENUS (St.) M. (Feb. 23)
(4th cent.) A Greek monk who lived as a hermit in Sirmium in the Balkans, a place famous for the Council of A.D. 350. St. Sirenus was a victim of the persecution under Maximian, probably about A.D. 303.

SIRICIUS (St.) M. (Feb. 21)
See SS. VERULUS, SECUNDINUS, &c.

SIRICIUS (St.) Pope. (Nov. 26)
(4th cent.) A Roman by birth who succeeded St. Damasus as Pope (A.D. 384). He is chiefly remarkable for the many reforms he introduced into Church discipline. Several of his Decretals are still extant. He died A.D. 398.

SIRIDION (St.) Bp. (Jan. 2)
(Date unknown.) He may be the Isiridion of Antioch mentioned by St. Jerome; but nothing is really known about him.

SIRMIUM (MARTYRS of) (SS.) (Feb. 23)
(4th cent.) At Sirmium, capital of the Roman Province of Pannonia, seventy-three Christians perished about A.D. 303 in the persecution under Diocletian, and are honoured as Martyrs.

SISENANDUS (St.) M. (July 16)
(9th cent.) Born in Portugal, he became a cleric of the Church of Cordova. He foresaw his own martyrdom, which came to pass at the hands of the Moors about A.D. 851.

SISINIUS, MARTYRIUS and ALEXANDER (SS.) MM. (May 29)
(4th cent.) Eastern Christians from Cappadocia (Asia Minor), received by St. Ambrose and sent as missionaries into the Alpine districts. There they met with their death at the hands of the Pagans (A.D. 397). There is extant a letter to St. Simplician, successor of St. Ambrose at Milan, from St. Vigilius, Bishop of Trent at the time. It gives a pathetic account of the sufferings of these Martyrs.

SISINIUS (St.) M. (Nov. 23)
(4th cent.) A Martyr (A.D. 311) in the great persecution at Cyzicus on the shores of the Hellespont. He is in special veneration among the Greeks.

SISINIUS (St.) M. (Nov. 29)
See SS. SATURNINUS and SISINIUS.

SISINNIUS, DIOCLETIUS and FLORENTIUS (SS.) MM. (May 11)
(3rd cent.) Martyrs at Osimo near Ancona (Italy) in the persecution under Diocletian. They were stoned to death at the same time as the better-known Martyr St. Anthimus in the last years of the third century.

***SISOES (St.) Hermit.** (July 4)
(5th cent.) An Anchoret in Egypt, where he succeeded to some extent to the influence possessed by St. Antony. He died about A.D. 429, having passed sixty-two years in the wilderness.

***SITHIAN (St.) Bp.** (June 15)
Otherwise St. SEDUINUS (*possibly identical with St. Swithun*).

SIVIARDUS (St.) Abbot. (March 1)
(7th cent.) A French Saint, Abbot of a monastery in the Province of Maine. He is best known as having written the Life of St. Calais, Founder of his Abbey. A.D. 728 is given as the date of his death. His own life by a contemporary, published by Surius, gives some particulars about him.

SIXTUS (St.)
Otherwise St. XYSTUS, *which see.*

***SLEBHENE (SLEBHINE) (St.) Abbot.** (March 2)
(8th cent.) An Irish Saint who, migrating to Iona, was elected fifteenth Abbot of that monastery. During his time the "Lex Colombkille" was enforced in Ireland by King Domnhall. St. Slebhene died A.D. 754.

SMARAGDUS (St.) M. (Aug. 8)
See SS. CYRIACUS, LARGUS, &c.

SOBEL (St.) M. (Aug. 5)
See SS. CANTIDIUS, CANTIDIANUS, &c.

SOCRATES and DIONYSIUS (SS.) MM. (April 19)
(3rd cent.) Martyrs in Pamphylia (Asia Minor) under the Emperor Aurelian (A.D. 270-A.D. 275). They are stated as having been stabbed to death, which points to their having perished from the fury of a mob, rather than to a regular execution after trial.

SOCRATES and STEPHEN (SS.) MM. (Sept. 1)
(4th cent.) Martyrs said to have suffered in Great Britain during the persecution under Diocletian. With St. Alban and SS. Julius and Aaron, they are the only victims registered in the Martyrologies as British. It is well known that the Cæsar Constantius Chlorus, who then ruled with Imperial powers in the West, declined to carry out the edict of persecution in all its rigour. Hence, to a great extent, the British Christians were spared. Tradition puts the

scene of the martyrdom of SS. Socrates and Stephen in South Wales. But this is very uncertain.

SOLA (SOLUS) (St.) (Dec. 3)
(8th cent.) A missionary with St. Boniface from England to Germany, where he ended his life as a hermit in Bavaria (A.D. 790). The chroniclers say of him that "he was venerated as a Saint by noble and simple alike."

***SOLANGE (St.) V.M.** (May 10)
(9th cent.) A poor shepherdess of the neighbourhood of Bourges in France. Always held in great respect on account of her piety and virtuous life, she elected rather to die than to consent to sin. In his rage at her constancy the young lord of the district, who was tempting her, brutally murdered her (A.D. 844).

SOLEMNIUS (St.) Bp. (Sept. 25)
(7th cent.) A Bishop of Chartres, famous for miracles. St. Gregory of Tours and other old writers make mention of him. A.D. 602 is the probable date of his death.

***SOLINA (St.) V.M.** (Oct. 17)
(3rd cent.) A Christian maiden put to death at Chartres in France for refusing to renounce her Faith in Christ. It is uncertain in which of the third century persecutions her martyrdom took place.

SOLOCHANUS and OTHERS (SS.) MM. (May 17)
(3rd cent.) Egyptian Martyrs, soldiers in the Imperial army, who were put to death at Chalcedon near Constantinople in the persecution under Diocletian, towards the end of the third century. The Greek traditions enlarge upon the many and various kinds of torture to which they were subjected.

***SOLOMON (St.) M.** (June 25)
Otherwise St. SALOMON, *which see.*

SOLUTOR (St.) M. (Nov. 13)
See SS. VALENTINE, SOLUTOR, &c.

SOLUTOR (St.) M. (Nov. 20)
See SS. OCTAVIUS, SOLUTOR, &c.

SOPATRA (St.) V. (Nov. 9)
See SS. EUSTOLIA and SOPATRA.

SOPHIA (St.) V.M. (April 30)
(3rd cent.) A Christian maiden who laid down her life for Christ at Fermo in Central Italy, probably during the persecution under Decius (A.D. 250).

SOPHIA and IRENE (SS.) MM. (Sept. 18)
(Date unknown.) Save for the entry in the Martyrologies, no memory has remained of these Saints.

SOPHIA (St.) Widow. (Sept. 30)
(2nd cent.) The mother of the Virgin-Saints, Faith, Hope and Charity, who, as tradition has handed down to us, suffered death for Christ under the Emperor Hadrian (A.D. 117-138), while still children. Three days later, their mother, while praying over their tomb, herself passed away in peace. This St. Sophia, though the object of much popular devotion in the East, must not be thought to be the Title Saint of the world-famed Basilica of St. Sophia at Constantinople. That Church is dedicated to the Divine Wisdom or Holy Wisdom, which in Greek is equivalent to our *Sancta Sophia.*

SOPHONIAS (St.) Prophet. (Dec. 3)
(7th cent. B.C.) Sophonias (Zephaniah), who is said to have been of the Tribe of Simeon, prophecied in Juda in the days of King Josias. He foretold the judgments of God upon Jerusalem; but also the ultimate conversion of the Jews. There are no reliable traditions regarding him; and Holy Scripture is silent on the subject.

SOPHRONIUS (St.) Bp. (March 11)
(7th cent.) A Syrian Saint from Damascus, the friend of St. John the Almoner of Alexandria. Elected Patriarch of Jerusalem (A.D. 633), he showed himself a zealous and self-sacrificing Pastor of souls. He revised the *Menæa* or Eastern Martyrology, and has left us several works of his own composition. His last Christmas sermon, preached when the Mohammedans had already laid siege to Jerusalem, and the Christians could not, according to custom, go out to keep the festival at Bethlehem, is very touching. He died A.D. 637, of grief, shortly after the Holy City had been taken and devastated by the infidels.

SOPHRONIUS (St.) Bp. (Dec. 8)
(Date unknown.) A Bishop in Cyprus, much venerated by the Greeks. He is chiefly renowned for his charity to the poor and for his anxious guardianship of the widows and orphans of his flock.

SOSIPATER (St.) (June 25)
(2nd cent.) A kinsman and disciple of St. Paul (Rom. xvi. 21). He accompanied the Apostle on some of his journeys, and tradition connects his later life with the island of Corfu. He is other than the Sopater of Acts xx., who was of Berœa and a disciple and companion of the same Apostle.

SOSIUS (St.) M. (Sept. 19)
See SS. JANUARIUS, FESTUS, &c.

SOSTHENES and VICTOR (SS.) MM. (Sept. 10)
(4th cent.) Martyrs at Chalcedon, opposite Constantinople (A.D. 307), in the persecution under Diocletian. They were among the executioners appointed to torture St. Euphemia; but through her prayers were converted to Christianity and preceded her to martyrdom.

SOSTHENES (St.) (Nov. 28)
(1st cent.) The ruler of the synagogue of Corinth (Acts xviii. 17), who became a disciple of St. Paul, and is probably the "brother" mentioned in 1 Cor. i. 1. Some say that Sosthenes was afterwards made a Bishop, and that he ended his life by martyrdom.

SOSTINEUS SOSTINEI (St.) (May 3)
One of the SEVEN FOUNDERS OF THE SERVITE ORDER, *which see.*

SOTER (St.) Pope, M. (April 22)
(2nd cent.) An Italian by birth, the successor of Pope St. Anicetus. He lived in the time of the Emperor Marcus Aurelius. He was distinguished for charity to the poor and for watchfulness over the Churches, just then threatened by the rising heresy of Montanus. There is a dispute about the exact date of his death, which took place between A.D. 170 and A.D. 182. He is venerated as a Martyr.

SOTERES (St.) V.M. (Feb. 10)
(4th cent.) A Christian maiden in Rome, put to death after torture in the persecution under Diocletian (A.D. 304). St. Ambrose more than once puts Soteres forward as an example to them in his preaching to the virgins of Milan.

SOZON (St.) M. (Sept. 7)
(4th cent.) A Christian in Cilicia who broke up a silver idol and gave the proceeds to the poor. He was burned to death at the stake (A.D. 304, about).

SPECIOSUS (St.) (March 15)
(6th cent.) One of the first Benedictine monks and Founder of the monastery of the Order at Terracina, between Rome and Naples, on the Mediterranean coast of Italy. St. Gregory the Great tells of his holy life and of the wonders wrought by Almighty God at the moment of his death, in witness to his sanctity.

***SPERANDIA (St.) V.** (Sept. 11)
(13th cent.) A relative of St. Ubaldus of Gubbio, who became the Abbess of a Benedictine monastery in Italy. A.D. 1276 is given as the date of her death.

SPERATUS (St.) M. (July 17)
See SCILLITAN MARTYRS.

SPES (St.) Abbot. (March 28)
(6th cent.) A holy man of whom St. Gregory the Great relates that for forty years he was totally blind, and that on recovering his sight he laboured for another fifteen years in the monasteries of Central Italy. He was a famous preacher. He had founded an Abbey

at Nursia in Umbria; and to it he returned to die in one of the first years of the sixth century.

SPES (HOPE, ELPIS) (St.) V.M. (Aug. 1)
See SS. FAITH, HOPE and CHARITY.

SPEUSIPPUS, ELEUSIPPUS, MELEUSIPPUS and LEONILLA (SS.) MM. (Jan. 17)
(2nd cent.) Three brothers, said to have been born at one birth. They were natives of Cappadocia (Asia Minor) and, with their aged grandmother, Leonilla, were put to death as Christians under the Emperor Marcus Aurelius, about A.D. 175. Their relics were many centuries later brought to Langres in France, where their church bears the name of St. *Geome* (Holy Twins).

SPIRIDION (St.) Bp. (Dec. 14)
(4th cent.) A Bishop in the Island of Cyprus, of which he was a native. In the persecution under Diocletian's colleague, Galerius, he, with many other Christians, was condemned to lose an eye, and to servitude in the mines. After the peace of the Church he assisted at various Councils, and we hear of him as late as A.D. 347. He is in great veneration in the East.

STACHIS (St.) Bp. (Oct. 31)
(1st cent.) The Christian saluted by St. Paul (Rom. xvi. 9) as "my beloved one." The tradition is that St. Andrew consecrated him First Bishop of Byzantium (Constantinople) and that he laboured there and in the surrounding parts of Thrace until his death, about sixteen years afterwards.

STACTEUS (St.) M. (July 18)
See SEVEN HOLY BROTHERS.

STACTEUS (St.) M. (Sept. 28)
(Date unknown.) The old Martyrologies describe this St. Stacteus as having suffered martyrdom in Rome; but we have no further record of him.

STANISLAUS (St.) Bp. M. (May 7)
(11th cent.) One of the most famous of Polish Saints. Born near Cracow (A.D. 1030), and educated partly in Poland and partly at Paris, he became (A.D. 1071) Archbishop of Cracow. His pastoral zeal had won for him the love and esteem of his flock when it fell to him to rebuke and at last to excommunicate the able and powerful King Boleslaus II, who was leading an evil life. To revenge himself, the King, on the refusal of his guards to do so, killed the holy man with his own hand in a church near Cracow (A.D. 1079). Boleslaus, after this, detested by his subjects, fled the country and died miserably; while St. Stanislaus was at once recognised as a Saint and a Martyr by the whole Polish nation. His formal canonisation took place in A.D. 1253.

STANISLAUS KOSTKA (St.) (Aug. 15)
(16th cent.) A Polish Saint who died in Rome, being then a novice in the Society of Jesus (Aug. 15, A.D. 1568), at the age of eighteen. During his short life he had had to suffer persecution both from his own kinsmen and from the Lutherans, with whom they were connected. Burning with love of God and devoted to Our Blessed Lady, Stanislaus achieved his object of entering the Society of Jesus, at the cost of journeying on foot from Poland to Rome, where he was welcomed by St. Francis Borgia. Many were the supernatural favours bestowed upon the innocent youth by Almighty God, and universal has become the veneration in which he is held throughout the Catholic world.

STEPHEN (St.) Abbot. (Feb. 8)
(12th cent.) A French Saint, Founder of the Religious Order called of Grandmount, from the place in Auvergne where its first house was established. The life of these monks, over whom St. Stephen presided for fifty years, was that of hermits devoted to prayer and penitential exercises, after the manner of some then flourishing in Southern Italy, whom St. Stephen had visited. He died A.D. 1126 at the age of seventy, and many miracles wrought at his tomb bore witness to his sanctity.

STEPHEN (St.) Bp. (Feb. 13)
(6th cent.) A Bishop of Lyons in France, venerated from ancient times as a Saint; but we have no record of him beyond praises of him in the letters of St. Ennodius of Pavia and St. Avitus of Vienne, his contemporaries.

STEPHEN (St.) Abbot. (Feb. 13)
(6th cent.) A holy monk and Abbot of Rieti (Central Italy), in whose praise St. Gregory the Great wrote more than once, enlarging on his patience and spirit of detachment from the things of this world.

STEPHEN (St.) M. (April 1)
See SS. VICTOR and STEPHEN.

STEPHEN (St.) Abbot. (April 17)
(12th cent.) Stephen Harding, an Englishman from Dorsetshire, was one of the Founders of the Cistercian Order, and the first to draw up the Rule of that Institute. In his lifetime he saw the rise of above a hundred monasteries branching from its Mother House at Citeaux in Burgundy. The principle of the monastic life of these Religious is the observance to the letter of the ancient Rule of St. Benedict, variously interpreted in other monasteries of the Order. St. Stephen died A.D. 1134.

STEPHEN (St.) Bp. M. (April 25)
(5th cent.) A Patriarch of Antioch, victim of the implacable hostility of the Eutychian heretics, who in the end flung him into the River Orontes and so caused his death (A.D. 481).

STEPHEN (St.) M. (April 27)
See SS. CASTOR and STEPHEN.

STEPHEN (St.) Pope, M. (Aug. 2)
(3rd cent.) A Roman, successor of Pope St. Lucius (A.D. 253), who was much occupied during his troubled Pontificate with the ecclesiastical affairs of Gaul, Spain and Africa. It was with him that St. Cyprian, the great African Father of the Church and Martyr, fell into a disagreement with regard to the rebaptising of heretics, though of course the Papal decision in the end prevailed. He died A.D. 257. Tradition alleges that he was beheaded while seated in his chair before the Altar in the Catacombs.

STEPHEN (St.) M. (Aug. 6)
See SS. XYSTUS, FELICISSIMUS, &c.

STEPHEN and OTHERS (SS.) MM. (Aug. 9)
(9th cent.) St. Stephen was the Abbot of a Benedictine monastery at Burgos in Spain. He with his community of two hundred monks was put to the sword in their own cloisters by a horde of Mohammedan Arabs (A.D. 872).

STEPHEN (St.) King. (Sept. 2)
(11th cent.) The Apostle and first Christian King of Hungary. On the death of his father Geysa (A.D. 977), he succeeded him as Voivoda of the Hungarians and proved himself an able and strenuous ruler. Victorious in many wars, he was zealous not only for the temporal good of his people (to whom he gave an excellent Code of Laws) but above all for their conversion from the worship of idols to the Christian religion. In this he was so successful that Pope Sylvester II bestowed on him the title of "Apostolic King"—a title retained by his successors. He founded many Bishoprics and thoroughly organised the Church and State of Hungary, which country he dedicated to Our Blessed Lady. He died Aug. 15, A.D. 1038, and was at once acclaimed as a Saint.

STEPHEN (St.) M. (Sept. 17)
See SS. SOCRATES and STEPHEN.

STEPHEN (St.) M. (Nov. 21)
See SS. HONORIUS, EUTYCHIUS, &c.

STEPHEN (St.) M. (Nov. 22)
See SS. MARK and STEPHEN.

STEPHEN, BASIL, ANDREW, PETER and OTHERS (SS.) MM. (Nov. 28)
(8th cent.) Three hundred and forty-three Catholic Christians, victims of the fury of the

Iconoclast Emperor Constantine Copronymus. The Greek Catalogues describe them as monks. They suffered death in various ways in the neighbourhood of Constantinople (A.D. 766). St. Stephen (styled "the Younger") seems to have been their leader and chief spokesman.

STEPHEN (St.) M. (Dec. 3)
See SS. CLAUDIUS, CRISPIUS, &c.

STEPHEN, THE FIRST MARTYR (St.) (Dec. 26)
(1st cent.) The disciple chosen by the Apostles, "full of Faith and the Holy Ghost," as first of the seven deacons (Acts vi. 1-5), and who was also the first of Christian Martyrs. He was stoned to death (A.D. 33) by the Jews (Acts vii. 58). His body was recovered, together with those of SS. Nicodemus, Gamaliel and Abibo, early in the fifth century; and on that account a second Feast of St. Stephen is kept annually on Aug. 3.

STEPHEN, PONTIANUS, ATTALUS, FABIAN, CORNELIUS, SEXTUS, FLOS, QUINCTIANUS, MINERVINUS and SIMPLICIAN (SS.) MM. (Dec. 31)
(Date unknown.) Holy Martyrs catalogued as of Catania in Sicily. All particulars regarding them are lost.

STERCATIUS (St.) M. (July 24)
See SS. VICTOR, STERCATIUS, &c.

***STONE (JOHN) (Bl.) M.** (May 23)
See Bl. JOHN STONE.

***STOREY (JOHN) (Bl.)** (June 1)
See Bl. JOHN STOREY.

STRATON, PHILIP and EUTYCHIAN (SS.) MM. (Aug. 17)
(4th cent.) These holy men did their best, and with great success, to draw the people of Nicomedia (the Imperial residence) away from frequenting the immoral spectacles shown in the public theatres, and as a rule associated with heathen worship. They were burned at the stake shortly after A.D. 300.

STRATON (St.) M. (Sept. 9)
(Date unknown.) We have nothing of him but the mere name, without mention even of place. There is, however, a tradition that he was a Christian put to death by being fastened to two trees, bent towards each other, so that on their recoil he was torn asunder. This mode of execution points to the beginning of the fourth century.

STRATON (St.) M. (Sept. 12)
See SS. HIERONIDES, LEONTIUS, &c.

STRATONICUS (St.) M. (Jan. 13)
See SS. HERMYLAS and STRATONICUS.

STURMIUS (St.) Abbot. (Dec. 17)
(8th cent.) A German Saint, appointed by St. Boniface to be the first Abbot of his monastery at Fulda, which was soon peopled by four hundred monks. One of the great merits of St. Sturmio was his foundation and organisation of schools for the gradual civilising of the wild tribes surrounding his Abbey. He was also an eloquent preacher and a successful missionary. He is often styled the "Apostle of the Saxons." He died A.D. 779, and was canonised A.D. 1139.

STYLIANUS (St.) (Nov. 26)
(Date unknown.) A hermit in the vicinity of Adrianople, held in high veneration by the Greeks, who have edited more or less legendary accounts of his life.

STYRIACUS (St.) M. (Nov. 2)
See SS. CARTERIUS, STYRIACUS, &c.

***SUAIRLECH (St.) Bp.** (March 27)
(8th cent.) A zealous Abbot of Fore Abbey, Westmeath, who later was consecrated Bishop. He flourished in the first half of the eighth century.

SUCCESSUS (St.) M. (Jan. 19)
See SS. PAUL, GERONTIUS, &c.

SUCCESSUS (St.) M. (March 28)
See SS. ROGATUS, SUCCESSUS, &c.

SUCCESSUS (St.) M. (April 16)
See SARAGOSSA (MARTYRS of).

SUCCESSUS (St.) M. (Dec. 9)
See SS. PETER, SUCCESSUS, &c.

***SULINUS (St.) Abbot.** (Sept. 1)
Otherwise St. SILIN, *which see.*

SULPICIUS PIUS (St.) Bp. (Jan. 17)
(7th cent.) A Bishop of Bourges (France), the successor of St. Austregisilus. He lived a prayerful life, but is chiefly remembered for his self-sacrificing devotedness to the poor. He died A.D. 644. He is the Title Saint of the well-known Paris church of *St. Sulpice.*

SULPICIUS and SERVILIANUS (SS.) MM. (April 20)
(2nd cent.) Roman Saints whose conversion to Christianity tradition ascribes to the prayers and exhortations of St. Domitilla. They were beheaded as Christians some time during the reign of Trajan (A.D. 98-117).

SULPICIUS SEVERUS (St.) Bp. (Sept. 29)
(6th cent.) A Bishop of Bourges (France) who died A.D. 591. He was very zealous for Church discipline, and is said to have been a learned man and to have written both in prose and in verse; but he must not be confused either with the priest-historian Sulpicius Severus (4th cent.) or with his own immediate successor, Sulpicius Pius (7th cent.).

***SUNAMAN (St.) M.** (Feb. 15)
See SS. WINAMAN, UNAMAN and SUNAMAN.

***SUNNIFA (St.) V.M.** (July 3)
(10th cent.) An Irish maiden whom tradition asserts to have been cast away by shipwreck on the coast of Norway, together with other maidens her companions. There they appear to have led a life of seclusion and prayer. To them the old Scottish Church undoubtedly gave a liturgical *cultus*, as to canonised Saints.

SUPERIUS (St.) M. (June 26)
See SS. SALVIUS and SUPERIUS.

SURANUS (St.) Abbot. (Jan. 24)
(6th cent.) An Abbot in Central Italy who, on the approach of the Lombards, then devastating the Peninsula, expended all the goods of his monastery in relieving the poor fugitives, and was on that account, when the Barbarians found that there was nothing to pillage in the Abbey, murdered by them. St. Gregory is emphatic in his praises of St. Suranus.

SUSANNA, MARCIANA, PALLADIA and OTHERS (SS.) MM. (May 24)
(2nd cent.) Three Christian women with their children, described in the Greek Menologies as having been the wives of soldiers (among the comrades of St. Meletius) and as having, like them, been put to death in Galatia (Asia Minor), victims of one of the earlier persecutions. The details, however, as compiled at a late date by the Orientals, are untrustworthy.

SUSANNA (St.) V.M. (Aug. 11)
(3rd cent.) A Roman maiden of noble birth, said to have been a niece of Pope St. Caius. The prolix account given of her in the mediæval legend is very unreliable. What appears certain is that on her refusal (about A.D. 190) to marry a Pagan relative of the Emperor Diocletian, she was arrested and put to death as a Christian. A well-known church in Rome bears her name.

SUSANNA (St.) V.M. (Sept. 20)
(4th cent.) The daughter of a priest of idols, who was converted to Christianity and made a deaconess. She was put to death for her religion under Julian the Apostate, about A.D. 362.

SUSO (HENRY) (Bl.) (Oct. 25)
See Bl. HENRY SUSO.

SWITHBERT (St.) Bp. (March 1)
(8th cent.) One of the twelve missionaries who, impelled by St. Egbert, crossed over from England into Germany, under the leadership of St. Willibrord (A.D. 690). St. Swithbert laboured principally in Friesland (Holland and

North Belgium) and, when on a visit to England, was consecrated Bishop by St. Wilfrid. Innumerable were the conversions he made among the Pagans. In his old age he retired to a monastery he had built at Kaiserswerth on the Rhine, where he died A.D. 713.

SWITHUN (St.) Bp. (July 2)

(9th cent.) A monk, and afterwards Bishop of Winchester, who educated King Ethelwulph and was afterwards his chief Councillor. Striking virtues of St. Swithun were his meekness and his love of the poor. He used to make his pastoral visitations barefoot, and he quite spent himself in procuring the conversion of sinners. He died July 2, A.D. 862. When his relics were translated (July 15, A.D. 964), to be enshrined in his church, torrents of rain are alleged to have hindered or delayed the ceremony. Hence, it is supposed, the popular superstition regarding rain on that day.

SY. *Names beginning* SY *are quite as often written* SI. *Sometimes too the initial* SY *stands for the Greek* SU.

SYAGRIUS (St.) Bp. (Aug. 27)

(6th cent.) A famous Bishop of Autun (France), who played a prominent part in the ecclesiastical and political history of his time. He received hospitably and entertained St. Augustine and his fellow-monks on their way to Kent to convert the Anglo-Saxons to Christianity. In acknowledgment of this act of charity, St. Gregory the Great, the Pope who had despatched the missionaries to the heathens of England, granted to St. Syagrius and his successors the prized distinction of wearing the ornament called the *Pallium*. St. Syagrius died A.D. 600, after an Episcopate of about forty years.

SYCUS and PALATINUS (SS.) MM. (May 30)

(Date unknown.) The most ancient Martyrologies do no more than register the names of these Saints with the note that for Christ's sake they suffered many tortures at Antioch in Syria. Their names are variously spelled. There is no further record of them.

SYLVIA (St.) Widow. (Nov. 3)

(6th cent.) The mother of Pope St. Gregory the Great, a matron ever held in high honour by the Romans as a Saint and type of a Christian widow. Her holy son caused a picture of St. Sylvia to be painted for his monastery on the Cœlian Hill, and her appearance and usual dress have therefrom been minutely described by John the deacon, the biographer of St. Gregory.

SYMMACHUS (St.) Pope. (July 19)

(6th cent.) Born in Sardinia and elected Pope in succession to St. Anastasius II (A.D. 498), he entered upon a troubled Pontificate. An Anti-Pope, upheld by the Emperor of Constantinople, disputed his claim (clear though his right was) to the Papacy. Councils assembled to arraign his conduct; and riots were stirred up in Rome, in one of which he was assaulted and wounded. He was, however, as history proves, both a holy and an able man. He did much for Church discipline, and many of his Decretals are still extant. He died A.D. 514.

SYMPHORIANUS (St.) M. (July 7)

See SS. CLAUDIUS, NICOSTRATUS, &c.

SYMPHORIANUS (St.) M. (Aug. 22)

(3rd cent.) A Christian of Autun (France), put to death about A.D. 178 for refusing to worship an Idol. A succession of miracles worked at his tomb quickly made him famous. A confusion between the names of the Emperors Marcus Aurelius and Aurelian has led not a few writers to postdate St. Symphorian by an entire century.

SYMPHORIANUS (St.) M. (Nov. 8)

See HOLY FOUR CROWNED MARTYRS.

SYMPHOROSA (St.) M. (July 2)

See SS. ARISTON, CRESCENTIANUS, &c.

SYMPHOROSA and HER SEVEN SONS (July 18) (SS.) MM.

(2nd cent.) A lady of Tivoli, near Rome, widow of the Martyr St. Getulius, who, with her seven sons, Crescens, Julianus, Nemesius, Primitivus, Justinus, Stacteus and Eugenius, was tortured and put to death as a Christian, under the Emperor Hadrian (A.D. 120).

SYMPHRONIUS (St.) M. (Feb. 3)

See SS. FELIX, SYMPHRONIUS, &c.

SYMPHSONIUS, OLYMPIUS, THEODULUS and EXUPERIA (SS.) MM. (July 26)

(3rd cent.) St. Symphronius, a Roman Christian, the slave of St. Nemesius, also a Christian, had converted to Christianity Olympius, with his wife Exuperia and their son, Theodulus. They were all burned to death as Christians in the persecution under Valerian (A.D. 257), shortly before the death of St. Stephen, the Pope, who had baptised all or some of them in the Catacombs.

SYNCLETICA (St.) V. (Jan. 5)

(4th cent.) An Egyptian Christian who lived to the age of eighty as a recluse near Alexandria. St. Athanasius, who wrote her Life, enlarges on her patience under suffering, and her many other virtues. She died some time after A.D. 350.

SYNESIUS and THEOPOMPUS (SS.) MM. (May 21)

Identical with the SS. THEOPOMPUS and THEONAS of Jan. 3, for *Theonas* was also known as *Synesius*. They are twice entered in the Registers, either by an error or on occasion of a second festival in their honour being annually celebrated, possibly on the anniversary of some Translation of their relics.

SYNESIUS (St.) M. (Dec. 12)

(3rd cent.) A Roman Martyr beheaded under Aurelian (A.D. 275). He was a Lector or Reader, to which office he had been ordained by Pope St. Xystus II some fifteen years previously. The Greeks give a detailed account of his sufferings in their Menæa.

SYNTECHES (St.) (July 22)

(1st cent.) One of the Christians of Philippi in Macedonia, mentioned by St. Paul as having laboured with him in the Gospel (Phil. iv. 2-4), "whose names are in the Book of Life." Nothing more is known of her nor of Evodia, whom the Apostle "besought to be of one mind with her," nor of the "sincere companion" to whose care they were commended.

***SYRA (St.) V.** (June 8)

(7th cent.) A sister of St. Fiaker (Fiacre), who followed her brother from Ireland to France, and there lived a saintly life as a nun.

SYRIA (MARTYRS of) (SS.) (July 31)

(6th cent.) Three hundred and fifty Catholic monks, massacred in Syria (A.D. 517) by the heretical opponents of the Council of Chalcedon.

SYRIA (MARTYRS of) (SS.) (Nov. 14)

(8th cent.) A number of Christian women put to a cruel death at Emesa (Homs) by the Mohammedan Arabs, conquerors of Syria (A.D. 773).

SYRUS (St.) Bp. (June 29)

(5th cent.) A Bishop of Genoa in succession to St. Felix. He had previously been Parish priest at St. Romulus (now corrupted into *San Remo*). He worked many miracles, and after many years of useful Episcopate died regretted and venerated as a Saint by his clergy and people.

SYRUS (St.) Bp. (Dec. 9)

(1st cent.) The first Bishop of Pavia in Lombardy, whither tradition alleges he was sent to preach Christianity by St. Peter the Apostle, together with St. Juventius, his successor. The extant Life of St. Syrus, written many centuries later, is open to much criticism.

***SYTHA (St.) V.** (May 19)

Otherwise St. OSYTH, *which see.*

T

TALARICAN (TARKIN) (St.) Bp. (Oct. 30)
(7th cent.) A missionary in Scotland who worked mainly in Aberdeenshire. An old tradition alleges that St. Gregory the Great consecrated him Bishop when he was in Rome on a pilgrimage.

***TALIDA (St.) V.** (Jan. 5)
Otherwise St. AMATA, *which see.*

***TALMACH (St.)** (March 14)
(7th cent.) A disciple of St. Barr at Loch Erce. He flourished in the beginning of the seventh century, and founded a monastery, which he placed under the government of St. Barr.

TAMMARAS (St.) (Sept. 1)
See SS. PRISCUS, CASTRENSIS, &c.

***TANCA (St.) V.M.** (Oct. 10)
(7th cent.) A young girl of the neighbourhood of Troyes in France, who lost her life in defence of her honour, and is locally venerated as a Virgin-Martyr.

***TANCHON (TANCHO) (St.) M.** (Feb. 15)
(7th or 8th cent.) An Irish missionary to Pagan Germany. He spread the knowledge of the Gospel more especially in Saxony. He became the third Bishop of Werden, and in the end suffered martyrdom.

***TARAGHTA (St.) V.** (Aug. 11)
Otherwise St. ATTRACTA, *which see.*

TARBULA (St.) M. (April 22)
(4th cent.) A holy woman, sister of the Martyr-Bishop, St. Simeon of Ctesiphon, one of the multitude of Christians massacred in Persia by order of the savage King Sapor II on Good Friday, A.D. 345.

***TARKIN (St.) Bp.** (Oct. 30)
Otherwise St. TALARICAN, *which see.*

TARSUS (MARTYRS of) (SS.) (June 6)
(3rd cent.) Twenty victims at Tarsus in Asia Minor of the persecution under Diocletian. A.D. 290 is given as the date of their martyrdom. They were famous in antiquity, and their relics seem (at least in part) to have been transported to Africa, where St. Augustine makes mention of them. Authentic details concerning their lives and sufferings are now lacking.

***TASSACH (St.) Bp.** (April 14)
(5th cent.) One of St. Patrick's earliest disciples and Irish converts. St. Tassach was appointed Bishop of Raholp (Down). He was a skilful artisan and manufactured croziers, crosses and shrines for St. Patrick. He had the privilege of administering the Holy Viaticum to the dying Apostle, whom he survived till towards the close of the fifth century.

***TATE (St.)** Widow. (April 5)
Otherwise St. ETHELBURGA, *which see.*

***TATHAI (TATHÆUS, ATHÆUS) (St.)** (Dec. 26)
(5th cent.) An Irish monk or hermit, who lived a holy life in Britain, chiefly at Llantathan in Wales, to which place he has left his name.

TATIAN (St.) M. (March 16)
See SS. HILARY, TATIAN, &c.

TATIAN DULAS (St.) M. (June 15)
Otherwise St. DULAS, *which see.*

TATIAN (St.) M. (Sept. 12)
See SS. MACEDONIUS, THEODULUS, &c.

TATIANA (St.) M. (Jan. 12)
(3rd cent.) A Christian woman in Rome, cast to the wild beasts in the Amphitheatre, but miraculously preserved from them and in the end beheaded, during the reign of the Emperor Alexander Severus (A.D. 227). She may be identical with the St. Daciana whom the Greeks honour on Jan. 12; but is quite other than the famous Roman Martyr St. Martina who suffered about the same time, and with whom some of the moderns have sought to identify her.

TATIO (St.) M. (Aug. 24)
(4th cent.) A Martyr under Diocletian in Asia Minor. While being fiercely tortured, he saw a vision of Angels welcoming him to his everlasting home, and passed away before the executioners could complete their savage work (A.D. 304 about).

TATTA (St.) M. (Sept. 25)
See SS. PAULUS, TATTA, &c.

***TATWIN (St.) Bp.** (July 30)
(8th cent.) The successor of St. Brithwald in the Archbishopric of Canterbury. During his short Episcopate of two years, he distinguished himself by his piety and prudence. He passed away, A.D. 734.

TAURINUS (St.) Bp. (Aug. 11)
(1st cent.) Traditionally venerated as the Founder of the Churches of Evreux and Bayeux in Normandy, and regarded as having been sent thither by Pope St. Clement about A.D. 77. We have, however, no reliable records, and modern authorities postdate St. Taurinus by at least a century. In the ninth century, at the time of the invasion of the Normans, his relics were transferred to the Abbey of Gigny in Burgundy; and both before and after this numberless miracles were wrought at his shrine.

TAURIO (St.) M. (Nov. 7)
See SS. AUCTUS, TAURIO, &c.

***TEATH (TEATHA, EATHA) (St.)** (Jan. 15)
Otherwise St. ITA, *which see.*
The Title Saint of the Church of St. Teath in Cornwall is perhaps another Saint of that name; as there is believed to have been a St. Teath from Wales, a daughter of the chieftain Brychan of Brecknock. Means of elucidating the matter are lacking.

***TEGLA (St.) V.** (June 1)
(Date unknown.) The Patron Saint of the Church and holy well at Llandegla in Denbighshire. No particulars are extant concerning her; and some conjecture her to be no other than St. Thecla (Sept. 23), associated with St. Paul the Apostle, to whom there is no reason why a church should not have been dedicated in Wales.

***TEILO (THELIAU, DILLO) (St.) Bp.** (Feb. 9)
(6th cent.) A famous Saint of South Wales, disciple of St. Dubritius, and friend of SS. Samson and David. Records exist of his pilgrimages to Rome and Brittany, where churches bear his name. He became the successor of both St. Dubritius and St. David in the Primacy of Wales and in the Bishopric of Llandaff, where his zeal and charity won him great repute. He died at his monastery of Llan-Deilo-Vawr, A.D. 560.

TELEMACHUS (St.) M. (Jan. 8)
Otherwise St. ALMACHIUS, *which see.*

TELESPHORUS (St.) Pope, M. (Jan. 5)
(2nd cent.) A Greek by birth, he succeeded St. Xystus I in St. Peter's Chair (A.D. 142), and twelve years later received the crown of martyrdom. Some authorities, however, date his Pontificate from A.D. 126 to A.D. 142. He did much for Church discipline and was altogether an able Pope and truly a "man of God." It was he, it is said, who made the observance of Lent obligatory on Christians. He is also credited with having introduced the chanting of the Hymn *Gloria in excelsis* into the Mass, and with having been the first to celebrate the Three Masses of Christmas Day. From this tradition he has come to be represented in art as holding in his hand a chalice with three hosts.

***TENENAN (St.) Bp.** (July 16)
(7th cent.) Born in Great Britain, he embraced the life of a hermit in Brittany, where, after many years, the people, impressed by his abilities and virtues, insisted on having him for their Bishop at Leon. He died A.D. 635.

TERENTIANUS (St.) Bp. M. (Sept. 1)
(2nd cent.) A Bishop of Todi in Umbria (Central Italy), who laid down his life for Christ under the Emperor Hadrian (A.D. 118). No other reliable particulars respecting him are obtainable.

TERENTIUS, AFRICANUS, POMPEIUS and OTHERS (SS.) MM. (April 10)
(3rd cent.) A band of thirty Christian heroes put to death on account of their religion in Africa in the Decian persecution (A.D. 250). A hundred years later their relics were translated to Constantinople.

TERENTIUS (St.) Bp. M. (June 21)
(1st cent.) The first Bishop of Iconium (Asia Minor). Little or nothing is known about him; but tradition has it that he was one of the seventy-two disciples sent out to preach by Christ Himself (Luke x. 1). Again, many think that this Terentius is one and the same with the Tertius who was St. Paul's amanuensis when he wrote his Epistle to the Romans (Rom. xvi. 22).

TERENTIUS of TODI (St.) M. (Sept. 27)
See SS. FIDENTIUS and TERENTIUS.

TERESA (St.) V. (Oct. 15)
(16th cent.) Many lives of this Saint have been published; but the best is her Autobiography written with charming candour, and, from the literary point of view, a Spanish classic. Teresa, daughter of Alphonsus Sanchez de Cepeda, was born at Avila, A.D. 1515, and passed away at Alba de Tormes, A.D. 1582. Her life-work was the Reform of the Carmelite Order, which she had entered in her youth. Without help and often misunderstood or set aside as a visionary, she herself founded thirty-two convents. Her Reform spread all over the world, and flourishes to the present day. Though all her long life an indefatigably active toiler, St. Teresa was in the main a contemplative, favoured with the grace of high prayer and enriched with extraordinary supernatural gifts. The works on Mystical Prayer she has left us continue to be text-books on the subject.

***TERNAN (TORANNAN) (St.)** Bp. (June 12)
(5th cent.) The zealous Bishop consecrated by St. Palladius as chief Pastor over the Church of the Picts. He is the reputed Founder of the Abbey of Culross in Fife.

TERTIUS (St.) M. (Dec. 6)
See SS. DIONYSIA, DATIVA, &c.

TERTULLA (St.) V.M. (April 29)
See SS. AGAPIUS, SECUNDINUS, &c.

TERTULLIAN (St.) Bp. (April 29)
(5th cent.) The eighth Bishop of Bologna (Central Italy), contemporary with the Fall of the Western Roman Empire and the invasion of Italy by Odoacer, King of the Heruli. He died towards the end of the fifth century.

TERTULLINUS (St.) M. (Aug. 4)
(3rd cent.) A Roman Christian who, two days after his ordination to the priesthood, was arrested and put to death under the Emperor Valerian (A.D. 257).

***TETTA (St.)** V. (Sept. 28)
(8th cent.) An Abbess of Wimborne, friend of St. Boniface. She is said to have had at one time five hundred nuns under her spiritual guidance. She passed away in the second half of the eighth century, and many miracles were afterwards attributed to her intercession.

***THADDÆUS MACHAR (Bl.)** Bp. (Oct. 25)
(15th cent.) Thaddæus Machar (McCarthy), Bishop of Ross and afterwards of Cork and Cloyne, died in Piedmont while on his return journey from a pilgrimage to Rome (A.D. 1497). Wonderful miracles attested his sanctity and led to his Beatification.

THADDÆUS (St.) Apostle. (Oct. 28)
Otherwise St. JUDE, *which see.*

***THAIS (St.)** Penitent. (Oct. 8)
(4th cent.) The famous convert from a long life of sin, drawn to Christ and to penance in Egypt by St. Paphnutius. For many years the repentant woman was shut up in a sealed cell and only towards the close of her life was she allowed by her spiritual advisers, St. Antony, St. Paul the Simple and St. Paphnutius, to share even the austere life of the other Sisters. She died A.D. 348.

THALALÆUS, ASTERIUS, ALEXANDER and OTHERS (SS.) MM. (May 20)
(3rd cent.) Asterius and Alexander were the executioners sent to inflict capital punishment on St. Thalalæus, condemned to death as a Christian. At sight of the constancy of the holy Martyr, they, with others of the bystanders, declared themselves Christians, and all shared his fate (A.D. 272) in the reign of the Emperor Numerian. The Roman Martyrology marks their martyrdom as having taken place at Edessa in Syria; but it now appears that this is a mistake for a less known city of the same name in Cilicia (Asia Minor).

***THALASSIUS (St.)** Hermit. (Feb. 22)
(5th cent.) A Solitary in Syria, where, with his disciple St. Limnæus, he inhabited a cave. He was famous among the Greeks for his sanctity of life; and one of the churches of Constantinople was dedicated to him.

***THALILÆUS (St.)** (Feb. 27)
(5th cent.) A hermit in Cilicia (Asia Minor), who passed sixty years in the practice of the most severe penance.

THALUS (St.) M. (March 11)
See SS. TROPHIMUS and THALUS.

THAMEL and OTHERS (SS.) MM. (Sept. 4)
(2nd cent.) St. Thamel was a Pagan priest converted to Christianity who, with four or five others (one of them his own sister), bravely laid down his life for Christ, somewhere in the East, under the Emperor Hadrian (A.D. 125, about).

THARACUS, PROBUS and ANDRONICUS (SS.) MM. (Oct. 11)
(4th cent.) Christians martyred during the persecution (A.D. 304) at Tarsus in Cilicia (Asia Minor). Tharacus appears to have been a Roman soldier, Probus a stranger from Pamphylia, and Andronicus a prominent citizen of Ephesus.

THARASIUS (St.) Bp. (Feb. 25)
(9th cent.) A Patriarch of Constantinople who presided over that Church in the troublous times of the Iconoclast Emperors. The Empress Irene, a cruel and worthless woman, was a principal abettor of the heretics. In the Acts of the Second Council of Constantinople, convened by Pope Hadrian I to oppose the innovators, St. Tharasius is first named after the Papal Legates. Throughout his Episcopate the Saint showed himself, as a shepherd of souls, able and willing to denounce the vices of the Byzantine Princes and of their profligate Courts. On the other hand, he earned for himself the glorious title of "Father of the poor." He died holily, as he had lived, A.D. 806.

THARBA (St.) M. (April 22)
See SS. AZADES, THARBA, &c.

THARSICIUS, ZOTICUS, CYRIACUS and OTHERS (SS.) MM. (Jan. 31)
(Date unknown.) Martyrs at Alexandria in Egypt, but of whom, beyond the names of some of them, we now know nothing at all.

THARSICIUS (TARCISIUS) (St.) M. (Aug. 15)
(3rd cent.) A Roman acolyte, whose duty it was to carry the Blessed Sacrament to the sick or from church to church, as needed. On one occasion, while doing so, he was set upon by a heathen mob and beaten to death in the public streets. This happened during the Pontificate of Pope St. Stephen I (A.D. 254-257).

THARSILLA (St.) V. (Dec. 24)
(6th cent.) A maiden aunt of Pope St. Gregory the Great, who, with her sister, St. Æmiliana, lived a life of prayer and good works in Rome till her death, which happened

about A.D. 581, some years before the accession of her nephew to the Pontifical Throne.

THEA (St.) M. (Dec. 9)
See SS. MEURIS and THEA.

THEBAN LEGION (SS.) MM. (Sept. 22)
See SS. MAURICE and OTHERS.

THECLA (St.) M. (March 16)
See SS. PETER, MARCIANUS, &c.

THECLA (St.) M. (Aug. 19)
See SS. TIMOTHY, THECLA, &c.

THECLA (St.) M. (Aug. 30)
See SS. BONIFACE and THECLA.

THECLA (St.) V.M. (Sept. 3)
See SS. EUPHEMIA, DOROTHEA, &c.

THECLA (St.) V.M. (Sept. 23)
(1st cent.) One of the most celebrated of the Saints of the Early Church. St. Epiphanius and others relate that she was converted at Iconium in Lycaonia by St. Paul when preaching there (Acts xiv.); and it would appear that she afterwards attached herself to the service of the Apostle, attending him on several of his missionary journeys. St. Thecla died before the close of the first century, having, it is believed, spent her last years in religious seclusion. She had suffered much for Christ, especially on three occasions, her being cast to the wild beasts in the Amphitheatre, her being thrown into a furnace of fire, and her being cast out literally destitute by her heathen parents and kinsfolk. To these sufferings, equivalent, taken together, to a martyrdom, Holy Church makes reference in her Prayers for the Dying. Almighty God helped St. Thecla many times by miraculous interpositions; but a number of fabulous accretions afterwards found their way into her Acts, which have therefore been censured by the Popes and Fathers.

THECLA (St.) V. (Oct. 15)
(8th cent.) An Anglo-Saxon maiden, who, with St. Lioba and others, followed St. Boniface to Germany to co-operate in his missionary work. She formed a community of nuns at Kitzingen, near Wurzburg, over which she presided till her death (A.D. 769).

THECUSA (St.) V.M. (May 18)
See SS. THEODOTUS, THECUSA, &c.

***THELIAU (St.)** Bp. (Feb. 8)
Otherwise St. TEILO, *which see.*

THEMISTOCLES (St.) M. (Dec. 21)
(3rd cent.) A Christian in Lycia (Asia Minor) who, on seeing the Martyr St. Dioscurus put to the torture, offered himself to suffer in his place. Both were thereupon racked, scourged and beheaded together (A.D. 253).

***THENEVA (THENNEW, THENOVA, DWYNWEN) (St.)** Widow. (July 18)
(7th cent.) The mother of St. Kentigern, and together with him Patron Saint of Glasgow. Many legends are related of her, but their authority is very slight.

THEOBALD (St.) Hermit. (July 1)
(11th cent.) A Frenchman, son of a Count of Champagne, who when eighteen years old embraced the life of a hermit and persevered therein till his death, thirty years later (A.D. 1066). To escape observation, he dwelt for part of the time in Germany, and for part in the North of Italy. He was canonised in the twelfth century by Pope Alexander III.

***THEOBALD (Bl.)** (July 8)
(13th cent.) A French noble of the Montmorency family who, renouncing his worldly prospects, became a Cistercian monk. "He lived (says Butler) in the midst of his brethren as the servant of every one, and surpassed all others in his love of poverty, silence and holy prayer." He died A.D. 1247.

THEOCLISTES (St.) V. (Nov. 10)
(10th cent.) A Greek Saint who lived as a Recluse in one of the islets of the Ægean Sea, and who is greatly venerated in the East. There has come down to us a charming narrative of a visit paid to her by a contemporary, an Official of the Imperial Court. He tells us how he had brought to Theoclistes the Lord's Body in a pyx, and how she, on receiving the Bread of Life, forthwith sang her *Nunc dimittis* and passed from this world.

THEODARD (St.) Bp. M. (Sept. 10)
(7th cent.) The disciple and successor of St. Remaclus, Bishop of Maestricht. He was a Prelate of great piety and of conspicuous ability, wholly devoted to the interests of his flock. While journeying into Burgundy to seek redress for wrongs done to his Church, he was set upon by evildoers and murdered (A.D. 668). His relics were enshrined at Liège.

THEODEMIRUS (St.) M. (July 25)
(9th cent.) A monk of Cordova in Spain who received the crown of martyrdom at the hands of the Moorish oppressors of that country (A.D. 851).

THEODORA (St.) M. (March 13)
See SS. THEUSETA, HORRES, &c.

THEODORA (St.) V.M. (April 1)
(2nd cent.) A Roman maiden, sister of St. Hermes (Aug. 28), put to death for the Faith like him (A.D. 132), under the Emperor Hadrian. The brother and sister were buried side by side.

THEODORA and DIDYMUS (SS.) MM. (April 28)
(4th cent.) Martyrs at Alexandria in Egypt, under Diocletian (A.D. 304). Didymus, then a Pagan, had succeeded in protecting the virtue of the virgin Theodora. He became a Christian like her. They were condemned and executed together.

THEODORA (St.) V.M. (May 7)
See SS. FLAVIA DOMITILLA, &c.

THEODORA (St.) Penitent. (Sept. 11)
(5th cent.) An Egyptian woman of Alexandria, who, repenting of a sin committed in her youth, lived a long life of austere penance. Many legends exist concerning her; but nothing is now really known either as to the nature of her fault or as to the punishment she inflicted upon herself in reparation of it.

THEODORA (St.) Matron. (Sept. 17)
(4th cent.) A Christian woman of noble birth who, during the great persecution under Diocletian, ministered to the best of her power to the needs of the Holy Martyrs, and, when able, secured honourable burial for their remains. She is believed to have passed away in Rome in A.D. 305, while the persecution was still raging.

THEODORE (St.) (Jan. 7)
(4th cent.) An Egyptian monk, disciple of St. Antony, whose sanctity is commemorated by St. Athanasius in his Life of the same St. Antony.

THEODORE (St.) M. (Feb. 7)
(4th cent.) A General in the army of the Emperor Licinius. The latter continued to persecute Christianity in the East even after the general peace of the Church had been assured by Constantine. St. Theodore was one of the victims of Licinius. He suffered at Heraclea in Thrace (A.D. 318), and is greatly venerated by the Greeks.

THEODORE (St.) M. (March 17)
See SS. ALEXANDRA and THEODORE.

THEODORE, IRENÆUS, SERAPION and AMMONIUS (SS.) MM. (March 26)
(4th cent.) African Martyrs who suffered in the district to the West of Egypt, called the Pentapolis, under Diocletian, about A.D. 304. St. Theodore was a Bishop, St. Irenæus a Deacon, and the other two Martyrs were Lectors or Readers. No fuller information is obtainable.

THEODORE and PAUSILIPPUS (SS.) MM. (April 15)
(2nd cent.) Martyrs in Thrace, near Byzantium or Constantinople, under the Emperor Hadrian (about A.D. 130). Details are lacking.

THEODORE TRICHINAS (St.) (April 20)
(4th cent.) A holy hermit near Constantinople, famous for his power of casting out devils. The precise date of his death is uncertain, but it is later than A.D. 320.

THEODORE (St.) Bp. (April 22)
(7th cent.) A Bishop in Galatia (Asia Minor) who, having borne the weight of his charge for ten years, retired again to the solitary cell whence he had reluctantly allowed himself to be drawn. He died A.D. 613.

THEODORE (St.) Bp. (May 5)
(6th cent.) A Bishop of Bologna in Central Italy, registered as a Saint in all the Martyrologies, but of whom we have no other information.

THEODORE (St.) Bp. (May 20)
(8th cent.) A celebrated Bishop of Pavia in Lombardy, which See he held for forty-seven years, guiding and safeguarding his flock with wonderful assiduity and success. In the wars between the Frankish monarchs and the Lombard kings his prudence and zeal were more than once the means of saving Pavia from destruction. Nevertheless, the boldness with which he faced the great ones of the earth, at one phase of the struggle, entailed his banishment. He died A.D. 778. Some fragments of his Sermons are still extant.

THEODORE (St.) Bp. (July 4)
(4th cent.) A Bishop and Martyr of Cyrene in Libya. He had great skill in copying manuscripts; and his refusal to deliver up his own and other copies of the Sacred Scriptures (a point much insisted upon by Diocletian) led to his being tortured even more fiercely than other Christian heroes, before being beheaded. He suffered about A.D. 310.

THEODORE (St.) M. (July 29)
See SS. LUCILLA, FLORA, &c.

THEODORE (St.) M. (Sept. 2)
See SS. ZENO, CONCORDIUS, &c.

THEODORE, OCEANUS, AMMIANUS and JULIANUS (SS.) MM. (Sept. 4)
(4th cent.) Oriental Christians burned at the stake on account of their religion, probably under Maximian Herculeus, and about A.D. 310. No particulars are now ascertainable.

THEODORE (St.) M. (Sept. 5)
See SS. URBAN, THEODORE, &c.

THEODORE (St.) M. (Sept. 15)
See SS. MAXIMUS, THEODORE, &c.

THEODORE (St.) Bp. (Sept. 19)
(7th cent.) A learned and pious Greek of Tarsus in Cilicia, consecrated (A.D. 668) by Pope St. Vitalian, Archbishop of Canterbury. There, he (aided by the Abbot Hadrian, who had accompanied him from Rome) founded a celebrated school of learning, not only ecclesiastical but secular. The Church in England flourished marvellously under his rule. He died A.D. 690, at the age of eighty-eight, and was buried in the monastery of SS. Peter and Paul (afterwards St. Augustine's Abbey), outside the walls of Canterbury. We have from the pen of St. Theodore a famous Book of Canons or Penitential.

THEODORE, PHILIPPA and OTHERS (SS.) MM. (Sept. 20)
(3rd cent.) St. Theodore, a Christian of Pamphylia (Asia Minor), was crucified for Christ's sake under the Emperor Heliogabalus (A.D. 220). Two soldiers, Socrates and Dionysius, were put to death with him. And last came the turn of his mother, St. Philippa, who gave her life for her religion bravely like the rest.

THEODORE (St.) M. (Oct. 23)
(4th cent.) A priest of Antioch, Treasurer of the Church of that city who, defying the edicts of the Emperor Julian the Apostate against the Christians, continued notwithstanding to minister publicly to the Faithful. He was put to the torture and beheaded (A.D. 362), but not before he had prophecied the imminent downfall and miserable death of the tyrant.

THEODORE (THEUDAR) (St.) Abbot. (Oct. 29)
(6th cent.) A holy priest of Vienne in Dauphiné (France), a disciple of St. Cesarius of Arles. He passed his whole life in the doing of good works, and to him the Diocese of Vienne owes the erection of several churches and monasteries. He died about A.D. 575. Locally he is known as *St. Chef*.

THEODORE (St.) M. (Nov. 9)
(4th cent.) A Christian soldier in the Roman Army, serving in Pontus (Asia Minor), probably his native country, where he was arrested, it would seem, by order of the Emperor Maximian Herculeus. He was put to the torture and burned to death for the Faith (A.D. 306). The translation of some of his relics to Rome has gained for him special Liturgical commemoration in the West.

THEODORE STUDITA (St.) Abbot. (Nov. 12)
(9th cent.) A monk of Constantinople, and afterwards Abbot of his monastery. He was a man of great learning and ability, and rendered important services to religion by manfully resisting the Iconoclast Emperors of Constantinople and the heretics they patronised. Four times in his life St. Theodore was banished, and he ended his days in exile (A.D. 826), being then over eighty years of age. Several of the controversial works he wrote are still extant.

THEODORE (St.) Bp. M. (Nov. 26)
See SS. FAUSTUS, DIDIUS, &c.

THEODORE (St.) M. (Dec. 7)
See SS. POLYCARP and THEODORE.

THEODORE (St.) M. (Dec. 14)
See SS. DRUSUS, ZOZIMUS, &c.

THEODORE (St.) M. (Dec. 15)
See SS. IRENÆUS, ANTONY, &c.

THEODORE (St.) (Dec. 26)
(6th cent.) A Sacristan of the Church of St. Peter in Rome, a man of saintly life, and, as St. Gregory the Great relates, favoured while engaged with his duties in the church with visions of Angels.

THEODORE and THEOPHANES (SS.) (Dec. 27)
(9th cent.) Two brothers who became monks together in the monastery of St. Sabbas in Jerusalem. They fought valiantly for the Catholic Faith in the calamitous times of the Iconoclast Emperors of Constantinople. Again and again they suffered imprisonment and banishment. Theodore died in prison (A.D. 842), but Theophanes survived the persecution and was made Bishop of Nicæa. The exact date of his death is not known.

THEODORE (St.) (Dec. 28)
(4th cent.) An Abbot of Tabenna and one of the most famous of the "Fathers of the Desert." He had been trained to the vocation of a Solitary by the great Founder, St. Pacomius, in whose Life (a classic of its kind) mention of St. Theodore often recurs. The latter died April 27, A.D. 367. The Greeks keep his Feast on May 16, the Latins on Dec. 28.

THEODORET (St.) M. (Oct. 23)
Otherwise St. THEODORE, *which see*.

THEODORIC (St.) (July 1)
(6th cent.) A priest, disciple of St. Remigius of Rheims, famous for the miracles he wrought both in life and after death. He went to his rest A.D. 533.

THEODOSIA (St.) M. (March 20)
See SS. ALEXANDRA, CLAUDIA, &c.

THEODOSIA (St.) M. (March 23)
See SS. DOMITIUS, PELAGIA, &c.

THEODOSIA (St.) V.M. (April 2)
(4th cent.) A Christian maiden of Tyre who, on seeing some Martyrs on their way to execution, besought them to pray for her. She was thereupon herself seized, summarily tried, put to the torture, and cast into the sea (A.D. 308) at Cæsarea in Palestine.

THEODOSIA and OTHERS (SS.) MM. (May 29)
(4th cent.) St. Theodosia, mother of the Martyr St. Procopius is, by tradition, held to have suffered death for the Christian Faith, together with twelve other pious women, at Cæsarea Philippi in Palestine, about A.D. 303. But the learned Bollandists put little faith in the legends current concerning them.

THEODOSIUS (St.) (Jan. 11)
(6th cent.) A Cappadocian Christian who embraced the life of a Solitary in Palestine, and there founded a famous monastery near the Laura of St. Sabbas. On account of this he acquired the title of the "Cenobiarch." He died A.D. 529.

THEODOSIUS (St.) M. (March 26)
See SS. QUADRATUS, THEODOSIUS, &c.

THEODOSIUS (St.) Bp. (July 17)
(6th cent.) A Bishop of Auxerre in France who took part in the Council of Orleans (A.D. 511), and died in the following year, the ninth of his Episcopate, in high repute among his clergy and people for the holiness of his life.

THEODOSIUS, LUCIUS, MARK and PETER (SS.) MM. (Oct. 25)
(3rd cent.) Of a body of Christian soldiers, one hundred and fifty in number, put to death in Rome (A.D. 269) by order of the Emperor Claudius, the above four are specially registered in the Martyrologies. But the omission of the usual "and Others," may, after all, be a mere error of the copyists.

THEODOTA (St.) M. (July 17)
(8th cent.) A pious lady of Constantinople who was discovered to have hidden a picture representing Our Blessed Lord, another of His Blessed Mother, and a third of the Martyr St. Anastasia from the searchers employed by the Iconoclast Emperor, Leo the Isaurian. She, like many other Catholic matrons, paid for her devotion with her life some time after the Imperial Edict of A.D. 725.

THEODOTA and HER THREE SONS (SS). MM. (Aug. 2)
(4th cent.) A Christian lady in Bithynia (Asia Minor) who is associated by tradition with the Martyr St. Anastasia and, like her, suffered death in the persecution under Diocletian at the beginning of the fourth century. St. Theodota's son, Evodius, with his two younger brothers, bravely imitated their holy mother. All appear to have perished at the stake.

***THEODOTA (St.) M.** (Sept. 29)
(4th cent.) A penitent woman, converted from an evil life, who had the courage to face cruel torture and stoning to death because of her religion in the persecution set on foot in Thrace by the Emperor Licinius (A.D. 318).

THEODOTUS (St.) M. (Jan. 4)
See SS. AQUILINUS, GEMINUS, &c.

THEODOTUS (St.) Bp. (May 6)
(4th cent.) A Bishop in the Island of Cyprus, who was imprisoned and put to the torture during the great persecution under Diocletian; but who survived the troubles and passed away peacefully about A.D. 325.

THEODOTUS, THECUSA, ALEXANDRA, CLAUDIA, FAINA, EUPHRASIA, MATRONA and JULITTA (SS.) MM. (May 18)
(4th cent.) St. Theodotus, a pious Christian of Ancyra in Galatia (Asia Minor) had been energetic in seeking to recover the bodies of the holy women above named, done to death for their Faith under Diocletian (A.D. 304, about). For this he was made to share their fate, that of being driven into a quicksand, to be swallowed up in it.

THEODOTUS (St.) M. (July 5)
See SS. MARINUS, THEODOTUS, &c.

THEODOTUS, RUFINA and AMMIA (SS.) MM. (Aug. 31)
(3rd cent.) According to Greek tradition, SS. Theodotus and Rufina were the parents, and St. Ammia the foster-mother of St. Mammas the Martyr (Aug. 17). They are said to have, like him, suffered death for Christ in Cappadocia under the Emperor Aurelian about A.D. 270. But the evidence in support of the details of the tradition is very slight.

THEODOTUS (St.) Bp. (Nov. 2)
(4th cent.) A Bishop of Laodicea in Asia Minor, a man of singular learning and piety. He appears by his tactful prudence to have been of great help in safeguarding the Faith of the Laodiceans at the breaking out of the Arian heresy. He died A.D. 334, nine years after the Council of Nicæa. The account we have of the Bishops of Laodicea of the period comes from the pen of the historian Eusebius, always inclined to favour the Arians. Hence the doubts of some moderns as to the orthodoxy of St. Theodotus. But they may safely be passed over. The popular veneration in which he was held by his clergy and people is convincing evidence of his orthodoxy.

THEODOTUS (St.) M. (Nov. 14)
See SS. CLEMENTINUS, THEODOTUS, &c.

THEODULA (St.) V.M. (March 25)
Otherwise St. DULA, *which see.*

THEODULPHUS (St.) Bp. (June 24)
(8th cent.) An Abbot of Lobbes near Liége in Belgium, but consecrated Bishop to work at the conversion of the Pagans, still numerous in the vicinity. He died A.D. 776, and many miracles worked at his tomb testified to his sanctity. Locally he is known as *St. Thiou.*

THEODULUS (St.) M. (Feb. 17)
(4th cent.) An aged Christian of the household of Firmilian, Prefect of the City of Rome, who, by the order of his Pagan master, was crucified at Cæsarea in Palestine during the persecution under Diocletian and his colleagues (A.D. 308).

THEODULUS (St.) (March 23)
(Date unknown.) A priest of Antioch in Syria, venerated as a Saint, but of whom no account has reached our times. Sometimes we find his name written "Theodore," and occasionally "Theodoricus."

THEODULUS, ANESIUS, FELIX, CORNELIA and OTHERS (SS.) MM. (March 31)
(Date unknown.) African Martyrs inscribed (with some variants as to their names) in all the Martyrologies; but of whom no other record exists.

THEODULUS (St.) M. (April 4)
See SS. AGATHOPODES and THEODULUS.

THEODULUS (St.) M. (May 2)
See SS. EXUPERIUS, ZOE, &c.

THEODULUS (St.) M. (May 3)
See SS. ALEXANDER, EVENTIUS, &c.

THEODULUS (St.) M. (June 18)
See SS. LEONTIUS, HYPATIUS, &c.

THEODULUS (St.) M. (July 26)
See SS. SYMPHRONIUS, OLYMPIUS, &c.

THEODULUS (St.) M. (Sept. 12)
See SS. MACEDONIUS, THEODULUS, &c.

THEODULUS, SATURNINUS, EUPORUS, GELASIUS, EUNICIANUS, ZOTICUS, CLEOMENES, AGATHOPODUS, BASILIDES and EVARISTUS (SS.) MM. (Dec. 23)
(3rd cent.) Commonly styled "The Cretan Martyrs." They were victims of the Decian persecution (A.D. 250), and were all beheaded at Gortyna. Their relics were afterwards translated to Rome.

THEOGENES (St.) M. (Jan. 3)
See SS. CYRINUS, PRIMUS, &c.

THEOGENES and OTHERS (SS.) MM. (Jan. 26)
(3rd cent.) St. Theogenes, a Bishop of Hippona, now Bona (the African See, afterwards made illustrious by St. Augustine), attended a Council held at Carthage by St. Cyprian about the middle of the third century. He, with thirty-six of his flock, was put to death as a Christian under the Emperor Valerian about A.D. 258. But the Acts of their Martyrdom

have been lost. Hence some controversy among modern scholars as to the date and place of their Passion. Some go so far as to antedate it by a century, and to locate it in Syria. In these theories, the Theogenes of St. Cyprian's Council is other than St. Theogenes the Martyr of Jan. 26.

THEOGONIUS (St.) M. (Aug. 21)
See SS. BASSA, THEOGONIUS, &c.

THEONAS (St.) M. (Jan. 3)
See SS. THEOPEMPTUS and THEONAS.

THEONAS (St.) M. (April 20)
See SS. VICTOR, ZOTICUS, &c.

THEONAS (St.) Bp. (Aug. 23)
(3rd cent.) The successor (A.D. 282) of St. Maximus and predecessor of the better known St. Peter Martyr in the Patriarchal See of Alexandria. The records of his Episcopate seem to have perished in the destruction of all Sacred Writings under Diocletian. St. Theonas himself was allowed to die in peace (A.D. 300). He is said to have been a zealous opponent of the Sabellian heretics, numerous and influential in his time.

THEONESTUS (St.) Bp. M. (Oct. 30)
(5th cent.) A Bishop of Altino near Venice. When a simple priest he had joined with St. Alban, an African priest, in a mission to the heathens of Germany. St. Alban met with his death at the hands of the Barbarians near Mainz about A.D. 400. St. Theonestus returned to Italy and became a Bishop. The tradition is that he too was a Martyr, having been murdered by the Arians in A.D. 425.

THEONILLA (St.) M. (Aug. 23)
See SS. CLAUDIUS, ASTERIUS, &c.

THEOPEMPTUS and THEONAS (SS.) MM. (Jan. 3)
(4th cent.) St. Theopemptus, an Asiatic, may have been a Bishop. He was beheaded on account of his religion, after the usual preliminary torture, probably at the Imperial Residence, Nicomedia, on the Sea of Marmora. The date generally accepted is A.D. 304, though the Bollandists prefer A.D. 284. Theonas is described as a "magus," by which would be meant either a sorcerer or a priest of some Oriental heathen religion. He was converted to Christianity on witnessing the miracles wrought by the dying Martyr Theopemptus. He declared himself a Christian and was thereupon buried alive.

THEOPHANES (St.) (March 12)
(9th cent.) The Abbot of a monastery in Asia Minor, distinguished for his eloquence and learning. He supported strenuously the Orthodox belief against the Iconoclasts at the Second Council of Nicæa (A.D. 787). Banished by the heretic Emperor Leo the Armenian, he died in exile, A.D. 818.

THEOPHANES (St.) Bp. (Dec. 2)
See SS. THEODORE and THEOPHANES.

THEOPHANES and OTHERS (SS.) MM. (Dec. 4)
(8th cent.) Four officers of the Court of Leo the Armenian, one of the Iconoclast Emperors of Constantinople. For their defence of the Catholic belief in the veneration due to Sacred Pictures, they were thrown into prison and put to the torture. Under it Theophanes expired; the other three survived to give themselves up to the service of God in a monastery.

THEOPHILA (St.) V.M. (Dec. 28)
See SS. INDES, DOMNA, &c.

THEOPHILUS and HELLADIUS (SS.) MM. (Jan. 8)
(Date unknown.) African Martyrs, of whom the former was a deacon. They were burned to death as Christians. Nothing more is now known of them.

THEOPHILUS (St.) M. (Feb. 6)
See SS. DOROTHY and THEOPHILUS.

THEOPHILUS (St.) M. (Feb. 6)
See SS. SATURNINUS, THEOPHILUS, &c.

THEOPHILUS (St.) M. (Feb. 28)
See SS. MACARIUS, RUFINUS, &c.

THEOPHILUS (St.) Bp. (March 5)
(2nd cent.) A Bishop of Cæsarea in Palestine and a prominent opponent of the Quartodecimans, who insisted on keeping Easter on the Jewish Passover Day, whether it were a Sunday or not. He died about A.D. 195. Both Eusebius and St. Jerome speak admiringly of the holiness of his life.

THEOPHILUS (St.) Bp. (March 7)
(9th cent.) An Asiatic monk, disciple of St. Tharasius, Patriarch of Constantinople, by whom he was consecrated Bishop of Nicomedia. He bravely upheld the Catholic practice of venerating Sacred Pictures and statues against the Iconoclast Emperors of his time. He was banished for this, and died thirty years later, still in exile (A.D. 845).

THEOPHILUS (St.) Bp. (April 27)
(5th cent.) One of the series of Bishops of Brescia in Lombardy, acclaimed as Saints immediately after their deaths by their sorrowing clergy and people.

THEOPHILUS (St.) M. (July 22)
(8th cent.) An officer of the Imperial forces stationed in the Island of Cyprus at the time of the Mohammedan attacks on the Greek possessions in Asia. As Admiral of the Christian Fleet, he bravely refused to fly when the battle went against him, though forsaken by all the ships other than his own. He was taken prisoner at last, and after four years of imprisonment was given his choice between renouncing Christ or dying as a malefactor. Thereupon he joyfully gave his life for his Saviour (A.D. 789).

THEOPHILUS (St.) M. (July 23)
See SS. TROPHIMUS and THEOPHILUS.

THEOPHILUS (St.) M. (Sept. 8)
See SS. AMMON, THEOPHILUS, &c.

THEOPHILUS (St.) (Oct. 2)
(8th cent.) A monk in Asia Minor of a monastery in which the community followed the Western Rule of St. Benedict. He was one of the champions of Orthodoxy against the Iconoclast Emperor Leo the Isaurian. Thrown into prison at Constantinople, he was savagely ill-treated, and in the end driven into exile. He died about the middle of the eighth century.

THEOPHILUS (St.) Bp. (Oct. 13)
(2nd cent.) The sixth Bishop of Antioch in Syria after St. Peter the Apostle. His writings, as St. Jerome bears witness, were highly esteemed in the early Church. He died A.D. 181.

THEOPHILUS (St.) M. (Nov. 3)
See SS. GERMANUS, THEOPHILUS, &c.

THEOPHILUS (St.) M. (Dec. 20)
See SS. AMMON, ZENO, &c.

THEOPISTES (St.) M. (Sept. 20)
See SS. EUSTACHIUS and OTHERS.

THEOPOMPUS (St.) M. (May 21)
See SS. SYNESIUS and THEOPOMPUS.

THEOPREPIDES (St.) M. (March 27)
See SS. PHILETUS, LYDIA, &c.

***THEOROGITHA (TORCTGYD) (St.)** V. (Jan. 26)
(8th cent.) A nun of Barking in Essex, pupil and friend of St. Ethelburga, whom she survived for some years, passing away in the first years of the eighth century.

THEOTICUS (St.) M. (March 8)
See SS. ARIANUS, THEOTICUS, &c.

THEOTIMUS (St.) Bp. (April 20)
(5th cent.) A Bishop of Tomis on the coast of the Black Sea, on the frontiers of the Roman Empire. He was a prelate of learning and zeal; and did his best to preach Christianity to the Barbarian tribes then pressing into the Imperial territory. He died A.D. 407.

THEOTIMUS (St.) M. (Nov. 5)
See SS. DOMNINUS, THEOTIMUS, &c.

THEOTIMUS and BASILIAN (SS.) MM. (Dec. 18)
(Date unknown.) Syrian Martyrs whose names are found in all the old Martyrologies as having suffered death on account of their religion at Laodicea. The date is nowhere recorded.

THEOTIMUS (St.) M. (Dec. 24)
See SS. LUCIAN, METROBIUS, &c.

THESPESIUS (St.) M. (June 1)
(3rd cent.) A Cappadocian (Asia Minor) Christian who suffered torture and death for his religion in the reign of the Emperor Alexander Severus (about A.D. 230).

THESPESIUS (St.) M. (Nov. 20)
See SS. EUSTACHIUS, THESPESIUS, &c.

THESSALONICA (St.) M. (Nov. 7)
See SS. AUCTUS, TAURIO, &c.

THEUSITA, HORRES, THEODORA, NYMPHODORA, MARCUS and ARABIA (SS.) MM. (March 13)
(Date unknown.) St. Horres was the son of St. Theuseta or Theusita. The six Christians were put to death at Nicæa in Bithynia. The tradition is that others suffered with them. But all particulars have long since been lost.

THIERRY (St.) (July 1)
Otherwise St. THEODORIC, *which see.*

***THILLO (TILMAN) (St.)** (Jan. 7)
(8th cent.) By birth a Saxon. He was carried as a prisoner of war into Flanders, where he was baptised by St. Eligius. He worked as a missionary in the country about Tournai and Courtrai, but retired some years before his death to the Abbey of Solignac, where he passed away A.D. 702.

THIOU (St.) Bp. (June 24)
Otherwise St. THEODULPHUS, *which see.*

***THIRKILL (RICHARD) (Bl.) M.** (May 29)
See Bl. RICHARD THIRKILL.

THOMAIDES (St.) M. (April 14)
(5th cent.) An Egyptian matron of Alexandria, who suffered death in defence of her Faith and virtue. There are other legendary details, but the evidence in their support is weak.

***THOMAS PLUMTREE (Bl.) M.** (Jan. 4)
(16th cent.) A priest of the North of England ordained in the reign of Queen Mary, who acted as Chaplain to the insurgents in the famous rising under the Earls of Northumberland and Westmoreland. He was offered his life on condition of his turning Protestant; and his courage in refusing makes his execution at Durham (A.D. 1570) to be rightly styled a martyrdom. His Christian name is sometimes given as William.

***THOMAS of CORA (Bl.)** (Jan. 11)
(18th cent.) A Franciscan Friar of a convent in the neighbourhood of Rome. He was an exact observer of his Rule and a man of austere piety. He may be said to have passed his life in instructing the ignorant and in comforting the sick and afflicted. He died at the age of seventy-four, A.D. 1729.

***THOMAS SHERWOOD (Bl.) M.** (Feb. 7)
(16th cent.) A youth who, yet a layman, designed to cross to Douai and become a priest. This being betrayed to the authorities, they caused him to be arrested, racked and otherwise grievously tortured. In the end he was hanged and cut down alive, to be afterwards barbarously butchered at Tyburn (A.D. 1578).

THOMAS AQUINAS (St.) Doctor of the Church. (March 7)
(13th cent.) The famous "Angelic Doctor," the chief exponent of Scholastic Philosophy, which is fundamentally that of Aristotle, brought into harmony with Christian belief. He was one of the most marvellously gifted of thinkers. Born near Aquino in the South of Italy (A.D. 1225), and educated at Monte Cassino, he joined the then newly founded Dominican Order, was made a Doctor by the University of Paris, and thenceforward taught and wrote brilliantly and successfully all his life long. He died at Fossanova, near Toulouse, A.D. 1274, and was canonised A.D. 1323. His works on Theology and Philosophy are voluminous, and have been again and again republished. To his Metaphysical system the Church has given marked preference. The *Summa Theologica*, his latest and unfortunately uncompleted work, is that on which his reputation mainly rests. It has passed through numerous editions, notwithstanding its bulk, and deals with the whole of Catholic dogma. St. Thomas was a Religious of most holy life. His devotion to the Sacrament of the Altar led to his composing the Office and Mass of Corpus Christi, gems of the Roman Liturgy.

***THOMAS FORDE (Bl.) M.** (May 28)
(16th cent.) Born in Devonshire, he quitted the University of Oxford on religious grounds, and was ordained priest at Douai. After ten years of zealous work on the English mission, he was tried for his life and suffered martyrdom at Tyburn, A.D. 1582.

***THOMAS COTTAM (Bl.) M.** (May 30)
(16th cent.) A native of Lancashire who entered the Society of Jesus in Rome and, returning to England, was put to death at Tyburn for the Faith (A.D. 1582). His last words were expressions of charity and forgiveness to all.

***THOMAS WOODHOUSE (Bl.) M.** (June 19)
(16th cent.) A benefiçed priest in Lincolnshire in the time of Queen Mary. Refusing to turn Protestant at the orders of her unhappy sister Elisabeth, he was put to death at Tyburn (A.D. 1573). He had been admitted into the Society of Jesus shortly before his arrest.

***THOMAS MORE (Bl.) M.** (July 6)
(16th cent.) This glorious Martyr, born in London (A.D. 1480), on leaving Oxford embraced the Law as a profession. So successful was he that eventually he succeeded Cardinal Wolsey as Lord High Chancellor of England, being the first layman called to that office. His reputation was European, and his writings were distinguished alike by their learning and their orthodoxy. Faithful to his conscience, both in regard to King Henry's divorce and to the pretended Royal Supremacy, he at length forfeited the favour of the monarch, whom nothing less than his death could appease. Blessed Thomas More was beheaded on Tower Hill, July 6, A.D. 1535. His body was buried in the Tower; but his head was by his daughter placed in a church at Canterbury. Apart from his martyrdom, his piety, charity, constant cheerfulness and austere virtue might well have entitled him to a place among canonised Saints.

***THOMAS ABEL (Bl.) M.** (July 30)
(16th cent.) A Doctor of the University of Oxford, a priest and an accomplished Scholar. He was hanged at Smithfield (A.D. 1540) for rejecting the pretended Royal Supremacy in matters of religion, and for opposing the Divorce of Queen Catharine.

***THOMAS PERCY (Bl.) M.** (Aug. 22)
(16th cent.) An Earl of Northumberland, a virtuous nobleman, steadfast in the profession of the Catholic Faith, who, on his life being offered him on condition of his turning Protestant, preferred to lose it for Christ's sake. He was beheaded at York, Aug. 22, A.D. 1572.

***THOMAS TZUGI and OTHERS (Bl.) MM.** (Sept. 6)
(17th cent.) Jesuit Saints who were burned to death, on account of their religion, at Nangasaki in Japan. One of them, Bl. Michael Nacazaima, like the rest a Japanese, was cast living into the crater of a volcano on Christmas Day, A.D. 1627.

THOMAS of VILLANOVA (St.) Bp. (Sept. 18)
(16th cent.) An Augustinian Friar who became Archbishop of Valencia in Spain. Distinguished for his learning and piety, he was an eloquent and zealous preacher; but he is chiefly reverenced for his love of the poor. He spent his whole substance in alleviating their distress. He died at Valencia A.D. 1555, and has left valuable writings on Ascetic and Mystical Theology.

THOMAS of HEREFORD (St.) Bp. (Oct. 2)
(13th cent.) An Englishman, son of the Baron de Cantelupe, who from his early youth distinguished himself by his piety, talents and assiduity in his studies. After a brilliant career at Oxford he rose to be Chancellor of England; but, eventually consecrated Bishop of Hereford, devoted himself entirely to his Pastoral duties. Austere in his private life, he was full of charity and kindliness in his dealings with his neighbour. Returning from Rome, whither he had journeyed on the business of his Church, he fell ill and expired at Montefiascone in Tuscany in the sixty-third year of his age, Aug. 25, A.D. 1282. He was canonised A.D. 1310.

THOMAS (St.) (Nov. 18)
(Date unknown.) A Syrian monk, to whose prayers the people of Antioch attributed the cessation of a pestilence raging in their city, and whom they therefore held in great veneration while living, and acclaimed as a Saint after his death.

***THOMAS of DOVER** (St.) M. (Dec. 20)
(13th cent.) A monk of austere and prayerful life, murdered by pirates about A.D. 1295 for refusing to yield up to them the treasures of a church committed to his charge.

THOMAS THE APOSTLE (St.) (Dec. 21)
(1st cent.) Otherwise called Didymus (*twin*), one of the Twelve. His doubt about the reality of Our Lord's Resurrection and his being summoned to inspect for himself the marks of the Five Wounds in the Body of Jesus, in the opinion of the Fathers, rendered invaluable service to Christianity. After the Ascension, he is stated to have preached the Gospel in Parthia; and a very generally accepted tradition makes him the Apostle of the Indies, where he is said to have suffered martyrdom. The so-called "Christians of St. Thomas" in India may be descendants of his converts; but they have long since lapsed from the true Faith and are now Nestorian heretics.

THOMAS of CANTERBURY (St.) Bp. M. (Dec. 29)
(12th cent.) St. Thomas A'Becket, born in London Dec. 21, A.D. 1118, was first educated at Merton Abbey, whence he passed to the University of Paris. Though he had fair prospects in lay-life, he embraced the Ecclesiastical state at the age of twenty-three, and was ordained deacon by Archbishop Theobald (A.D. 1154). Soon after, with the favour of King Henry II, he rose to the high office of Chancellor of the Realm. So well did he acquit himself of his charge that, at the death of Archbishop Theobald, he was promoted to the Archbishopric of Canterbury (A.D. 1162), the King again helping. Nevertheless, St. Thomas was constrained to spend the remaining eight years of his life in resisting the unjust encroachments of the monarch on the liberties of the Church. He was soon driven into banishment into France, and (a short reconciliation between him and Henry having been brought about) only returned to Canterbury to be attacked, with the King's connivance, in his own Cathedral, by four knights, and brutally slain at the foot of the Altar (Dec. 29, A.D. 1170). Popular feeling was wholly with the Martyr, who was canonised as early as A.D. 1173. King Henry was forced to do public penance for his crime; and the Martyr's shrine at Canterbury became the most frequented place of pilgrimage in England, and remained so until the change of religion in the sixteenth century.

***THOMIAN (TOIMAN, THOMENUS)** (St.) Bp. (Jan. 10)
(7th cent.) The seventeenth Archbishop of Armagh, to which See his great reputation for sanctity of life had caused him to be unanimously elected. He died about A.D. 660.

***THOMPSON (JAMES) (Bl.) M.** (Nov. 28)
Otherwise Bl. JAMES HUDSON, *which see.*

***THORNE (JOHN) (Bl.) M.** (Nov. 14)
Otherwise Bl. JOHN THORNE, *which see.*

THRASEAS (St.) Bp. M. (Oct. 5)
(2nd cent.) A Bishop of Eumenia in Phrygia, praised by contemporary Fathers as "a great light of the Church." He appears to have suffered martyrdom at Smyrna about A.D. 170, but we have no further particulars.

THRASILLA (St.) (Dec. 24)
Otherwise St. THARSILLA, *which see.*

THYRSUS and PROJECTUS (SS.) MM. (Jan. 24)
(Date unknown.) Who these Martyrs were is now quite undiscoverable. There is a theory that the one and the other are identical with other Saints of these names elsewhere inserted in the Roman Martyrology, and that the double insertion was purposely made for some reason unknown to us. However, there would be nothing surprising in the fact, if it could be shown that these Christians were two among the victims of one of the persecutions, and that their bare names were all that the Church Officials could ever ascertain. For example, in such fearful periods of persecution as the opening years of the fourth century, when the mere being a Christian was a capital offence and the possessing a Christian manuscript an act of treason, the registering of the Passions of Martyrs must have been reduced to the taking of the barest memoranda. It is, indeed, wonderful that so many names have come down to our time.

THYRSUS (St.) M. (Jan. 31)
See SS. SATURNINUS, THYRSUS, &c.

THYRSUS (St.) M. (Sept. 24)
See SS. ANDOCHIUS, THYRSUS, &c.

***TIBBA** (St.) V. (March 6)
See SS. KYNEBURGA, KYNESWITHA and TIBBA.

TIBERIUS, MODESTA and FLORENTIA (SS.) MM. (Nov. 10)
(4th cent.) Martyrs near Agde in the South of Gaul, under Diocletian (A.D. 303).

TIBURTIUS, VALERIAN and MAXIMUS (SS.) MM. (April 14)
(3rd cent.) Roman Martyrs, famous from their association with St. Cecilia, who had been betrothed to St. Valerian. He and his brother St. Tiburtius, Roman nobles, were converted to Christianity by St. Cecilia and baptised by Pope St. Urban I. They were put to death on account of their religion in the reign of the Emperor Alexander Severus (A.D. 229), and with them one of their gaolers, St. Maximus, who had of his own accord declared himself to be, like them, a believer in Christ.

TIBURTIUS (St.) M. (Aug. 11)
(3rd cent.) The son of a highly placed Official in the Imperial Court in Rome who, accused of being a Christian, was put upon his trial, sentenced and beheaded outside the walls of the City, at the beginning of the reign of Diocletian (A.D. 286).

TIBURTIUS (St.) M. (Sept. 9)
See SS. HYACINTH, ALEXANDER, &c.

***TIERRY** (St.) Bp. (April 4)
Otherwise St. TIGERNACH, *which see.*

***TIGERNACH (TIGERNAKE, TIERNEY, TIERRY)** (St.) Bp. (April 4)
(6th cent.) An Irishman, stated to have been a disciple of Menennius in Britain (that is, probably, of St. Ninian in Strathclyde). He was Bishop of Clogher and Clones in his own country, and died about A.D. 550. He appears to have lost his eyesight in his old age, and thenceforth to have devoted his whole time to prayer and heavenly contemplation. But the traditions concerning him are very various.

TIGIDES and REMEDIUS (SS.) Bps. (Feb. 3)
(Date unknown.) Two Bishops who succeeded one another in the See of Gap (French Alps) soon after Christianity had penetrated into that part of Gaul. No particulars regarding them are now to be found.

TIGRIUS and EUTROPIUS (SS.) MM. (Jan. 12)
(5th cent.) Tigrius was a priest at Constantinople, but said to have been of Barbarian descent. Eutropius was a Lector or Reader in a church of the same city. Both were staunch adherents of St. John Chrysostom; and, when the latter was banished by the Emperor Arcadius, were falsely accused of incendiarism, put to the torture, and deported into Asia. They seem to have died in prison about A.D. 405.

***TILBERT (St.) Bp.** (Sept. 7)
Otherwise St. GILBERT. *See* SS. ALCHMUND and GILBERT.

***TILBERT (GILBERT) (St.) Bp.** (Oct. 2)
(8th cent.) The successor of St. Alchmund as Bishop of Hexham, which See he ruled for eight years. He was venerated in life as well as after his death (A.D. 789) as a Saint.

TIMOLAUS and OTHERS (SS.) MM. (March 24)
(4th cent.) Sufferers under Diocletian at Cæsarea in Palestine (A.D. 305). These Christians were eight in number; and Eusebius gives the name of each. Two of them were Egyptians, the rest Asiatics of various provinces. They voluntarily denounced themselves as Christians to the Imperial Officials, and were all beheaded on the same day.

TIMON (St.) M. (April 19)
(1st cent.) One of the First Seven Deacons, chosen by the Apostles (Acts vi. 5). One tradition makes St. Timon to have been one of the seventy-two disciples sent before Him by Christ Himself (Luke x.); another adds that he afterwards became Bishop of Bostra. The Roman Martyrology describes St. Timon as having first preached at Berœa, then to have been made Bishop of Corinth, and finally to have been crucified by the Jews and Pagans of that city.

TIMOTHY (St.) Bp. M. (Jan. 24)
(First cent.) The beloved disciple of the Apostle St. Paul, who ordained him Bishop of Ephesus in Asia Minor and addressed to him two of the New Testament Epistles. About the year A.D. 97, or perhaps earlier, the infuriated worshippers of the great idol, "Diana of the Ephesians," stoned the holy Bishop to death.

TIMOTHY (St.) M. (March 24)
See SS. MARK and TIMOTHY.

TIMOTHY and DIOGENES (SS.) MM. (April 6)
(4th cent.) Martyrs in Macedonia, probably victims of the persecuting spirit of the dominant Arian faction (A.D. 345).

TIMOTHY and MAURA (SS.) MM. (May 3)
(3rd cent.) An Egyptian Christian and his wife, crucified in the Thebais (Upper Egypt) about A.D. 286, on St. Timothy's refusal (he being a Lector or Reader) to deliver up the Sacred Books which the Pagan authorities were bent upon having destroyed.

TIMOTHY, POLIUS and EUTYCHIUS (SS.) MM. (May 21)
(Date unknown.) Three African Christians, deacons and preachers, whom all the Martyrologies register as Martyrs, but regarding whom we have now no particulars.

TIMOTHY (St.) M. (May 22)
See SS. FAUSTINUS, TIMOTHY, &c.

TIMOTHY (St.) Bp. M. (June 10)
(4th cent.) A Bishop of Prusa or Broussa in Bithynia (Asia Minor), who suffered death in the persecution under Julian the Apostate (A.D. 362).

TIMOTHY, THECLA and AGAPIUS (SS.) MM. (Aug. 19)
(4th cent.) Three Palestinian Christians who were done to death at Gaza under Diocletian at the beginning of the fourth century. Timothy was burned at the stake, Thecla thrown to the wild beasts in the Amphitheatre, and Agapius, a little time afterwards, cast into the sea to drown.

TIMOTHY (St.) M. (Aug. 22)
(Date unknown.) A Roman Martyr venerated from ancient times throughout the Catholic Church. It is stated that after a long imprisonment and a savage scourging he was beheaded outside the Walls of Rome, near the site of the great Basilica of St. Paul, in which his relics have been enshrined. The opinion generally accepted is that he suffered under Diocletian, that is, about A.D. 300. The Lection in the Roman Breviary adopts this view, and moreover qualifies St. Timothy as a Syrian from Antioch.

TIMOTHY and APOLLINARIS (SS.) MM. (Aug. 23)
(Date unknown.) Martyrs at Rheims in France. The old belief was that they were of Apostolic times and that they suffered for Christ before A.D. 100; but it is now generally accepted that they flourished some two hundred years later.

TIMOTHY and FAUSTUS (SS.) MM. (Sept. 8)
(Date unknown.) Martyrs registered as having suffered at Antioch in Syria, but of whom we have now no particulars.

TIMOTHY (St.) M. (Dec. 19)
(Date unknown.) An African Martyr who perished at the stake, but whose Acts have long since been lost.

TITIAN (St.) Bp. (Jan. 16)
(7th cent.) For thirty years a Bishop in the neighbourhood of Venice, whose city (Opitergium or Oderzo) has since been destroyed. Many miracles are attributed to his intercession, both wrought by him in life and at his tomb after his death (A.D. 650).

TITIAN (St.) Bp. (March 3)
(6th cent.) A Bishop of Brescia in Lombardy, by birth a German. He was conspicuous for his charity to the poor and the worker of many miracles. He died A.D. 536.

TITUS (St.) Bp. (Jan. 4)
(1st cent.) The favoured disciple of St. Paul, to whom the Apostle addressed an Epistle included in the New Testament, and whom he consecrated first Bishop of the Island of Crete. St. Titus passed away, full of merits, about the close of the first century, being then, it is said, in his ninety-fourth year. Some allege that he survived until A.D. 105.

TITUS (St.) M. (Aug. 16)
(5th cent.) A Roman deacon who, when the city was sacked by the Goths, strove to succour the defenceless inhabitants and in consequence himself fell a victim to the fury of the Barbarian invaders (A.D. 410). The name of this St. Titus was first inserted in the Roman Martyrology at the time it was re-edited by Cardinal Baronius. It is not clear that St. Titus died during the sack of Rome, though it must be conceded that he ended as a Martyr, probably a victim in one of the frequent massacres perpetrated by the savages who were overrunning Italy at the period. For, his contemporary, the careful writer St. Prosper of Aquitaine, dates the death of the holy deacon (giving the years of the Emperors) at A.D. 425; and it would even seem that not in Rome, but elsewhere in Italy, he lost his life, for it was near Milan that his relics were enshrined.

TOBIAS (St.) M. (Nov. 2)
See SS. CARTERIUS, STIRIACUS, &c.

***TOCHUMRA (St.) V.** (June 11)
(Date unknown.) The Patron Saint of Tochumrach in the Diocese of Kilfenora. Another Saint, also of the same name, is venerated in the Diocese of Kilmore; but particulars concerning either of them are lacking.

***TOIMAN (St.) Bp.** (Jan. 10)
Otherwise St. THOMIAN, *which see.*

***TOLA (St.) Bp.** (March 30)
(8th cent.) Born in the County of Carlow, St. Tola for many years led the life of a hermit at Tola (Meath). He later built a monastery,

gathered many disciples round him, and was eventually made Bishop of Clonard. A.D. 733 is given as the date of his death.

TOOLEY (St.) King, M. (July 29)
A corrupt form of the name of St. OLAUS *or* OLAVE, *which see.*

***TORANNAN** (St.) Bp. (June 12)
Otherwise St. TERNAN, *which see.*

TORPES (St.) M. (April 29)
(1st cent.) A Christian of Pisa, an early convert made by the Apostles. He suffered martyrdom under Nero, probably about A.D. 65. But the legends we have about him are very unreliable.

TORQUATUS, CTESIPHON, SECUNDUS, INDALETIUS, HESYCHIUS and EUPHRASIUS (SS.) Bps. (May 15)
(1st cent.) The seven disciples (Italians and Greeks) consecrated Bishops by the Apostles, and sent as missionaries into Spain. There St. Torquatus fixed his See at Cadiz, and each one of the others in some principal city. Their work was blessed by God and they made many converts to Christianity. No reliable details of their Apostolate have come down to our times, though each of the first founded Spanish Churches has traditions regarding it.

TOTNAN (St.) M. (July 8)
See SS. CHILIAN (KILIAN), COLOMAN, &c.

TOUREDEC (St.) M. (April 9)
Otherwise St. TORTHRED. *See* St. HEDDA *and the Croyland Martyrs.*

TRANQUILINUS (St.) M. (July 6)
(3rd cent.) The father of the Martyrs SS. Marcus and Marcellianus. He is said to have been converted to the Christian Faith by the famous Martyr St. Sebastian, and, discovered to be a Christian, because found praying over the tomb of St. Paul the Apostle outside the Walls of Rome, to have been stoned to death (A.D. 286), most likely by a Pagan mob.

TRASON, PONTIUS and PRÆTEXTATUS (SS.) MM. (Dec. 11)
(4th cent.) Roman Christians who, under Diocletian, devoted themselves to relieving the wants of their brethren in prison. They were rewarded for their charity by receiving the crown of martyrdom in one of the first years of the fourth century.

***TREA** (St.) V. (Aug. 3)
(5th cent.) Converted to Christianity by St. Patrick, she passed the rest of her life as a Recluse at Ardtree (Derry).

***TREMORUS** (St.) M. (Nov. 7)
(6th cent.) A Breton Saint, the son of St. Triphina, and educated by St. Gildas. While still a youth, he was murdered in the monastery of Rhuys (Morbihan) by his inhuman father, a chieftain of the district. Miracles were wrought at his tomb. We find him invoked, together with his mother, St. Triphina, in seventh century English Litanies.

***TRESAIN** (St.) (Feb. 7)
(6th cent.) An Irish priest who laboured with great zeal in Champagne (France).

***TRIDUANA (TREDWALL, TRALLEN)** (St.) V. (Oct. 8)
(4th cent.) A Christian maiden of Colossæ in Asia Minor who, according to Scottish tradition, attended St. Regulus when he brought to Scotland the relics of St. Andrew the Apostle. She is said afterwards to have led the life of a Recluse in Forfarshire. Restalrig, her shrine, was a noted place of pilgrimage in Catholic times.

***TRIEN (TRIENAN)** (St.) Abbot. (March 22)
(5th cent.) One of St. Patrick's disciples. He became Abbot of Killelga, and was closely allied with St. Mochteus Ingmagh.

***TRILLO (DRILLO)** (St.) (June 13)
(6th cent.) He was the son of a Breton chieftain, and crossed over into Wales with St. Cadfan. He is the Patron Saint of Llandrillo (Denbigh) and of Llandrillo (Monmouth).

TRIPHENES (St.) M. (Jan. 31)
(Date unknown.) A Christian woman who, in one of the early persecutions, was arrested, put to the torture and finally thrown to be gored by a savage bull, at the now ruined city of Cyzicus on the Hellespont.

***TRIPHINA** (St.) Widow. (Jan. 29)
(6th cent.) The mother of St. Tremolus the Martyr. She passed the latter years of her life in great holiness in a convent in Brittany.

TRIPHINA (St.) M. (July 5)
See SS. AGATHO and TRIPHINA.

TRIPHYLLIUS (St.) Bp. (June 13)
(4th cent.) A Catholic Bishop in Cyprus who suffered much from the Arians, on account especially of his loyalty to St. Athanasius. He attended the Council of Sardica (A.D. 347). He was a writer and as such is praised by St. Jerome. He died about A.D. 370.

TRIPOS (St.) M. (June 10)
See SS. BASILIDES, TRIPOS, &c.

TROADUS (St.) M. (Dec. 28)
(3rd cent.) A Martyr of Neo-Cæsarea in Pontus (Asia Minor), in the persecution under Decius (A.D. 250). He is mentioned by St. Gregory Nyssen, in connection with St. Gregory Thaumaturgus.

TROJANUS (TROYEN) (St.) Bp. (Nov. 30)
(6th cent.) A French Saint, Bishop of Saintes and a prelate of great piety and zeal. He ended a life of devotedness to the interests, spiritual and temporal, of his flock, A.D. 533. He was reverenced as a Saint even, before his death, and was favoured by Almighty God with heavenly visions and with the gift of prophecy.

TRON (TROND) (St.) (Nov. 23)
Otherwise St. TRUDO, *which see.*

TROPHIMUS and THALUS (SS.) MM. (March 11)
(4th cent.) Christians of Laodicea in Asia Minor, crucified for their Faith under the Emperors Diocletian and Maximian, about A.D. 300.

TROPHIMUS and EUCARPIUS (SS.) MM. (March 18)
(4th cent.) Two Pagan soldiers who, ordered by their officers to hunt out and seize Christians, were themselves miraculously converted to the Faith of Christ. Having publicly avowed their belief, they were burned to death at the stake at Nicomedia, at the beginning of the fourth century.

TROPHIMUS and THEOPHILUS (SS.) MM. (July 23)
(4th cent.) Two Christians, beheaded in Rome on account of their religion, under Diocletian, about A.D. 302.

TROPHIMUS, SABBATIUS and DORYMEDON (SS.) MM. (Sept. 19)
(3rd cent.) Asiatic Martyrs under the Emperor Probus (A.D. 277, about). They were put to the torture and beheaded as Christians, most probably at Antioch, the Syrian metropolis.

TROPHIMUS (St.) Bp. (Dec. 29)
(1st cent.) The Ephesian Christian of that name, several times mentioned in the New Testament (Acts xx. 4; xxi. 29; 2 Tim. iv. 20). He is said to have been consecrated a Bishop by St. Paul and sent as a missionary into Gaul, where he founded the See of Arles. That the St. Trophimus, first Bishop of Arles, who spread Christianity in the South-East of Gaul is only a namesake of the disciple of St. Paul, and that he lived two centuries later, is a view upheld by not a few moderns. Nevertheless, the tradition as above stated dates from the earliest times, and contains nothing that can be called improbable. St. Paul had made up his mind to go himself to Spain (Rom. xv. 24, 28). It is scarcely likely that the South of Gaul (with which communications were of the easiest) would be neglected; and the choosing of his trusted confidant, Trophimus, for the work to be done seems natural enough.

TRUDO (St.) (Nov. 23)
(7th cent.) A Belgian Saint who founded a monastery near Liége. He was a disciple of St. Clodoald of Metz, and a man of austere sanctity. He died A.D. 692.

***TRUDPERT (St.) M.** (April 16)
(7th cent.) The brother of St. Rupert and his companion in his mission to the Pagans of Germany. St. Trudpert eventually retired to a hermitage, where he was murdered under circumstances which were deemed such as to justify the honouring his memory as that of a Martyr.

***TRUMWIN (St.) Bp.** (Feb. 5)
(8th cent.) An Anglo-Saxon Saint. He was consecrated Bishop by St. Theodore of Canterbury in order that he might engage in missionary work among the Picts. His path in life seems to have been one of toil and pain above the ordinary. He had repeatedly to fly from province to province, being often misunderstood and driven off his field of work. He was a great friend and supporter of St. Cuthbert. In the end he retired to Whitby, and there ministered to the spiritual needs of the holy community of nuns presided over by St. Elfleda. St. Trumwin went to his reward in one of the first years of the eighth century.

TRYPHENNA and TRYPHOSA (SS.) (Nov. 10)
(First cent.) The Christians mentioned by St. Paul in writing to the Romans (xvi. 12). They were, it would seem, of Iconium in Lycaonia, and had settled in Rome, where perhaps they discharged the duties of deaconesses. Tradition represents them as protectresses of the virgin St. Thecla.

TRYPHON (St.) M. (Jan. 4)
See SS. AQUILINUS, GEMINUS, &c.

TRYPHON and OTHERS (SS.) MM. (July 3)
(Date unknown.) A group of thirteen Egyptian Martyrs, put to death at Alexandria, as Christians. Nothing more concerning them has come down to us.

TRYPHON, RESPICIUS and NYMPHA (SS.) MM. (Nov. 10)
(3rd cent.) SS. Tryphon and Respicius were Asiatic Christians, put to death at Nicæa under Decius (A.D. 250). For some reason now unknown to us, they were held in special veneration both in Rome and at Constantinople. Who St. Nympha was it is hard to say; but the fact that from very early times her relics were enshrined in the church of St. Tryphon in Rome has led to her sharing the festival of the other two holy Martyrs.

TRYPHONIA (St.) Widow. (Oct. 18)
(3rd cent.) Supposed to have been the Christian wife of the persecuting Emperor Decius. But the best authorities are content to describe her as a Roman widow who by her holiness of life merited to be venerated as a Saint.

TRYPHOSA (St.) (Nov. 10)
See SS. TRYPHENA and TRYPHOSA.

***TUDA (St.) Bp.** (Oct. 21)
(7th cent.) An Irish Saint who came over to Northumbria and succeeded St. Colman in the See of Lindisfarne. He was a zealous supporter of the Roman practice in regard to the date of Easter. He was a man of ability and of holy life, promising a useful Episcopate; but unhappily a pestilence then raging carried him off in the very first year of his government of the Diocese (A.D. 664). It is not certain that he ever enjoyed the honour of a public *cultus*.

TUDE (St.) (June 25)
Otherwise St. ANTIDIUS, *which see.*

***TUDINUS (St.) Abbot.** (May 9)
(5th cent.) A Breton Saint, a fellow-worker with St. Corentin, and the Founder and Abbot of an important monastery.

***TUDNO (St.)** (June 5)
(6th cent.) The Saint after whom Llandudno (Carnarvon) is named. Several Welsh legends refer to him; but historically the evidence concerning the details of his life is slight.

***TUDWALL (St.) Bp.** (Nov. 30)
Otherwise St. TUGDUAL, *which see.*

***TUDY (TYBIE, TYDIE) (St.) V.** (Jan. 30)
(5th cent.) A daughter of the famous chieftain, Brychan of Brecknock. The traditions concerning her are very vague and uncertain. She has left her name to Llan-bydie in Carmarthenshire.

***TUDY (TEGWYN) (St.)** (May 11)
(5th cent.) A disciple of St. Mawes (Maudez) who like the latter lived somewhere in Cornwall, but is chiefly venerated in Brittany.

***TUGDUAL (St.) Bp.** (Nov. 30)
(6th cent.) Like his brother, St. Lenorius, a prince of the Royal House of Brittany, but born in Great Britain. After some years of monastic life he became Bishop of Tréguier, where he died A.D. 564, and has ever since been held in veneration as a great Saint.

TURIAF (TURIANUS) (St.) Bp. (July 13)
(8th cent.) A Breton Saint, successor in the Episcopate of St. Samson of Dol. He was an energetic and courageous Pastor of souls. He entered into eternal rest about A.D. 750.

TURIBIUS (St.) Bp. (April 16)
(5th cent.) A Bishop of Astorga in Spain who, under the leadership of Pope St. Leo the Great, fought the battle of the true Faith against the Priscillianist heresy. Having worked many miracles, he passed away at a great age (A.D. 460).

TURIBIUS (St.) Bp. (April 27)
(17th cent.) A Spanish Saint, Archbishop of Lima in Peru, who by his indefatigable zeal and boundless charity literally renewed the face of the Church of Peru. He died March 23, A.D. 1606.

***TURNINUS (St.)** (July 17)
(8th cent.) An Irish priest who worked as a missionary with St. Foillan in the Netherlands, and more particularly in the vicinity of Antwerp.

TWELVE HOLY BROTHERS (SS.) MM. (Sept. 1)
(3rd cent.) The children of SS. Boniface and Thecla. The latter were African Christians who gave their lives for Christ in the persecution under Maximian Herculeus, and are venerated as Martyrs on August 30. Their twelve sons appear to have been, after their arrest, taken to Italy to be tried and condemned as Christians. The tradition is that none of them were spared, but no reliable account of their martyrdom has come down to us. The relics of some of these Martyrs are enshrined at Benevento.

***TWYNNELL (St.)**
This occurs as a place-name in Pembrokeshire. It is possibly a corrupt form of the name St. WINNEUR *or* WINOC, *or* WINWALOE.

***TYBIE (St.) V.M.** (Jan. 30)
(5th cent.) A Welsh maiden murdered by Pagans. Llandybie church perpetuates her memory.

TYCHICHUS (St.) Bp. (April 29)
(1st cent.) A disciple of St. Paul the Apostle and helper in his work (Col. iv. 7, 8; Eph. vi. 21, 22). Tychichus is said to have finished his labours at Paphos in the Island of Cyprus, but we have no trustworthy record of his life.

TYCHON (St.) Bp. (June 16)
(5th cent.) A Bishop of some place in the Island of Cyprus, held in great veneration in the East. He was conspicuous for his detestation of idolatry and for his care for and sympathy with the poor. He must have died before A.D. 450.

***TYDECHO (St.)** (Dec. 17)
(6th cent.) A Welsh Saint, brother of St. Cadfan. He and his sister fixed their abode in Merionethshire. Several churches are dedicated in his honour, but we have no particulars of his life.

***TYDFIL (St.) M.** (Aug. 23)
(5th cent.) The daughter of a Welsh chieftain and wife of a man of her own rank. She with others (about A.D. 460) fell victims to the savage fury of marauding Picts and Saxons at a place still called after her, Merthyr Tydfil.

TYRANNIO, SILVANUS, PELEUS, NILUS and ZENOBIUS (SS.) MM. (Feb. 20)
(4th cent.) These are the most prominent among a multitude of Christians, men, women and children, done to death on account of their religion at Tyre in Phœnicia in the first years of the fourth century. The four first named were Bishops, and Zenobius was a priest. Of the others, the Martyrology quaintly says that God alone knows how many there were in all. Fierce tortures and strange forms of torture, horribly varied, carried them off. Praying for their murderers, they fell asleep in Christ.

***TYSSILO (TYSSEL) (St.)** (Nov. 8)
(6th cent.) A Saint of the great Welsh House of Cunedda from which sprang St. David, St. Tello and other famous and holy men. St. Tyrsel is the Title Saint of several churches, but trustworthy details of his life are lacking.

U

UBALDUS (St.) Bp. (May 16)
(12th cent.) A Bishop of Gubbio in Italy, near Ancona. He was remarkable for his courage and success in meeting and softening the heart of the fierce Emperor Frederick Barbarossa, then laying Italy waste and threatening Gubbio. St. Ubaldus died A.D. 1160 and was canonised A.D. 1192.

UBRIC (ULRIC, UDALRICUS) (St.) Bp. (July 4)
(10th cent.) A German, educated in the monastery of St. Gall in Switzerland, and made Bishop of Augsburg (A.D. 924) at a time when inroads of Barbarians were laying the country desolate. Having laboured energetically and successfully for the good of his people, he died at the age of eighty (A.D. 973). He was canonised twenty years later.

***UDA (St.) V.** (Jan. 30)
Otherwise St. TUDY, *which see.*

***UGANDA (MARTYRS of) (Bl.)** (May 26)
(19th cent.) Twenty-two natives of Uganda, converted to Christianity by the "White Fathers" of Algiers, and put to death on that account by Mwanga, King of the country, at various dates between the years 1885 and 1887. Thirteen of them were burned to death at the stake, and the rest executed in various ways. Pope Benedict XV declared them to be true Martyrs (A.D. 1920). Many other Christians were also called upon to give their lives for Christ, until the British occupation of the country put an end to the persecution.

UGUCCIO (St.) (May 3)
One of the SEVEN HOLY FOUNDERS OF THE SERVITE ORDER, *which see.*

***ULCHAD (St.)** (April 6)
(Date unknown.) The holy man who has given his name to the church of Llechulched in Anglesey. All record of him has perished.

***ULFRID (WILFRID) (St.) M.** (Jan. 18)
(11th cent.) A zealous missionary, English by birth, who became one of the Apostles of Sweden, where he won the crown of martyrdom (A.D. 1028).

***ULMAR (WULMAR) (St.) Abbot.** (July 20)
(8th cent.) A Frankish noble of the neighbourhood of Boulogne who embraced the Religious Life and founded the monastery of Samer. He was favoured and helped by King Ceadwalla of Wessex. He died at Samer A.D. 710.

***ULPHIA (St.) V.** (Jan. 31)
(8th cent.) A maiden of near Amiens in France who took the veil as a nun and devoted herself to the service of St. Domitius, an aged and infirm hermit, living with two other nuns in a little hut near his cell. On her, tradition tells us that Almighty God lavished supernatural favours.

ULPIAN (St.) M. (April 3)
(4th cent.) One of the victims at Cæsarea in Palestine of the persecution under Diocletian and his colleague Galerius (A.D. 305). He was sewn up in a sack together with a live dog and a serpent, and so thrown into the sea.

***ULRICK (St.) Hermit.** (Feb. 20)
(12th cent.) A priest, graced with miraculous powers, who lived an austere life as a Solitary at Haselbrough in Dorsetshire. He entered into his rest A.D. 1154

***ULTAN (St.) Abbot.** (May 2)
(7th cent.) The brother of St. Fursey (Jan. 16), whom he accompanied from Ireland to Suffolk. Thence he crossed over to the present Belgium and founded an Abbey near Liége, and finally settled in his brother's monastery of Péronne in the North of France. Of this house he was elected Abbot, and died there (A.D. 686).

***ULTAN (St.) Bp.** (Sept. 4)
(7th cent.) A Bishop of Meath, renowned for his care of the poor and especially for his exertions on behalf of destitute and forsaken children.

***ULTIUS (St.) Bp.** (Jan. 8)
Otherwise St. WULFSIN, *which see.*

***UNAMAN (St.) M.** (Feb. 15)
See SS. WINAMAN, UNAMAN and SUNAMAN.

***UNI (St.)** (Oct. 27)
(6th cent.) A brother of St. Breaca and, like her, an immigrant from Ireland to Cornwall. He is the Patron Saint of Lelant and Redruth, but his history is lost.

URBAN (St.) M. (Jan. 24)
See SS. BABYLAS, URBAN, &c.

URBAN (St.) M. (March 8)
See SS. CYRIL, ROGATUS, &c.

URBAN (St.) M. (April 16)
See SARAGOSSA (MARTYRS of).

URBAN (St.) Bp. (May 25)
(4th cent.) The sixth Bishop of Langres (France). He was noted for his zeal for the beauty of the House of God and for the many miracles he wrought. He died about A.D. 375. In some parts of Burgundy and adjacent provinces he is honoured as the Patron Saint of vine-dressers.

URBAN I (St.) Pope, M. (May 25)
(3rd cent.) A Roman who succeeded St. Callistus as Pope (A.D. 223) in an age of persecution. He is chiefly known on account of the encouragement and help he gave to St. Cecilia and to other famous Martyrs of his time. He died A.D. 230.

URBAN (St.) M. (July 2)
See SS. ARISTON, CRESCENTIANUS, &c.

URBAN II (Bl.) Pope. (July 29)
(11th cent.) The successor, after two short intermediate Pontificates, of St. Gregory VII (A.D. 1087). As Pope he adopted as his own the policy of his sainted predecessor. He was the "Peacemaker" of the period, but is perhaps best known because of his zealous promoting of the First Crusade. He died A.D. 1099.

URBAN, THEODORE and OTHERS (SS.) MM. (Sept. 5)
(4th cent.) Eighty Catholic priests and clerics who in the time of the Emperor Valens (A.D. 370) were condemned to death at Constantinople at the instigation of the dominant Arian faction. They were placed in a ship, which was set on fire; and they were burned with it in the Bosphorus.

URBAN (St.) M. (Oct. 31)
See SS. AMPLIATUS, URBAN, &c.

URBAN (St.) Bp. (Nov. 28)
See SS. VALERIAN, URBAN, &c.

URBAN (St.) Bp. (Dec. 7)
(4th cent.) A Bishop of Theano or Chieti, in the South of Italy. He appears to have been living in A.D. 350, but no authentic records are extant respecting him.

URBAN V (Bl.) Pope. (Dec. 19)
(14th cent.) A Benedictine Abbot of St. Victor of Marseilles, one of the most learned men of his day, who was raised to the Chair of St. Peter during the disastrous period of the exile of the Papacy at Avignon. Urged by St. Bridget of Sweden and by St. Catherine of Siena, he resolved on putting an end to this abnormal condition of things, and entered Rome in triumph (A.D. 1367). Soon after, however, he was forced to return to France, where he died, clad in the habit of his Order (Dec. 16, A.D. 1370).

URSACIUS (St.) (Aug. 16)
Otherwise St. ARSACIUS, *which see.*

URSICINUS (St.) M. (June 16)
(1st cent.) A physician of Ravenna in Italy, a convert to Christianity who, sentenced to death because of his religion, hesitated for a moment; but encouraged by St. Vitalis, a better-known Martyr, bravely laid down his life for Christ's sake. A.D. 67 is usually given as the date of his death.

URSICINUS (St.) Bp. (July 24)
(4th cent.) Registered as the fourth Bishop of Sens in France, and said to have passed away about A.D. 380.

URSICINUS (St.) Bp. (Dec. 1)
(4th cent.) A Bishop of Brescia in Lombardy, who took part in the Council of Sardica (A.D. 347). His shrine at Brescia still exists.

URSICIUS (URSICINUS) (St.) M. (Aug. 14)
(4th cent.) A tribune in the Imperial Army, denounced as a Christian and put to death on that account in Illyria, in the persecution under Diocletian and Maximian (A.D. 304).

URSINUS (St.) Bp. (Nov. 9)
(3rd cent.) The first Bishop of Bourges in France, to which city he was sent by the Pope of the time. No particulars concerning him are available, and the date of his Episcopate is still a matter of discussion.

URSISCENUS (St.) Bp. (June 21)
(3rd cent.) Reckoned as the seventh Bishop of Pavia in Lombardy, and said to have governed that Church from A.D. 183 to A.D. 216.

URSMAR (St.) Bp. (April 19)
(8th cent.) A Saint of the country now called Belgium, Abbot of Lobbes or Laubey on the Sambre. He was consecrated Bishop, and became missionary and Apostle of North-Eastern France. He died in retirement A.D. 713.

URSULA and HER COMPANIONS (SS.) VV.MM. (Oct. 21)
(5th cent.) The tradition concerning these Saints is that when the Britons fled from the South of England before the invading Saxons, while many took refuge in Armorica (Bretagne), others fled to the Continental shores about the mouth of the Rhine, but were there done to death by the heathen Huns, then ravaging the country. They are reputed to have numbered many thousands (11,000, according to the Mediæval legend). That a Princess or chieftain's daughter, Ursula by name, was their leader is generally accepted; but other details are quite uncertain. Their shrine in one of the churches of Cologne (with its vast collection of their bones) is celebrated all over the Christian world. The Mediæval belief that all these Martyrs were young girls need not be insisted upon.

URSUS (St.) Bp. (April 13)
(4th cent.) A Bishop of Ravenna who died in great fame of sanctity A.D. 396.

URSUS (St.) Bp. (July 30)
(6th cent.) A hermit who dwelt for many years in a cell near the Cathedral of Auxerre (France), and on account of his holy life and the miracles witnessing to it, was made Bishop of that city. He died at the age of eighty-one, A.D. 508.

URSUS (St.) M. (Sept. 30)
See SS. VICTOR and URSUS.

***UST (JUSTUS) (St.)** (Aug. 12)
(Date unknown.) This Saint, who gives its title to the church of St. Just a few miles from Penzance, it is impossible satisfactorily to identify. Indeed it is likely that there were two or more Saints of the same name in Brittany, Wales and Cornwall. They would be of the fifth or at the latest of the sixth century. But all the accounts given of them are imperfect and unsatisfactory. We find St. Just described sometimes as a hermit, sometimes as a Martyr, sometimes even as a Bishop.

USTHAZANES (St.) M. (April 21)
See SS. SIMEON, USTHAZANES, &c.

***UVAL (St.) Bp.** (Nov. 20)
Otherwise St. EVAL, *which see.*

***UVAL (St.) Bp.** (Nov. 23)
Otherwise St. EVAL, *which see.*

V

VAAST (St.) Bp. (Feb. 6)
Otherwise St. VEDASTUS, *which see.*

VALENS and OTHERS (SS.) MM. (May 21)
(Date unknown.) Nothing has come down to us concerning this St. Valens, except that he was a Bishop and suffered death for Christ in the early years of the Church. Tradition adds that with him were put to death three Christian youths or children.

VALENS, PAUL and OTHERS (SS.) MM. (June 1)
(4th cent.) Eusebius, St. Jerome and other writers describe at length the Passion of these Saints (A.D. 309), victims with St. Pamphilus in Palestine, during the last great persecution, of the Pagan hatred of Christianity. Valens, a deacon of the Church of Jerusalem and a venerable old man, is said to have been able to repeat the whole Bible by heart.

VALENS (St.) Bp. (July 26)
(6th cent.) A Bishop of Verona who occupied that See from A.D. 524 to A.D. 531. Particulars are lacking concerning him.

VALENTINA and OTHERS (SS.) VV.MM. (July 25)
(4th cent.) Christian maidens who suffered together in Palestine (A.D. 308) in the last great persecution.

VALENTINE (St.) M. (Feb. 14)
(3rd cent.) A Roman priest who, with St. Marius and his family, assisted the Martyrs in the persecution under the Emperor Claudius II. He was beheaded as a Christian about A.D. 270. But modern research has raised many doubts about the genuineness of the tradition concerning him. The custom of sending so-called "Valentines" on Feb. 14 has no connection with the history of the Saint, but is probably of Pagan origin.

VALENTINE (St.) Bp. M. (Feb. 14)
(3rd cent.) A Bishop of Terni, or perhaps of Teramo, in Italy, who suffered martyrdom in the same persecution as the priest St. Valentine of Rome, though it would seem two or three years later.

VALENTINE (St.) Bp. M. (July 16)
(4th cent.) The Roman Martyrology describes him as Bishop of Treves; but, no such name occurring in the lists of the Prelates of that See, a very likely opinion now identifies him with a St. Valentine, Bishop of Tongres, who suffered martyrdom at the beginning of the fourth century.

VALENTINE (St.) Bp. (Oct. 29)
See SS. MAXIMILIAN and VALENTINE.

VALENTINE and HILARY (SS.) MM. (Nov. 3)
(4th cent.) A Roman priest and his deacon, beheaded because Christians (A.D. 304), in the persecution under Diocletian.

VALENTINE, FELICIAN and VICTORINUS (SS.) MM. (Nov. 11)
(4th cent.) Three Christians, put to death on account of their religion at Ravenna in Italy in the first years of the fourth century.

VALENTINE, SOLUTOR and VICTOR (SS.) MM. (Nov. 13)
(4th cent.) Martyrs at Ravenna in Italy in the persecution under Diocletian, whom it is difficult to distinguish from the group honoured there on Nov. 11, as we have no records to guide us in the research.

VALENTINE, CONCORDIUS, NAVALIS and AGRICOLA (SS.) MM. (Dec. 16)
(4th cent.) Martyrs at Ravenna in Italy. Valentine, an officer in the Imperial army, the father of Concordius, was converted to Christianity by St. Dalmatius of Pavia. Navalis and Agricola are simply described as fellow-sufferers with the father and son (A.D. 304).

VALENTIO (St.) M. (May 25)
See SS. PASICRATES, VALENTIO, &c.

VALERIA (St.) M. (April 28)
(1st cent.) The wife of St. Vitalis and mother of SS. Gervase and Protase. They were among the first converts to Christianity in the city of Milan. They were taken to Ravenna, where Valeria, after her husband and children had laid down their lives for Christ, worn out by suffering, died in prison.

VALERIA (St.) M. (June 5)
See SS. ZENAIDES, CYRIO, &c.

VALERIA (St.) V.M. (Dec. 9)
(First cent.) The tradition concerning her is that she was of a noble Gallo-Roman family of Limoges (France), that she was converted by St. Martial, first Bishop of that city, and that she was beheaded as a Christian. If, as is the modern view, the Apostolate of St. Martial be postdated to the third century, a similar change of date must be made for St. Valeria.

VALERIAN (St.) M. (April 14)
See SS. TIBURTIUS and VALERIAN.

VALERIAN (St.) M. (Aug. 23)
See SS. RESTITUTUS, DONATUS, &c.

VALERIAN (St.) M. (Sept. 12)
See SS. HIERONIDES, LEONTIUS, &c.

VALERIAN (St.) M. (Sept. 15)
(2nd cent.) One of the fifty Christians cast at one time into prison at Lyons by Marcus Aurelius, whence the Saint succeeded in escaping to become afterwards a preacher of the Faith in the part of Gaul now known as Burgundy. He was at length (about A.D. 178) again arrested and put to death, near Châlon-sur-Saone.

VALERIAN, MACRINUS and GORDIAN (SS.) MM. (Sept. 17)
(Date unknown.) Martyrs of whom nothing is known, and who are asserted by some to have suffered either at Noyon or at Nevers in France, but by others at Nyon near Berne in Switzerland.

VALERIAN (St.) Bp. (Nov. 27)
(4th cent.) A Bishop of Aquileia (North-East Italy) who showed great zeal in repressing Arianism, against which a Council, presided over by St. Ambrose, was held (A.D. 381) in his Episcopal city. He did also good work in reforming the discipline of his clergy and in stirring up his people to fervour in the practice of virtue. He died A.D. 388.

VALERIAN, URBAN, CRESCENS, EUSTACE, CRESCONIUS, CRESCENTIANUS, FELIX, HORTULANUS and FLORENTIANUS (SS.) Bps. (Nov. 28)
(5th cent.) African Bishops, banished from their country by Genseric, the Arian King of the Vandals, who died in exile and were afterwards honoured as Confessors of the Faith.

VALERIAN (St.) Bp. (Dec. 15)
(5th cent.) A victim of the persecution set on foot by the Arian Genseric, King of the Vandals, who outlawed him, notwithstanding his great age, eighty years. In a little time thereafter he perished of want in the open country near the African city which had been his Episcopal See (A.D. 456).

VALERIUS (St.) Bp. (Jan. 28)
(4th cent.) A zealous prelate of Saragossa in Spain, imprisoned and exiled in the persecution under Diocletian. Surviving, however, many trials, he returned to die in peace in his Episcopal city (A.D. 315).

VALERIUS (St.) Bp. (Jan. 29)
(1st cent.) The Roman Martyrology describes him as Bishop of Treves in Germany and a disciple of St. Peter. Others date his Episcopate at the beginning of the fourth century. There are no reliable documents to refer to for either dates or particulars concerning him.

VALERIUS and RUFINUS (SS.) MM. (June 14)
(3rd cent.) Christians who came from Rome into Gaul as missionaries, and who there fell victims to the persecution raging in that country, about A.D. 287. Soissons is given as the place of their martyrdom.

VALERIUS (St.) M. (Nov. 16)
See SS. RUFINUS, MARCUS, &c.

VALERY (VALERIUS) (St.) Bp. (Jan. 29)
(1st cent.) The second Bishop of Treves in succession to St. Eucherius, sent thither by St. Peter.

VALERY (WALERICUS) (St.) Abbot. (April 1)
(7th cent.) Born in Auvergne, he early embraced the monastic life and practised it under St. Columban at Luxeuil. Later, settling near the mouth of the Somme in Picardy, he converted many infidels. He died Dec. 12, A.D. 622.

VANDRILLE (St.) Abbot. (July 22)
Otherwise St. WANDREGESILUS, *which see.*

***VANENG (St.)** (Jan. 9)
(7th cent.) A French Saint, the founder of the famous Abbey of Fécamp in Normandy. He died about A.D. 688.

VARICUS (St.) M. (Nov. 15)
See SS. SECUNDUS, FIDENTIANUS, &c.

VARUS (St.) M. (Oct. 19)
(4th cent.) A Roman soldier in Egypt who, being on guard at a prison in which certain monks condemned to death on account of their religion were confined, on seeing one of them expire in his dungeon, insisted on taking his place, and shared the torture and cruel death of the others (A.D. 307).

***VASIUS (St.)** M. (April 16)
(6th cent.) A rich citizen of Saintes (France) who, by distributing his goods to the poor, incurred the anger of his relatives. They in the end murdered him (A.D. 500 about), and took possession of what remained of his property.

***VAUGE (VAUGHE) (St.)** (June 11)
Otherwise St. VORECH, *which see.*

***VAUNE (VANNE, VITONIUS) (St.)** Bp. (Nov. 9)
(6th cent.) A Bishop of Verdun, honoured among the Saints, who departed this life A.D. 525. Very little else is known about him.

VEDASTUS (VAAST, FOSTER) (St.) Bp. (Feb. 6)
(6th cent.) A distinguished fellow-worker with St. Remigius in the conversion of the Franks. To him were committed the Dioceses of Cambrai and Arras, in the latter of which cities he died (A.D. 539) after nearly forty years of fruitful Episcopate.

***VEEP (VEEPUS, VEEPY, WIMP, WENNAPA) (St.)** V. (July 1)
(6th cent.) Patron Saint of St. Veep (Cornwall). St. Veep (in Welsh, *Gwenagwy*) was a daughter of Caw, chief in North Britain and a sister of St. Samson of York. Driven south by the Picts, with others of her family she settled in Cornwall, where place-names still recall her memory.

***VEHO (St.)** Bp. (June 15)
Otherwise St. VOUGAR, *which see.*

***VELLEICUS (St.) Abbot.** (Aug. 29)
(8th cent.) An Anglo-Saxon Saint who followed St. Swithbert to the Apostolate of Germany and became Abbot of Kaiserswerth, on the Rhine.

VENANTIUS (St.) Bp. M. (April 1)
(Date unknown.) A Saint whose name occurs on this day in all the ancient Martyrologies, and whose shrine still exists in Rome, but concerning whom nothing has come down to us.

VENANTIUS (St.) M. (May 18)
(3rd cent.) A Christian youth who, at the age of eighteen, was beheaded on account of his religion, at Camerino near Ancona in Italy, in the persecution under Decius (A.D. 250). His *cultus* in comparatively modern times has become widespread. Two other Christians suffered with him.

VENANTIUS (St.) Abbot. (Oct. 13)
(5th cent.) An Abbot of the monastery of St. Martin of Tours (France), famous for his virtues and for the miracles he wrought.

***VENANTIUS FORTUNATUS (St.) Bp.** (Dec. 14)
(7th cent.) The Poet-Saint, author of the Passion Hymn, *Pange lingua*, and possibly of the *Vexilla Regis*. He was an Italian who settled in Gaul at the time when his own country was overrun by the Barbarians. He was in great favour with Queen St. Radigund, and was made Bishop of Poitiers. He was a voluminous writer, both in prose and in verse. He died A.D. 609, after over forty years of Episcopate.

VENERANDA (St.) V.M. (Nov. 14)
(2nd cent.) A Christian woman born in Gaul, who appears to have passed some part of her life in Rome, and to have been zealous in spreading the Faith. She suffered martyrdom in Gaul about the middle of the second century.

VENERANDUS (St.) M. (Nov. 14)
(3rd cent.) A citizen of Troyes in Gaul, miraculously converted to Christianity, who suffered martyrdom under the Emperor Aurelian (A.D. 275).

VENERIUS (St.) Bp. (May 4)
(5th cent.) The successor of St. Simplician, who followed St. Ambrose in the See of Milan. He was one of the most distinguished prelates of his time, and a friend and supporter of St. John Chrysostom. He did good work for the Church under Popes St. Anastasius and St. Innocent I. He died in the ninth year of his Episcopate (A.D. 400).

VENERIUS (St.) (Sept. 13)
(7th cent.) A hermit who lived a solitary life of contemplation in an island off the Tuscan or Ligurian coast in Italy. Traditions concerning him are very uncertain.

VENUSTIAN and OTHERS (SS.) MM. (Dec. 30)
See SS. SABINUS, EXUPERANTIUS, &c.

VENUSTUS (St.) M. (May 6)
See SS. HELIODORUS, VENUSTUS, &c.

VENUSTUS (St.) M. (May 22)
See SS. FAUSTINUS, TIMOTHY, &c.

VERANUS (St.) Bp. (Oct. 19)
(6th cent.) A native of Southern Gaul who became, according to some, Bishop of Châlon-sur-Saone, according to others and more probably, Bishop of Cavaillon. He was distinguished for his eloquence and zeal. He died at the Council of Arles, which he attended (A.D. 590).

VERANUS (St.) Bp. (Nov. 11)
(5th cent.) Stated to have been Bishop of Lyons, but, it is now thought, by mistake for some other city in Gaul.

VERECUNDUS (St.) Bp. (Oct. 22)
(6th cent.) A Bishop of Verona, concerning whom (except the date of his death, A.D. 522) no particulars are now extant.

***VEREMUND (St.) Abbot.** (March 8)
(11th cent.) A Benedictine Abbot in the North of Spain, famed for his charity to the poor, in behalf of whom Almighty God enabled him to work many miracles. He died A.D. 1092.

VERENA (St.) V. (Sept. 1)
(3rd cent.) A Christian maiden, it is said, of Egyptian birth, related to a soldier of the famous martyred Theban Legion. She travelled to Switzerland in search of him, and after many wanderings settled to the life of a Recluse in the neighbourhood of Zurich.

VERGILIUS (St.) Bp. (Nov. 27)
Otherwise St. VIRGILIUS, *which see.*

VERIANUS (St.) M. (Aug. 9)
See SS. SECUNDIANUS, MARCELLIANUS, &c.

VERIDIANA (St.) V. (Feb. 1)
(13th cent.) A pious maiden of Castel Fiorentino, near Florence, who, after a life of good works and after having made pilgrimages both to Rome and to Compostella, chose to end her days as an Anchoress in the strict enclosure of a solitary cell. She passed from this world A.D. 1245. Pope Clement VIII decreed that she be honoured as a Saint.

VERISSIMUS, MAXIMA and JULIA (SS.) MM. (Oct. 16)
(4th cent.) Sufferers for the Christian Faith at Lisbon in Portugal during the persecution under Diocletian. Particulars of their martyrdom are long since lost.

VERONICA of BINASCO (St.) V. (Jan. 13)
(15th cent.) An Augustinian nun at Milan who lived a life of wonderful penance and high prayer, passing away in universal repute of sanctity at the age of fifty-two, Jan. 14, A.D. 1497. Her name was added to the Roman Martyrology two and a half centuries later by Pope Benedict XIV.

VERONICA DE JULIANIS (St.) V. (July 9)
(18th cent.) Veronica Giuliani, a Franciscan nun in Italy of the Capuchin Order, was born near Urbino (A.D. 1677). She was remarkably favoured by Almighty God during her Religious life with heavenly visions and other supernatural gifts. She passed away A.D. 1727, and was canonised by Pope Gregory XVI (A.D. 1839).

VERULUS, SECUNDINUS, SIRICIUS, FELIX, SERVULUS, SATURNINUS, FORTUNATUS and OTHERS (SS.) MM. (Feb. 21)
(5th cent. probably.) Put to death as Catholics by the Arian Vandals in North Africa, some time between A.D. 430 and A.D. 534. There is some uncertainty about several of the above names.

VERUS (St.) Bp. (Aug. 1)
(2nd cent.) The most that is known of him is that he was sent by one of the Popes to be Bishop of Vienne in France, and that he was among the first of the holy men who governed that illustrious Church.

VERUS (St.) Bp. (Oct. 23)
(5th cent.) The third Bishop of Salerno, famous for the many miracles he wrought.

VESTINA (St.) M. (July 17)
One of the SCILLITAN MARTYRS, *which see.*

VETIUS (St.) M. (June 2)
See SS. PHOTINUS, SANCTUS, &c.

VETURIUS (St.) M. (July 17)
One of the SCILLITAN MARTYRS, *which see.*

***VIAL (VIAU) (St.)** (Oct. 16)
Otherwise St. VITALIS, *which see.*

VIATOR (St.) (Oct. 21)
(4th cent.) A favourite and faithful disciple of St. Justus, Archbishop of Lyons. He accompanied that holy man to the hermitage in which he ended his life, and a few days after his decease joined him in Heaven (A.D. 390, about).

VIATOR (St.) Bp. (Dec. 14)
(1st cent.) One of the first Bishops of Brescia. Later, he became Bishop of Bermgamo,

another ancient See in Northern Italy. Nothing certain regarding him has come down to our Age.

***VIBIANA (St.) V.M.** (Sept. 1)
(Date unknown.) A Saint of the First Ages of the Church, whose Acts have not come down to us; but who is venerated in the Diocese of Los Angeles in California as the Patron Saint and Title of the Cathedral.

VICTOR (St.) M. (Jan. 22)
See SS. VINCENT, ORONTIUS, &c.

VICTOR (St.) M. (Jan. 31)
See SS. SATURNINUS, THYRSUS, &c.

VICTOR (St.) M. (Feb. 25)
See SS. VICTORINUS, VICTOR, &c.

VICTOR (St.) (Feb. 26)
(7th cent. probably.) A holy hermit and priest who passed his life in penance and prayer in a solitary place in the Province of Champagne in France. He owes his celebrity in great part to the noble Panegyrics and Hymns composed in his honour by St. Bernard.

VICTOR, VICTORINUS, CLAUDIANUS and BASSA (SS.) MM. (March 6)
(Date unknown.) Christians who perished in prison at Nicomedia in Asia Minor in one of the early persecutions. They seem to have been natives of Bithynia. Bassa was wife to Claudianus.

VICTOR (St.) M. (March 10)
(Date unknown.) An African Martyr who seems to be the one on whose Festival Day St. Augustine preached his Sermon on the text: "Precious in the sight of the Lord is the death of His Saints." In some Catalogues several fellow-sufferers are mentioned with him, but nothing certain is known.

VICTOR (St.) M. (March 20)
See SS. PHOTINA, JOSEPH, &c.

VICTOR (St.) M. (March 30)
See SS. DOMNINUS, VICTOR, &c.

VICTOR and STEPHEN (SS.) MM. (April 1)
(Date unknown.) They are said to have suffered for Christ in Egypt, and thus the Roman Martyrologist distinguishes them from two of the same names, VICTOR and CORONA (STEPHEN), Syrian Martyrs, commemorated on May 14.

VICTOR (St.) M. (April 12)
(4th cent.) A victim of the persecution under Diocletian at Braga in Portugal. He was only a catechumen when arrested as a Christian, and, being almost at once beheaded, was baptised in his own blood (A.D. 300 about).

VICTOR, ZOTICUS, ZENO, ACINDYNUS, CÆSAREUS, SEVERIANUS, CHRYSOPHORUS, THEONAS and ANTONY (SS.) MM. (April 20)
(4th cent.) A tradition in the East gives these as the names of certain witnesses of the tortures to which St. George had to submit previous to his martyrdom. Converted to Christianity, they were like him privileged to die for Christ; but we have no reliable particulars.

VICTOR (St.) M. (May 8)
(4th cent.) A Roman soldier of the Prætorian Guard, and a Christian from his infancy, who, bravely refusing to sacrifice to idols, was put to death at Milan under the Emperor Maximian Herculeus (A.D. 304). St. Ambrose and St. Gregory of Tours bear witness to the many miracles worked at his tomb.

VICTOR and CORONA (SS.) MM. (May 14)
(2nd cent.) A Syrian Christian and his wife, put to death in Syria because of their religion about A.D. 176. Surius and others give long particulars of their martyrdom, but, as in other instances, modern criticism calls the authority of the old MSS. into question.

VICTOR (St.) M. (May 17)
See SS. ADRIO, VICTOR, &c.

VICTOR, ALEXANDER, FELICIAN and LONGINUS (SS.) MM. (July 21)
(3rd cent.) Roman soldiers who suffered death for the Christian Faith under Maximian Herculeus, towards the close of the third century, at Marseilles in France, where they are still held in high veneration.

VICTOR, STERCATIUS and ANTINOGENES (SS.) MM. (July 24)
(4th cent.) Three brothers, Christian soldiers in Spain, who suffered martyrdom in the persecution under Diocletian about A.D. 304, at Merida in Estremadura. Particulars, however, are now lacking.

VICTOR (St.) Pope, M. (July 28)
(2nd cent.) An African by birth who succeeded St. Eleutherius in St. Peter's Chair (A.D. 185). He ruled the Church for twelve years with great zeal and energy. He practically settled the disputes about the right date of Easter, which caused so much trouble in the Early Church; and various useful disciplinary reforms are attributed to him. He passed away A.D. 197.

VICTOR (St.) Bp. (Aug. 23)
(6th cent.) A learned African Bishop, whose See (whence his distinguishing name, *Vitensis*) was in the neighbourhood of Tunis. In the persecution set on foot by the Arian Vandals he was banished, and died in exile in the Island of Sardinia shortly after A.D. 500. The History of the Vandalic Persecution he has left us is of considerable value.

VICTOR (St.) M. (Aug. 26)
(10th cent.) A Spanish Saint who, after living many years a hermit's life in the neighbourhood of Burgos, at the command of an Angel, betook himself to the camp of the Moors, then besieging his native town of Cereza, and sought to preach Christianity to them. He made some converts, but was in the end seized and crucified (A.D. 950). The Moors, however, abandoned their siege.

VICTOR (St.) Bp. M. (Sept. 10)
See SS. NEMESIANUS, FELIX, &c.

VICTOR (St.) M. (Sept. 10)
See SS. SOSTHENES and VICTOR.

VICTOR (St.) M. (Sept. 14)
See SS. CRESCENTIANUS, VICTOR, &c.

VICTOR (St.) M. (Sept. 22)
See SS. MAURITIUS and HIS COMPANIONS.

VICTOR and URSUS (SS.) MM. (Sept. 30)
(3rd cent.) Two Christian soldiers of the Theban Legion who, escaping from the massacre of their comrades, ordered by the Emperor Maximian, took refuge at Soleure in Switzerland, where however they were soon arrested and, bravely confessing Christ, gained the crown of martyrdom (A.D. 286).

VICTOR and OTHERS (SS.) MM. (Oct. 16)
(3rd cent.) Certain soldiers of the Theban Legion who, escaping the massacre of Sept. 22, A.D. 286, were arrested a fortnight later at Cologne, and there put to death for their religion as their comrades had been.

VICTOR III (Bl.) Pope. (Oct. 16)
(11th cent.) A Benedictine monk and Abbot of Monte Cassino, who under several Popes rendered incomparable services to the Church. He himself was (A.D. 1087) elected to the Pontifical Throne, but passed away five months later. His relics are enshrined at Monte Cassino.

VICTOR, ALEXANDER and MARIANUS (SS.) MM. (Oct. 17)
(4th cent. probably.) Martyrs under Diocletian at Nicomedia in Asia Minor, not later than A.D. 304. No details are known.

VICTOR (St.) Bp. (Oct. 17)
(6th cent.) A learned and holy Bishop of Capua in Southern Italy. From Venerable Bede we learn that St. Victor wrote on the Easter question against Victor of Aquitaine, and also various Commentaries on Holy Scripture, some of which have again come to light in our own day. A.D. 554 is given as the year of his death.

VICTOR (St.) M. (Nov. 2)
See SS. PUBLIUS, VICTOR, &c.

VICTOR (St.) M. (Nov. 13)
See SS. VALENTINE, SOLUTOR, &c.

VICTOR (St.) M. (Dec. 3)
See SS. AMBICUS, VICTOR, &c.

VICTOR (St.) M. (Dec. 15)
See SS. IRENÆUS, ANTONY, &c.

VICTOR (St.) M. (Dec. 18)
See SS. VICTURUS, VICTOR, &c.

VICTOR (St.) M. (Dec. 28)
See SS. CASTOR, VICTOR, &c.

VICTOR (St.) M. (Dec. 29)
See SS. DOMINIC, VICTOR, &c.

VICTORIA (St.) M. (Nov. 17)
See SS. ACISCLUS and VICTORIA.

VICTORIA (St.) V.M. (Dec. 23)
(3rd cent.) A Roman virgin who, for refusing either to sacrifice to idols or to accept a heathen as husband, was stabbed to death in the persecution under Decius (A.D. 250). The Anglo-Saxon St. Aldhelm sings the praises of St. Victoria in one of his poems.

VICTORIANUS, FRUMENTIUS and OTHERS (SS.) MM. (March 23)
(5th cent.) Victorianus had been Pro-consul in Africa, and his fellow-sufferers were wealthy merchants of Carthage. They, like their humbler brethren, fell victims to the fury of the Arian Vandals, were put to the torture, and in the end done to death, bravely confessing Christ to be the Son of God (A.D. 484).

VICTORIANUS (St.) M. (May 16)
See SS. AQUILINUS and VICTORIANUS.

VICTORIANUS (St.) M. (Aug. 26)
See SS. SIMPLICIUS, CONSTANTIUS, &c.

VICTORICUS (St.) M. (Feb. 24)
See SS. MONTANUS, LUCIUS, &c.

VICTORICUS, FUSCIANUS and GENTIANUS (SS.) MM. (Dec. 11)
(4th cent.) Martyrs who suffered at Amiens in France under Diocletian (A.D. 303 about). It is said that they had been very zealous in diffusing a knowledge of the Christian religion in Northern France and Belgium. Frightful tortures preceded their being beheaded.

VICTORINUS, VICTOR, NICEPHORUS, CLAUDIANUS, DIOSCURUS, SERAPION and PAPIAS (SS.) MM. (Feb. 25)
(3rd cent.) Egyptian Martyrs under the Emperor Numerian (A.D. 283). They, according to the accepted tradition, were savagely tortured before being beheaded, the fate of some, or burned at the stake, as were others.

VICTORINUS (St.) M. (March 6)
See SS. VICTOR, VICTORINUS, &c.

VICTORINUS (St.) M. (March 29)
See SS. PASTOR, VICTORINUS, &c.

VICTORINUS (St.) M. (April 15)
See SS. MARO, EUTYCHES, &c.

VICTORINUS (St.) M. (May 15)
See SS. CASSIUS, VICTORINUS, &c.

VICTORINUS (St.) (June 8)
(6th cent.) The brother of St. Severinus, Bishop of Camerino, who led a holy life as a hermit in the hilly country near Ancona in Italy.

VICTORINUS (St.) M. (July 7)
See SS. CLAUDIUS, NICOSTRATUS, &c.

VICTORINUS (St.) Bp. M. (Sept. 5)
(2nd cent.) Tradition describes him as a Bishop of one of the country towns in the environs of Rome, in the Sub-Apostolic Age. Under the Emperor Trajan, he laid down his life for Christ; but modern research tends to identify him with the St. Victorinus, a priest, fellow-sufferer with St. Maro (April 15).

VICTORINUS (St.) M. (Oct. 5)
See SS. PLACIDUS, EUTYCHIUS, &c.

VICTORINUS (St.) Bp. M. (Nov. 2)
(3rd cent.) Traditionally believed to have been a Bishop of Poitiers in France, but, according to modern writers, rather of Pettau in Styria. He is mentioned as a writer of Commentaries on Scripture by St. Jerome. He was put to death as a Christian before A.D. 300.

VICTORINUS (St.) M. (Nov. 8)
See THE FOUR CROWNED MARTYRS.

VICTORINUS (St.) M. (Nov. 11)
See SS. VALENTINE, FELICIAN, &c.

VICTORINUS (St.) M. (Dec. 2)
See SS. SEVERUS, SECURUS, &c.

VICTORINUS (St.) M. (Dec. 18)
See SS. VICTORUS, VICTOR, &c.

VICTORIUS (St.) M. (May 21)
See SS. POLYEUCTUS, VICTORIUS, &c.

VICTORIUS (St.) Bp. (Sept. 1)
(5th cent.) A Bishop of Le Mans in France, whose miracles and holy life are spoken of by St. Gregory of Tours. He is said to have been a disciple of St. Martin of Tours, to have governed his Church for no less than forty-two years, and to have died A.D. 490.

VICTORIUS (St.) M. (Oct. 30)
See SS. CLAUDIUS, LUPERCUS, &c.

VICTURUS, VICTOR, VICTORINUS, ADJUTOR, QUARTUS and OTHERS (SS.) MM. (Dec. 18)
(Date unknown.) A group of thirty-five African Martyrs, of whom no further record now exists.

VIGEAN (St.) Abbot. (Jan. 20)
Otherwise St. FECHIN, *which see.*

VIGILIUS (St.) Bp. M. (June 26)
(5th cent.) By birth a Roman noble, he was at an early age made Bishop of Trent at the foot of the Alps. He was a learned man, and some of his writings against the heretics of his time are still extant. But he devoted himself chiefly to the conversion of the heathens, still very numerous in and around his Diocese. In the end he was by them stoned to death.

VIGILIUS (St.) Bp. (Sept. 26)
(6th cent.) A Bishop of Brescia in Lombardy, of high repute in Northern Italy. He may possibly have been the Bishop Vigilius who took part in the Council of Agde (A.D. 506); but we have only vague conjectures to guide us.

VIGOR (St.) Bp. (Nov. 1)
(6th cent.) A disciple of St. Vaast. After labouring at the conversion of the idolaters still numerous in the country about Bayeux, he was made Bishop of that See. He died about A.D. 530. One or two old churches in England were dedicated in his honour after the Norman Conquest.

***VIMIN (St.) Bp.** (Jan. 21)
Otherwise St. VIVIAN, *which see.*

VINCENT (St.) M. (Jan. 22)
(4th cent.) A Spanish deacon, tortured to death for the Faith, under Diocletian, about A.D. 304, at Valentia. He has ever been in great veneration throughout the Church of Christ; and St. Leo the Great with others of the Fathers are loud in his praises. The Spanish Christian poet Prudentius has left us Hymns composed in his honour.

VINCENT, ORONTIUS and VICTOR (SS.) MM. (Jan. 22)
(4th cent.) Martyrs under Diocletian and Maximian at Embrun in the South of France, during the last great persecution (A.D. 304). Tradition has it that they were Italians by birth.

VINCENT (St.) M. (Jan. 27)
See SS. DATIVUS, JULIAN, &c.

VINCENT FERRER (St.) (April 5)
(15th cent.) A Spaniard, born at Valentia, and one of the glories of the Dominican Order. He travelled over almost all Europe preaching and winning souls to God. He was one of the instruments chosen by Almighty God for putting an end to the Great Schism, which divided the Church into parties, acknowledging the jurisdiction of rival Popes. He had the gifts of prophecy and of tongues, and worked many miracles, even raising the dead to life. He died at Vannes in Brittany, A.D. 1419.

VINCENT (St.) M. (April 19)
(4th cent.) A Spanish Martyr who suffered under Diocletian in Catalonia; but the Acts of whose martyrdom have been lost.

VINCENT (St.) (April 20)
See St. MARCELLINUS of EMBRUN.

VINCENT (St.) (May 24)
(Date unknown.) A Martyr of the Early Ages. He is venerated at Porto, an Episcopal See and a town, once the seaport of Rome, but long since destroyed.

VINCENT of LERINS (St.) (May 24)
(5th cent.) Of a noble family in Gaul, he had elected a military career for himself; but, favoured with a singular grace by Almighty God, he retired to the Isle of Lerins, off the Mediterranean coast of France, where he became a monk and received priests' Orders. Being of great ability he occupied himself in writing on the Church controversies of his time. His book, called the *Commonitorium*, is constantly cited, even in our own day, and is undoubtedly a work of real value. St. Vincent died in his monastery, A.D. 450.

VINCENT (St.) M. (June 9)
(3rd cent.) There is some confusion in the records between this St. Vincent and the much better known Spanish Martyr honoured on Jan. 22. But it seems clear that the former was a Saint of Agen in the South of France, and that he there gave his life for Christ about A.D. 273, some thirty years before the Passion of St. Vincent of Spain.

VINCENT of PAUL (St.) (July 19)
(17th cent.) One of the most brilliant ornaments of the French Church. Born in the South of France (A.D. 1575) of poor parents, he embraced the Ecclesiastical state and studied with distinction at Toulouse. His first great missionary work was among the Moorish pirates in Barbary, whither he had been conveyed as a prisoner. Escaping, he became a veritable Apostle in his native country, bringing innumerable souls back to God. His most lasting works on earth were the Congregation of Lazarist Missionaries and that of the universally valued Sisters of Charity. He died at Paris, Sept. 27, A.D. 1660, and was canonised A.D. 1737 by Pope Clement XII.

VINCENT (St.) M. (July 24)
(Date unknown.) A Roman Martyr, said to have suffered outside the walls of the city on the road to Tivoli; but concerning whom nothing definite is known.

VINCENT (St.) M. (Aug. 6)
See SS. XYSTUS, FELICISSIMUS, &c.

VINCENT (St.) M. (Aug. 25)
See SS. EUSEBIUS, PONTIANUS, &c.

VINCENT and LÆTUS (SS.) (Sept. 1)
(Date unknown.) Described as Spanish Saints, but probably belonging rather to the extreme South-West of France. They seem to have been Apostles of the country and to have lived some time between the third and sixth centuries.

VINCENT (St.) Abbot, M. (Sept. 11)
(7th cent.) A Benedictine Abbot in Spain, out of hatred of the Christian Faith put to death by the invading Mohammedans (A.D. 630). The Roman Martyrology commemorates him on Sept. 11, Feast of the Translation of his Relics. March 11 is given as the anniversary of his martyrdom.

VINCENT, SABINA and CHRISTETA (SS.) MM. (Oct. 27)
(4th cent.) Spanish Martyrs who suffered at Avila under Diocletian about A.D. 303. The traditions concerning them are difficult to verify.

VINDEMIALIS, EUGENIUS and LONGINUS (SS.) Bps. MM. (May 2)
(5th cent.) African Bishops, put to death by the Arian Vandal, King Hunneric, who is said to have inflicted on them unheard-of tortures before ordering them to be executed. St. Gregory of Tours gives them a place in his History. They must have suffered in the latter half of the fifth century.

***VINDICIAN** (St.) Bp. (March 12)
(8th cent.) A disciple of St. Eligius or Eloi. Appointed Bishop of Arras, he signalised his Episcopate by his courage and zeal, not fearing when needful to remonstrate even with the intractable Merovingian monarchs of the time and with their all-powerful ministers. He retired in his old age to a hermit's cell, where he died about A.D. 712.

VINDONIUS (St.) (Sept. 1)
See SS. PRISCUS, CASTRENSIS, &c.

***VIRGILIUS of ARLES** (St.) Bp. (March 5)
(7th cent.) An Abbot of Lerins who later became Archbishop of Arles. He is mentioned by Venerable Bede in connection with the journey of St. Augustine to England. A.D. 618 is given as the date of his death.

VIRGILIUS (VERGILIUS) (St.) Bp. (Nov. 27)
(8th cent.) An Irish Saint of noble birth who took a prominent part in the Apostolate of Germany. He was aided in his holy work by King Pepin and by the latter's famous son, the Emperor Charlemagne. Consecrated Bishop of Salzburg, St. Virgil earned for himself the title of "Father of his people." He died Nov. 27, A.D. 784.

VISSIA (St.) V.M. (April 12)
(3rd cent) A Martyr at Fermo near Ancona, in Italy, who suffered under Decius (A.D. 250). No reliable particulars concerning her are extant.

VITALIAN (St.) Pope. (Jan. 27)
(7th cent.) The successor of St. Eugene in St. Peter's Chair. His Pontificate of fourteen years' duration was troubled by an obstinate schism in the East. He made helpful reforms in Church discipline, and is credited with having regularised the Roman Church chant. He died A.D. 669.

VITALIAN (St.) Bp. (July 16)
(Date unknown.) A Bishop of Capua in the South of Italy. No particulars concerning him have come down to our time.

VITALICUS (St.) M. (Sept. 4)
See SS. RUFINUS, VITALICUS, &c.

VITALIS, REVOCATUS and FORTUNATUS (SS.) MM. (Jan. 9)
(Date unknown.) Martyrs at Smyrna (Asia Minor) in one of the early persecutions. St. Vitalis is sometimes described as a Bishop. No particulars concerning them are extant.

VITALIS (St.) M. (Jan. 9)
See SS. EPICTETUS, JUCUNDUS, &c.

VITALIS, FELICULA and ZENO (SS.) MM. (Feb. 14)
(Date unknown.) Probably Roman Martyrs; but nothing is now known concerning them.

VITALIS (St.) M. (April 21)
See SS. ARATOR, FORTUNATUS, &c.

VITALIS (St.) M. (April 28)
(1st cent.) One of the first citizens of Milan to embrace Christianity, and father of the Martyrs SS. Gervase and Protase. Taken to Ravenna, he encouraged in his sufferings the Martyr St. Ursicinus, and afterwards himself bravely bore torture and death, probably under Nero, about the same time as SS. Peter and Paul in Rome.

VITALIS (St.) M. (July 2)
See SS. ARISTON, CRESCENTIANUS, &c.

VITALIS (St.) M. (July 10)
One of the SEVEN HOLY BROTHERS, *which see.*

VITALIS (St.) M. (Sept. 22)
One of the MARTYRS OF THE THEBAN LEGION. *See* SS. MAURICE, &c.

***VITALIS (VIAL)** (St.) (Oct. 16)
(8th cent.) A holy hermit, born in Great Britain, but who lived all his life as a Solitary in France, during the first half of the eighth century. His relics were enshrined in the Abbey of Tournus on the Saone.

***VITALIS (St.)** (Oct. 16)
(8th cent.) A native of Great Britain who, crossing over into France, led the life of a hermit on the banks of the River Loire, and passed away about A.D. 740.

VITALIS (St.) M. (Nov. 3)
See SS. GERMANUS, THEOPHILUS, &c.

VITALIS and AGRICOLA (SS.) MM. (Nov. 4)
(4th cent.) St. Vitalis, the servant or slave of St. Agricola, by his courage in bearing the most agonising tortures on account of his religion, encouraged his master to die bravely with him for Christ. They suffered at Bologna in Italy under Diocletian, about A.D. 300.

VITUS, MODESTUS and CRESCENTIA (SS.) MM. (June 15)
(4th cent.) St. Vitus (Guy), a child with his nurse Crescentia, and her husband Modestus, by whom he had been instructed in the Christian Faith, was driven from his home by his inhuman parents and forced to fly from Sicily to Italy, faithfully conducted by his nurse and her husband. In Italy the three Saints suffered martyrdom together under Diocletian, about A.D. 302. St. Vitus, for some unknown reason, having come to be regarded as a Saint to invoke in cases of epilepsy, a form of that disease has received the name of *St. Vitus's Dance*.

VIVENTIOLUS (St.) Bp. (July 12)
(6th cent.) An Archbishop of Lyons, a friend of St. Avitus of Vienne. He was famous for his learning, and much more for the holiness of his life. He died A.D. 524.

VIVENTIUS (St.) (Jan. 13)
(5th cent.) A Palestinian of Samaria who was converted to Christianity and ordained priest. He travelled to the West and became a disciple of St. Hilary of Poitiers. He closed his life as a hermit under the direction of the Abbot of a monastery near Poitiers, some time in the fifth century. The tradition is that he died a centenarian.

***VIVIAN (VIMINUS) (St.) Bp.** (Jan. 21)
(7th cent.) The Abbot of a monastery in Fife, and later a Bishop. He is alleged to have died A.D. 615.

***VIVIAN (St.) Bp.** (Jan. 21)
(6th cent.) A Scottish Saint whose name is also written Vimmin or Vimian. He appears to have been Abbot of a monastery in Fife, and one tradition is that he was there consecrated Bishop. He died A.D. 579. Forbes' Kalendar of Scottish Saints has some interesting details about him; but his whole history is confused. The Aberdeen Breviary gives the Liturgical Office for the Feast of St. Vivian.

VIVIAN (St.) Bp. (Aug. 28)
(5th cent.) A Bishop of Saintes in the West of France, distinguished for his zeal as a pastor of souls and for the courageous charity with which he faced the King of the Visi-Goths, to obtain the liberation of the prisoners the latter had taken while overrunning the country, and whom the Barbarians were about to reduce to slavery. St. Vivian died about A.D. 460.

VIVIAN (St.) V.M. (Dec. 2)
Otherwise St. BIBIANA, *which see.*

VIVINA (St.) V. (Dec. 17)
Otherwise St. WIVINA, *which see.*

***VLADIMIR (St.)** (July 15)
(11th cent.) A Duke of Muscovy or Russia, whom the Catholics of that country regard as their Patron Saint. He was converted to Christianity and baptised about A.D. 989. He died A.D. 1014, after an edifying and penitent life.

***VODOALUS (VOEL) (St.)** (Feb. 5)
(8th cent.) A Scot who passed into France and lived a holy life as a hermit in the neighbourhood of Soissons, where he died A.D. 720.

***VOLOC (St.) Bp.** (Jan. 29)
(8th cent.) A Saint in Scotland, possibly of Irish parentage. Nothing very sure is known about him. He is supposed by some to be Faelchu, Abbot of Iona, who died A.D. 724, and who introduced the Roman tonsure into that typically Celtic monastery.

VOLUSIAN (St.) Bp. (Jan. 18)
(5th cent.) An Archbishop of Tours who was cast into a dungeon by the Arian Visi-Goths, and died a prisoner at Toulouse, about A.D. 500, in the seventh year of his Episcopate.

***VORECH (VAUGHE) (St.)** (June 15)
(6th cent.) An Irish priest from Armagh who, coming to Cornwall, lived there as a hermit until his death (A.D. 585). He is the Patron Saint of Llanlivery.

***VOUGAS (VOUGAR, VEHO, FEOCK, FIECH) (St.) Bp.** (June 15)
(6th cent.) An Irish Saint who settled in Brittany, and there lived as a hermit in a cell near Lesneven.

***VULCHERIUS (St.) Abbot.** (March 13)
Otherwise St. MOCHÆMHOG, *which see.*

***VULGANIUS (St.)** (Nov. 3)
(8th cent.) A holy man who, either from Great Britain or from Ireland, crossed over into France and made his hermitage in Artois. He was an energetic missionary. He is the Patron Saint of the town of Lens. In Catholic times his Festival was also kept at Canterbury.

VULMAR (ULMAR, WULMAR (St.) (July 20)
Abbot.
(8th cent.) A nobleman of Picardy in France who founded a monastery at a place near Boulogne, called after him St. Ulmar (*Samer*). He was helped in his work by King Cadwalla of Wessex when that monarch was on his pilgrimage to Rome. St. Ulmar died in high fame of sanctity, July 20, A.D. 710.

VULPIANUS (St.) M. (April 3)
(4th cent.) A Syrian, put to death as a Christian at Tyre in Phenicia under Diocletian, about A.D. 304. He is said to have been sewn up in a leathern sack, together with a dog and a serpent, and so cast into the sea.

***VULSIN (St.) Bp.** (Jan. 18)
Otherwise St. WULFSIN, *which see.*

***VYEVAIN (Bl.) Bp.** (Aug. 26)
(13th cent.) An Archbishop of York who died A.D. 1285, and who is honoured with a Liturgical *cultus* at Pontigny in France.

W

WALARICUS (St.) Abbot. (April 1)
Otherwise St. VALERY, *which see.*

WALBURGA (St.) V. (May 1)
(8th cent.) A daughter of St. Richard, a Saxon Prince in Wessex. She, with her brothers, SS. Willibald and Winebald, devoted her life to the conversion of heathen Germany whither they, with others, were invited by St. Boniface. St. Walburga died (A.D. 776) Abbess of Heidenheim, whence her relics were translated to Eichstadt. Almighty God has made use of the oil that continues to flow at intervals from her shrine for the working of many miracles.

***WALFRID (St.) Abbot.** (Feb. 15)
(8th cent.) The founder and first Abbot of Monte Virido in Tuscany. He died about A.D. 765, before which event his community had become very numerous. He was a man of austere piety and energetic zeal. In his early life he had been married, and one of his own sons succeeded him as Abbot.

***WALHERE (St.) M.** (June 23)
(Date unknown.) A priest in the Walloon country in Belgium who became a martyr to his zeal. On his remonstrating with an Ecclesiastic of unedifying life, the latter attacked and murdered him. Part of his relics are venerated at Dinant.

WALLABONSUS (St.) M. (June 7)
See SS. PETER, WALLABONSUS, &c.

WALPURGIS (St.) V. (Feb. 25)
Otherwise St. WALBURGA, *which see.*

***WALSTAN (St.)** (May 30)
(11th cent.) A humble farm-labourer in Norfolk who, by his charity to all in need and by his wonderfully austere and prayerful life, came to be canonised by his contemporaries, eye-witnesses of his sanctity. He passed away A.D. 1016.

***WALTER (St.)** Abbot. (April 8)
(11th cent.) A French Benedictine Abbot of a monastery near Pontoise, a Saint of exceeding austerity of life. He rendered important services towards the restoring and maintaining of Church discipline. He died A.D. 1099.

***WALTER (St.)** Abbot. (April 9)
Otherwise St. GAUCHER, *which see.*

***WALTER (St.)** Abbot. (June 4)
(13th cent.) An Italian Saint, founder of a monastery near Ancona, remarkable for his devotion to the Sacred Passion of Our Blessed Lord.

***WALTER (St.)** Abbot. (June 4)
(12th cent.) An Englishman, Abbot of Fontenelle or St. Vandrille's, in France. He was commended for his humility, piety and zeal by Pope Innocent II. He died A.D. 1150.

***WALTHEN (St.)** Abbot. (Aug. 3)
(12th cent.) A Canon Regular of Nostel near Pontefract in Yorkshire, who passed to the Cistercian Order and became Abbot of Melrose. He was remarkable for his gift of high prayer and for the miracles he wrought. He died A.D. 1160, and fifty years afterwards his body was found to be still incorrupt.

***WALTHEOF (St.)** Abbot. (Aug. 9)
(12th cent.) A monk of almost princely birth who governed wisely for the space of eleven years the great Abbey of Melrose. He entered into his rest A.D. 1159. Many years later, on his tomb being opened, his body was found to be incorrupt.

WALTRUDE (WALDETRUDE, VAUDRU) (St.) Widow. (April 9)
(7th cent.) Of a noble family of the Court of King Dagobert of France, she married a Count of Hainault. Later in life she retired to a little cell situated in a solitary place, where since has arisen the town of Mons, and there founded a religious community. Her life, one of patience and of utter self-denial, was crowned by a holy death, April 9, A.D. 686.

***WALWORTH (JAMES) (Bl.)** M. (May 4)
See CARTHUSIAN MARTYRS.

WANDREGESILUS (VANDRILLE) (St.) (July 22)
Abbot.
(7th cent.) A Frankish noble who forsook the Merovingian Court to found the Abbey of Fontenelle in Normandy, where he died, Jan. 22, A.D. 667.

WARREN (St.) Bp. (Feb. 6)
Otherwise St. GUARINUS, *which see.*

***WASNULF (WASNAN) (St.)** (Oct. 1)
(7th cent.) A Scottish priest who went as a missionary to Hainault (Belgium). He died about A.D. 650, and was buried at Condé.

***WEBSTER (AUGUSTINE) (Bl.)** M. (May 4)
See CARTHUSIAN MARTYRS.

WENCESLAUS (St.) M. (Sept. 28)
(10th cent.) A Duke of Bohemia who did much to further the conversion of his subjects to Christianity. He met his death at the hands of his unnatural mother and brother, while praying in a church at Prague (A.D. 938).

***WENDOLIN (St.)** Hermit. (Oct. 21)
(7th cent.) A hermit in the Diocese of Treves, by some thought to have been of Scottish or Irish descent. Many miracles have been wrought at his tomb.

***WENN (St.)** V. (July 1)
Possibly identical with St. VEEP, *which see.*

***WENN (St.)** Widow. (Oct. 18)
Otherwise St. GWEN, *which see.*

***WENNAPA (GWENAFROY) (St.)** V (July 1)
Otherwise St. VEEP *or* WYMP, *which see.*

***WENOG (St.)** (Jan. 3)
(Date unknown.) A Welsh Saint, mentioned in various Calendars, but of whose life or date nothing is known

***WEONARD (St.)** (April 7)
Otherwise St. GUAINERTH, *which see.*

***WERBURG (WEREBERGA) (St.)** (Feb. 3)
(7th cent.) The daughter of Wulfhere of Mercia and of St. Ermenilda. Her parents placed her under the care of her aunt St. Etheldreda of Ely. She lived a life of great sanctity and usefulness, and founded various monasteries, in one of which, that at Trentham, she died A.D. 699. Her remains were translated to Chester, where the Abbey Church erected in her honour has become the present Chester Cathedral.

***WERENFRID (St.)** (Aug. 14)
(8th cent.) An Englishman, a fellow-labourer with St. Willibrord among the Frisians. He died at Arnheim (A.D. 780), miracles testifying to his sanctity.

***WERNER (St.)** M. (April 19)
(13th cent.) A boy-Martyr in Germany, murdered by Jews out of hatred of the Christian religion.

***WHITING (RICHARD) (Bl.)** M. (Nov. 14)
See Bl. RICHARD WHITING.

***WIGBERT (St.)** (April 12)
(7th cent.) An Anglo-Saxon who became a disciple of St. Egbert in Ireland, and, after spending two years in preaching to the heathen in Friesland, returned to Ireland to die (A.D. 690).

***WIGBERT (St.)** Abbot. (Aug. 13)
(8th cent.) An Anglo-Saxon monk who followed St. Boniface in his Apostolate of Germany. He was placed at the head of the Abbey of Tritzlar in Hesse. He died A.D. 747; and a generation later his sacred remains were translated by St. Lullus to Hirschfeld.

***WILFREDA (St.)** (Sept. 13)
(10th cent.) An Abbess of Wilton and mother of St. Edith, after whose birth she received the veil from St. Æthelwald of Winchester.

***WILFRID THE YOUNGER (St.)** Bp. (April 29)
(8th cent.) Educated at Whitby in Yorkshire, while that Abbey was governed by St. Hilda, St. Wilfrid attached himself to St. John of Beverley, whose successor at York he became. He retired in the end to Ripon, where he died A.D. 744. In the accounts of the translations of his relics there is some confusion between his own and those of his far more celebrated predecessor of the same name (Oct. 12).

WILFRID (WALAFRIDUS) (St.) Bp. (Oct. 12)
(8th cent.) A monk of Lindisfarne and one of the most celebrated Bishops of the Anglo-Saxon Church. Consecrated Archbishop of York, he sacrificed himself utterly for the good of his flock. He was more than once banished from his country, and frequently visited Rome. Even while journeying, he preached with zeal and success. Hence, he is venerated as one of the Apostles of Holland, as also of Sussex and of the Isle of Wight. He entered into his rest, April 24, A.D. 709.

WILGEFORTIS (St.) V.M. (July 20)
(Date unknown.) The Roman Martyrology describes this Portuguese Saint as "one who, fighting in defence of her Faith and of her virtue, earned a glorious triumph by dying on a cross." But historians find it impossible to identify her, and various theories about her are current among the learned.

***WILGIS (St.)** (Jan. 31)
(7th cent.) The father of St. Willibrord, the Apostle of Friesland. Late in life, St. Wilgis became a hermit, taking up his abode in a cell on the banks of the Humber. He flourished in the latter half of the seventh century, and we have some details as to his sanctity from the pen of the celebrated Alcuin.

WILLEBALD (St.) Bp. (July 7)
(8th cent.) An Englishman, one of the Apostles of Germany, where, with his brother

St. Winebald, and his sister St. Walburga, he passed the best years of his life. He died, Bishop of Eichstadt, about A.D. 786.

•WILLEBALD (St.) (Nov. 2)
(13th cent.) A German youth of noble birth who, while unknown and unrecognised on a pilgrimage, fell sick and died unattended near a village in Bavaria (A.D. 1230). Miracles succeeding one another at his tomb led to the venerating of him as a Saint, and eventually his remains were enclosed in a costly shrine.

WILLEHAD (St.) Bp. (Nov. 8)
(8th cent.) A Northumbrian Saint who, inspired by the example of St. Boniface, crossed over into Friesland about A.D. 772, and entered upon an extended and fruitful Apostolate in Germany. He was the first missionary to pass the Elbe. Charlemagne, having conquered the Saxons, had Willehad consecrated their first Bishop. The See of Bremen was thus founded. St. Willehad died in the neighbourhood of Bremen, A.D. 789.

WILLIAM (St.) Bp. (Jan. 10)
(13th cent.) A French Cistercian monk who became Archbishop of Bourges (A.D. 1199), and died A.D. 1209. He was held in so great veneration as to have been canonised less than eight years after his passing from this world.

WILLIAM of MALEVAL (St.) (Feb. 10)
(12th cent.) Apparently by birth a Frenchman. After some years of military life he went on a pilgrimage to the Holy Land, and on his return embraced the Religious life, living sometimes as a hermit, sometimes as a member of a Religious community. He had extraordinary gifts of prayer, prophecy, and the working of miracles, and practised severe penance. He died in his solitude in Tuscany, A.D. 1157. An Order of Bare-Footed Friars, long since extinct, honoured him as their model and Patron Saint.

•WILLIAM of ASSISI (Bl.) (March 7)
(13th cent.) By many supposed to be the "Saint Willyum, a preest in Englonde," commemorated in the "Martilloge" on March 2. Blessed William the Englishman was one of the companions of St. Francis of Assisi, and died at Assisi A.D. 1232.

•WILLIAM HART (Bl.) M. (March 15)
(16th cent.) A native of Somersetshire who left Oxford for Rheims and Rome, where he was ordained priest. As a missionary in England, he chiefly evangelised the country round York. He was conspicuous not only for his zeal and piety, but also for his tender kindness to the poor and afflicted. Convicted of being a priest, he was cruelly done to death at York, A.D. 1583. The chronicles of the time represent the bystanders as carefully gathering up relics of the holy Martyr.

•WILLIAM (St.) M. (March 25)
(12th cent.) One of the boy-Martyrs of the Middle Ages, alleged to have been crucified by Jews out of hatred of Christianity. The event in the case of St. William took place at Norwich, where he was afterwards the object of a special *cultus*.

WILLIAM of ESKILL (St.) Abbot. (April 6)
(13th cent.) Born in Paris (A.D. 1105) and educated at St. Germain-des-Prés by the Abbot Hugh, his uncle, he became a Canon of St. Généviève, and took a prominent part in the reform of that Chapter (A.D. 1147). He afterwards founded a monastery of Canons Regular at Eskill in Denmark, where he died, full of merits, after a long life of exterior and interior trials (A.D. 1203). He was canonised (A.D. 1224) by Pope Honnorius III.

•WILLIAM (St.) (May 10)
(12th cent.) An Englishman by birth, who lived a saintly life at Pontoise in France, and whose holy death (A.D. 1192) was followed by many miracles, so that his tomb became the resort of numerous pious pilgrims.

•WILLIAM of ROCHESTER (St.) M. (May 23)
(13th cent.) Said to have been a native of Perth in Scotland. He was a man of wonderful piety and charity, but was set upon and murdered while on a pilgrimage to Canterbury. The many miracles occurring at his tomb justified the clergy and people of Rochester in enshrining his remains as those of a Saint in their Cathedral. The century in which the holy man lived is somewhat uncertain; but A.D. 1201 is usually assigned as the date of his death.

•WILLIAM FYLBY (Bl.) M. (May 30)
(16th cent.) William Fylby (Filbie), a native of Oxford and member of the University, leaving England, was ordained priest at Rheims. He was arrested shortly after his return to his own country, and put to death as a Catholic priest, A.D. 1582.

WILLIAM (St.) Bp. (June 8)
(12th cent.) A nephew of King Stephen of England, who, on account of his holiness of life, was elected Archbishop of York. After patiently bearing much persecution, he fell asleep in Christ, A.D. 1154, in the thirteenth year of his Episcopate. He was canonised A.D. 1227.

WILLIAM of MONTEVERGINE (St.) (June 25)
Abbot.
(12th cent.) Born in Piedmont and left an orphan at an early age, St. William, on his return from a pilgrimage to Compostella, built himself a hermit's cell on Montevergine (*Mons Virgilianus*), on the summit of the Apennines, between Naples and Benevento. Others soon came to share his life of austere penance, and a monastery was quickly built, the cradle of a still existing Benedictine Institute. Before his death near Nusco (A.D. 1142) St. William had himself founded several monasteries of the new Order. Montevergine is still a greatly frequented place of pilgrimage on account of a wonder-working picture of Our Blessed Lady brought there from the East in the fourteenth century.

WILLIAM (St.) Bp. (July 20)
(13th cent.) The scion of an illustrious Breton family, St. William was educated and received Holy Orders at St. Brieux. He became Bishop of that See A.D. 1220. During the fourteen years of his Episcopate he showed a wonderful spirit of kindly charity in dealing with his flock, while himself living a life of singular and unvarying austerity. His body was still incorrupt when his tomb was opened (A.D. 1284), half a century after his death. He was canonised (A.D. 1253) by Pope Innocent IV.

•WILLIAM LACY (Bl.) M. (Aug. 22)
(16th cent.) A Yorkshire Catholic, a gentleman of means, distinguished for his fervent attachment to his religion. On the death of his wife, he studied at Rheims and in Rome, and returned as a priest to England. He undertook the perilous duty of ministering to the Confessors of the Faith, immured in the gaol at York; but after two years was detected and brought to trial. Though then a very old man, he was put to death, Aug. 22, A.D. 1582.

•WILLIAM (St.) Bp. (Sept. 2)
(11th cent.) An Anglo-Saxon, chaplain to King Canute. Crossing over to Denmark, he was there consecrated Bishop and, aided in his work by King Sweyn, gave such proofs of devotedness and piety that his people, after his death (A.D. 1067) honoured him as a Saint.

WILLIBRORD (St.) Bp. (Nov. 7)
(8th cent.) A Northumbrian Saint, a missionary in the present Holland and Belgium, and the Founder of the Archbishopric of Utrecht. He died A.D. 732.

•WINAMAN, UNAMAN and SUNAMAN (SS.) MM. (Feb. 15)
(11th cent.) The nephews of the Bishop St. Sigfrid, and fellow-missionaries with him in Sweden. In the end they were savagely done to death by the heathens. Their history is

somewhat obscure, but their Passion may safely be assigned to the latter half of the eleventh century.

•WINEBALD (St.) Abbot. (Dec. 18)
(8th cent.) The brother of St. Willebald and of St. Walburga. After a pilgrimage to Rome he accompanied St. Boniface to Germany, and took part in the Saint's missionary labours in that country. His own brother, St. Willebald, helped him to found the Abbey of Heidenheim, where (A.D. 761) he passed to a better life.

WINEFRIDE (WINIFRED, WENEFREDA) (St.) V.M. (Nov. 3)
(7th cent.) The Patron Saint of North Wales. With other pious maidens, she served God under the direction of St Beuno, though it is not known that she formally embraced the life of a nun. She suffered death at the hands of the tyrant Caradoc, at the place since called Holywell, from the many miracles which even in our own day bear witness to the sanctity of St. Winifred. The Mediæval legend that St. Winefride was by the prayers of St. Beuno raised again to life and for many years presided over a convent of nuns, need not be dwelt upon.

•WINEWALD (St.) Abbot. (April 27)
(8th cent.) The successor of St. Berethun as Abbot of Beverley, where he died A.D. 751, and was held in honour as a Saint.

•WININ (St.) Bp. (Sept. 10)
The Welsh form of the name of St. FINNIAN, *which see.*

•WINNOW, MANCUS and MYRBAD (SS.) (May 31)
(6th cent. probably.) Three Irish Saints who lived in the sixth century in Cornwall, and who have churches dedicated in their honour.

WINOC (St.) Abbot. (Nov. 6)
(8th cent.) A British chieftain who, driven from his country by the Saxon invaders, settled with his subjects in Brittany. He afterwards entered the monastery of Sithin, near St. Omer, under the Abbot St. Bertin. Finally, he himself was placed at the head of a dependency of Sithin. He was laborious in the doing of good works to extreme old age, and passed away in the first years of the eighth century.

•WINWALOC (WINWALORUS) (St.) Abbot. (March 3)
(6th cent.) Born in Brittany of parents exiled from England, he was related to SS. Cadfan, Salomon, Cybi and others. His monastery at Landevenec near Brest was governed by him till his death in the first quarter of the sixth century. More than one Cornish church bears his name, so that there is a connection between him and that county; but the traditions concerning him are very contradictory, and there may well have been more than one Saint of his name.

WIRO (St.) Bp. (May 8)
(8th cent.) A native of the British Isles, consecrated Bishop by the Pope of the time. He exercised the Pastoral Office in some part of England, and afterwards retired to the Continent. He appears to have founded a monastery in Holland. He flourished in the seventh or eighth century. His relics are in veneration at Ruremonde.

•WISTAN (St.) King, M. (June 1)
(9th cent.) A Mercian Prince, a youth of saintly life, treacherously murdered at a place called after him Winstow (Wistow) in Leicestershire, for his zeal in upholding Church discipline (A.D. 850). His shrine was in Evesham Abbey.

WISTREMUNDUS (St.) M. (June 7)
See SS. PETER, WALLABONSUS, &c.

•WITHBURGA (St.) V. (July 8)
(7th cent.) A Princess of East Anglia, sister of SS. Etheldreda and Sexburga, who passed her life as a Recluse at Dereham in Norfolk. She died about A.D. 643, and her relics with those of the Saints, her sisters, were solemnly enshrined in Ely Cathedral, Oct. 17, A.D. 1106.

•WITTA (St.) Bp. (Oct. 26)
Otherwise St. ALBINUS, *which see.*

WIVINA (St.) V. (Dec. 17)
(12th cent.) A Flemish Saint, foundress of a monastery near Brussels, which she governed with charity and prudence till her death at the age of seventy (A.D. 1179).

WOLFGANG (St.) Bp. (Oct. 31)
(13th cent.) A German Saint, Bishop of Ratisbon, who previously had been a successful missionary in Hungary. He was famed for the many miracles he wrought. He died A.D. 1229.

WOLSTAN (St.) Bp. (June 7)
(11th cent.) The Bishop of Worcester at the time of the Norman Conquest. His fame of sanctity was so great that, though an Anglo-Saxon, he was allowed to retain his See. He was distinguished for his singular charity towards penitent sinners and for his self-denying care of the poor. He died A.D. 1095.

•WOODHOUSE (THOMAS) (Bl.) M. (June 19)
See Bl. THOMAS WOODHOUSE.

•WOOLLOOS (St.) (March 29)
Otherwise St. GUNDLEUS, *which see.*

•WORONUS (St.) (April 7)
Otherwise St. GORAN, *which see.*

•WULFHADE and RUFFINUS (SS.) MM. (July 24)
(7th cent.) Two Princes of the Royal Family of Mercia, baptised by St. Chad, and thereupon put to death by the King, their father, who was as yet unconverted (A.D. 675).

•WULFILDA (St.) V. (Dec. 9)
(10th cent.) The first Abbess of Barking after the restoration of St. Ethelburga's foundation by King Edgar the Peaceful in the tenth century. She was interred there, and many miracles are attributed to her intercession. She died about A.D. 990.

WULFRAM (St.) Bp. (March 20)
(8th cent.) A French Saint, Archbishop of Sens, who resigned his See to retire to the Abbey of Fontenelle, where he prepared himself for the work of a missionary to the Frieslanders. He underwent much persecution, made a multitude of converts to Christianity, and in the end returned to die at Fontenelle (A.D. 720)

•WULFRIC (ULRIC) (St.) (Feb. 20)
(12th cent.) An Englishman, born near Bristol, who lived a hermit's life in Dorsetshire. He died A.D. 1154.

•WULFRID (St.) M. (Jan. 18)
Otherwise St. ULFRED, *which see.*

•WULFSI (WULSI) (St.) (Jan. 20)
(11th cent.) A hermit of the eleventh century, who served God in some secluded spot in the West of England. He was the spiritual adviser of St. Wolstan of Worcester. The English Menology assigns his commemoration to Jan. 20.

WULMAR (St.) Abbot. (July 20)
Otherwise St. ULMAR, *which see.*

•WULSIN (St.) Bp. (Jan. 8)
(10th cent.) One of the restorers in England of monastic discipline in the tenth century under St. Dunstan. From being Abbot of Thorney (Westminster) he was promoted to the Bishopric of Sherborne (later transferred to Sarum or Salisbury). He died at Sherborne, A.D. 973.

•WYNNIN (St.) Bp. (Jan. 21)
(6th cent.) A Scottish Saint and missionary-Bishop, whose Liturgical *cultus* is proved from its insertion in the Aberdeen Breviary.

X

XANTIPPA and POLYXENA (SS.) (Sept. 23)
(1st cent.) Converts to Christianity, said to have been made by the Apostles in Spain. But the traditions concerning them are doubtful, and hardly of value to the historian. They may possibly have lived at a much later date.

XYSTUS (SIXTUS) III (St.) Pope. (March 28)
(5th cent.) The successor of St. Celestine in St. Peter's Chair. He continued the work of his holy predecessor, especially the defence of St. Cyril and of the Council of Ephesus. He died A.D. 440.

XYSTUS (SIXTUS) I (St.) Pope, M. (April 6)
(2nd cent.) A Roman who ruled the Church in the times of the Emperors Hadrian and Antoninus Pius. A.D. 142 is given as the date of his martyrdom; but modern research has led to the anticipating of this date by many to A.D. 127.

XYSTUS (SIXTUS) II (St.) Pope, M. (Aug. 6)
(3rd cent.) The successor of Pope St. Stephen. He was put to death with his deacons, Felicissimus and Agapetus (A.D. 258), leaving a third deacon, St. Laurence, to lay down his life for Christ three days later. Other Christians, too, suffered with St. Xystus, among them a St. Vincent.

XYSTUS (St.) Bp., M. (Sept. 1)
(1st cent. possibly.) The first Bishop of Rheims. He is assigned to the first century by those who hold to the old tradition of his having been sent by the Apostle St. Peter to evangelise Gaul; but others postdate him by a century or more. There is no reliable historical record to turn to for these questions of chronology.

Y

•YARCARD (St.) Bp. (Aug. 24)
(5th cent.) A Scottish Saint ordained by St. Ternan, and like him a missionary among the Picts.

YON (St.) M. (Sept. 22)
Otherwise St. JONAS, *which see.*

•YTHA (St.) V. (Jan. 15)
Otherwise St. ITA, *which see. In Cornwall St. Ita is known as St. Ide or St. Syth.*

YVO (St.) (May 10)
Otherwise St. IVO, *which see.*

•YWY (St.) (Oct. 8)
(7th cent.) A Saint of British birth, and a monk at Lindisfarne, where he was ordained deacon by St. Cuthbert. St. Ywy appears to have died in Brittany about the end of the seventh century. His relics were translated to Wilton, near Salisbury.

Z

ZACCHÆUS (St.) Bp. (Aug. 23)
(2nd cent.) This St. Zacchæus, or Zacharias, is reckoned by St. Epiphanius and other Fathers as having been the fourth Bishop of Jerusalem. Many fix A.D. 116 as the date of his death.

ZACCHÆUS (St.) M. (Nov. 17)
See SS. ALPHÆUS and ZACCHÆUS.

ZACHARIAS (St.) Pope. (March 15)
(8th cent.) A Greek who governed the Church from A.D. 741 to A.D. 752. He was a man of conspicuous learning and piety. It was he who gave the memorable decision which replaced the Merovingian by the Carolingian dynasty in France.

ZACHARIAS (St.) Bp., M. (May 26)
(2nd cent.) Traditionally, it was believed that St. Zachary accompanied St. Crescentius (Crescens—2 Tim. iv. 10), the disciple of St. Paul, from Galatia to Gaul, and there succeeded him as Bishop of Vienne. Zachary is further said to have been stoned to death under Trajan (A.D. 106). But the whole statement is much contested. It is quite possible that both Zachary and Crescens lived and earned their canonisation at a later date.

ZACHARIAS (St.) M. (June 10)
(Date unknown.) The Roman, following other ancient Martyrologies, describes this St. Zacharias as having suffered at Nicomedia, the Imperial residence, like numberless other Christians in the great persecution under Diocletian, at the beginning of the fourth century. We have no particulars.

ZACHARIAS (ZECHARIAH) (St.) (Sept. 6)
Prophet.
(6th cent. B.C.) A Prophet, the son of Barachias, who arose in Israel in the eighth month of the second year of King Darius (B.C. 520), two months after the Prophet Aggeus (Haggai). Both contributed efficaciously by their exhortations to the accelerating the work of the Building of the Second Temple. The Messianic passages in the Book of Zacharias are very striking.

ZACHARY (ZACHARIAS) (St.) Prophet. (Nov. 5)
(1st cent.) The priest Zacharias or Zachary, father of St. John the Baptist, whose vision in the Temple is related in the First Chapter of St. Luke's Gospel, and who was inspired to utter the magnificent Canticle, *Benedictus.* The Roman Martyrology makes no mention of his having finished his life by dying in the cause of Christianity; but such was the fixed opinion of St. Epiphanius, St. Basil, St. Cyril of Alexandria and other Greek Fathers. St. Jerome, on the other hand, absolutely rejects the opinion prevalent in his time that this Saint is the Zachary spoken of by Our Lord as killed between the Temple and the Altar (Matt. xxiii. 35).

ZAMAS (St.) Bp. (Jan. 24)
(3rd cent.) The first Bishop of Bologna (Italy) of whom we have any record. He is said to have been consecrated by Pope St. Dionysius (A.D. 259-268) and to have passed away before the beginning of the great persecution of Christians under Diocletian towards the close of the century. But many writers, following Baronius, insist that Bologna, by reason of its importance as a city, must have had Bishops of its own at a much earlier date than that thus assigned to Zamas.

ZAMBDAS (St.) Bp. (Feb. 19)
(4th cent.) The thirty-seventh Bishop of Jerusalem. He is said to have converted to Christianity the body of Roman soldiers later known as the Theban Legion, famous for their martyrdom under Maximian Herculeus. St. Zambdas died about A.D. 304.

ZANITAS, LAZARUS, MAROTAS, NARSES and OTHERS (SS.) MM. (March 27)
A group of Persian Martyrs who suffered under the tyrant Sapor, about the same time as SS. Jonas and Barachias, that is, probably A.D. 344.

ZEBINA (St.) M. (Nov. 13)
See SS. ANTONINUS, ZEBINA, &c.

ZENAIDES, CYRIA, VALERIA and MARCIA (SS.) MM. (June 5)
(Date unknown.) St. Zenaides, it would appear, suffered for Christ at Constantinople. So many miracles were wrought at her tomb that she came to be called by the Greeks "Thaumaturga" (Wonderworker). The tradition concerning the other three Saints is that they lived in the time of Christ in Palestine at Cæsarea, that they were converted by Our Lord Himself, and that, after His Ascension, they were among the first Christians to shed their blood for Him.

ZENAIDES (ZENAIS) and PHILONILLA (SS.) (Oct. 11)
(1st cent.) Two holy women (perhaps sisters) related to St. Paul the Apostle. Becoming Christians, they spent their lives in the doing of good works at Tarsus in Cilicia, their native place.

ZENAS (St.) M. (June 23)
See SS. ZENO and ZENAS.

ZENO (St.) M. (Feb. 14)
See SS. VITALIS, FELICULA, &c.

ZENO (St.) M. (April 5)
(Date unknown.) No particulars at all

about this St. Zeno are now discoverable. Cardinal Baronius states that the insertion of his name in the Roman Martyrology comes from the Greek Menologies. St. Zeno is in them described as having been put to the torture as a Christian and then burned alive.

ZENO (St.) Bp., M. (April 12)
(3rd cent.) A Bishop of Verona, who suffered martyrdom under the Emperor Gallienus (A.D. 259 about). He has left some Sermons, which, however, as we now have them, appear to have been mixed with others written by a second Bishop Zeno, who flourished a century later.

ZENO (St.) M. (April 20)
See SS. VICTOR, ZOTICUS, &c.

ZENO and ZENAS (SS.) MM. (June 23)
(4th cent.) Zeno, with Zenas, his slave, were together condemned and put to death as Christians in the persecution under Diocletian (A.D. 304). The place where they are registered as having suffered is Philadelphia in Arabia. By this is probably meant the ancient Rabbath-Ammon, a town east of Palestine.

ZENO and OTHERS (SS.) MM. (July 9)
(3rd cent.) The Roman Martyrology registers these Christian Martyrs as numbering 10,204. The entry is, in fact, the record of the wholesale massacre of the Christians who had been constrained to toil at the construction of the gigantic Baths of Diocletian, still prominent among Roman ruins. The St. Zeno mentioned by name will have been their chief spokesman, or otherwise conspicuous among them. The butchery, which doubtless was spread over many days or even weeks, took place at the outset of the great persecution. But A.D. 298, the date usually given, is hardly possible; A.D. 304 is more likely.

ZENO (St.) M. (July 15)
See SS. PHILIP, ZENO, &c.

ZENO, CONCORDIUS and THEODORE (SS.) MM. (Sept. 2)
(4th cent.) Concordius and Theodore were the two sons of Zeno; and all three were fervent Christians. They suffered under the Emperor Julian at Nicomedia (A.D. 362).

ZENO and CHARITON (SS.) MM. (Sept. 3)
(Date unknown.) Martyrs in the East, chiefly venerated by the Greeks. They appear to have been burned to death, perhaps under Diocletian.

ZENO (St.) M. (Sept. 5)
See SS. EUDOXIUS, ZENO, &c.

ZENO (St.) M. (Sept. 8)
See SS. EUSEBIUS, NESTABUS, &c.

ZENO (St.) M. (Dec. 20)
See SS. AMMON, ZENO, &c.

ZENO (St.) Bp. (Dec. 20)
(4th cent.) A Christian of Gaza in Palestine. In the disasters of the reign of Julian the Apostate, this St. Zeno did his utmost to ensure the escape of his three cousins, SS. Eusebius, Nestabus and Zeno, whom, however, he did not succeed in saving from the fury of the heathen mob. Later, he was made Bishop of Majuma, that is, in effect, of Gaza in Palestine. He died about A.D. 399, though there are those who contend that he survived well into the fifth century.

ZENO (St.) M. (Dec. 22)
(4th cent.) A Roman soldier, a Martyr under Diocletian (A.D. 304). He was beheaded, after the usual torture, at Nicomedia, the Imperial residence on the coast of Asia Minor.

ZENOBIA (St.) M. (Oct. 30)
See SS. ZENOBIUS and ZENOBIA.

ZENOBIUS (St.) M. (Feb. 20)
See SS. TYRANNIO, SYLVANUS, &c.

ZENOBIUS (St.) Bp. (May 25)
(5th cent.) A famous Bishop of Florence, friend of St. Ambrose of Milan, and much esteemed by Pope St. Damasus. This Pope employed St. Zenobius as his Legate to Constantinople, in connection with the Arian troubles. The holy Bishop had great renown in his day as a preacher. He passed away A.D. 407, being then over ninety years of age.

ZENOBIUS (St.) M. (Oct. 29)
(4th cent.) A priest of Antioch in Syria who underwent exceptionally horrible tortures previous to his martyrdom under Diocletian (A.D. 304). He had distinguished himself in the past by his assiduity in comforting and encouraging other Christian heroes.

ZENOBIUS and ZENOBIA (SS.) MM. (Oct. 30)
(4th cent.) A Bishop of the place now called Alessandretta, on the coast of Asia Minor, who, with his sister, suffered martyrdom, probably under Diocletian (A.D. 304), though some insist that the date was A.D. 280, during one of the short and troubled reigns preceding that of the great persecutor of Christianity.

ZENOBIUS (St.) M. (Dec. 24)
See SS. LUCIAN, METROBIUS, &c.

ZEPHYRINUS (St.) Pope, M. (Aug. 26)
(3rd cent.) The successor of Pope St. Victor I. He occupied St. Peter's Chair for ten years, and received the crown of martyrdom during the reign of the brutal Emperor Heliogabalus (A.D. 219).

ZETICUS (St.) M. (Dec. 23)
See SS. THEODULUS, SATURNINUS, &c.

ZITA (St.) V. (April 27)
(13th cent.) An Italian Saint, recognised as the special Patron of domestic servants. She passed a long life sanctifying her soul as a household drudge, often harshly treated by her employers, and suffering frequent ill-usage at the hands of her fellow-servants. She died April 27, A.D. 1271.

ZOE (St.) M. (May 2)
See SS. EXUPERIUS, ZOE, &c.

ZOE (St.) M. (July 5)
(3rd cent.) A Roman lady, wife of a high Official of the Imperial Court, who being denounced as a Christian, was put to a cruel death about A.D. 286.

ZOELLUS, SERVILIUS, FELIX, SYLVANUS and DIOCLES (SS.) MM. (May 24)
(Date unknown.) Nothing is known of them. The Roman Martyrology puts them down as having suffered in Istria; but the Bollandists think that one should rather read Syria.

ZOILUS and OTHERS (SS.) MM. (June 27)
(Date unknown.) A band of twenty Christians put to death for their Faith at Cordova in Spain, in one of the early persecutions, probably in that under Diocletian at the beginning of the fourth century.

ZOSIMA (St.) M. (July 15)
See SS. EUTROPIUS, ZOSIMA, &c.

ZOSIMUS and ATHANASIUS (SS.) MM. (Jan. 3)
(4th cent.) Two victims of the persecution under Diocletian, about A.D. 303 in Cilicia (Asia Minor). The Greek Menologies relate how Zosimus, accused of being a Christian, succeeded in converting Athanasius, an officer of the Court of Justice, who then shared his fate.

ZOSIMUS (St.) M. (March 11)
See SS. HERACLIUS and ZOSIMUS.

ZOSIMUS (St.) Bp. (March 30)
(7th cent.) A Sicilian monk who became Abbot of his monastery at Syracuse, and later Bishop of that city. He was distinguished for his piety and pastoral zeal. He died at the age of ninety (A.D. 660, about).

ZOSIMUS (St.) (April 4)
(5th cent.) A Palestinian Anchorite who lived upon the banks of the Jordan and is said to have attained the age of one hundred years. To him we owe the Relation of the marvellous life of St. Mary of Egypt, the famous penitent.

ZOSIMUS (St.) M. (June 19)
(2nd cent.) A Christian beheaded for the Faith at Spoleto in Italy in the persecution under Trajan, about A.D. 110.

ZOSIMUS (St.) M. (Sept. 28)
See SS. MARCUS, ALPHIUS, &c.

ZOSIMUS (St.) (Nov. 30)
(6th cent.) A monk or hermit in Palestine, famed for his grace of high prayer, for the many miracles he worked, and more particularly for the gift of prophecy with which Almighty God had endowed him.

ZOSIMUS (St.) M. (Dec. 14)
See SS. DRUSUS, ZOSIMUS, &c.

ZOSIMUS (St.) M. (Dec. 18)
See SS. RUFUS and ZOSIMUS.

ZOSIMUS (St.) M. (Dec. 19)
See SS. DARIUS, ZOSIMUS, &c.

ZOSIMUS (St.) Pope. (Dec. 26)
(5th cent.) A Greek who, raised to St. Peter's Chair (A.D. 415), condemned the heresy of Pelagius, which asserted that the natural powers of man suffice for the working out of his salvation and that he therefore has no essential need of God's grace. St. Zosimus died A.D. 417.

ZOTICUS, ROGATUS, MODESTUS, CASTULUS and OTHERS (SS.) MM. (Jan. 12)
(Date unknown.) A group of between forty and fifty Christian soldiers put to death on account of their religion, in Africa, in one of the early persecutions.

ZOTICUS (St.) M. (Jan. 12)
Identical with St. GETULIUS, *the Martyr of Tivoli* (June 10).

ZOTICUS (St.) M. (Jan. 31)
See SS. TARCISIUS, ZOTICUS, &c.

ZOTICUS, IRENÆUS, HYACINTHUS and AMANTIUS (SS.) MM. (Feb. 10)
(Date unknown.) Of this group of Martyrs, believed to have suffered in Rome, no record has come down to our time, beyond the mere names.

ZOTICUS (St.) M. (April 20)
See SS. VICTOR, ZOTICUS, &c.

ZOTICUS (St.) Bp., M. (July 21)
(3rd cent.) An Armenian Bishop, famous for his zeal in refuting the Montanist heretics of his time and who in the end laid down his life for Christ, about A.D. 204.

ZOTICUS (St.) M. (Aug. 22)
See SS. AGATHONICUS, ZOTICUS, &c.

ZOTICUS (St.) M. (Oct. 21)
See SS. DASIUS, ZOTICUS and OTHERS.

ZOTICUS (St.) (Dec. 31)
(4th cent.) A holy priest, a Roman by birth, who betook himself to Constantinople at the time when the Emperor Constantine transferred thither the Capital of the Empire, and who organised hospitals and refuges for the poor among the stately buildings that were being erected.

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